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DEFENCE

OF THE

HEBREW GRAMMAR OF GESENIUS

AGAINST

PROF. STUART'S TRANSLATION.

BY THE ORIGINAL TRANSLATOR.

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DEFENCE

OF

GESENIUS' HEBREW GRAMMAR.

The Grammar of Gesenius has been, for nearly thirty years, the favourite text-book for the elementary study of the Hebrew language in most of the High Schools and Universities of Germany. A translation of the eleventh edition was published seven years since by the writer of these pages, and was very favourably received both in this country, and in England where it was soon reprinted. It supplied a deficiency very generally felt in both countries; as no grammar then in use exhibited the existing state of Hebrew philology, or even a clear and scientific statement of the elementary principles of the language.

A book, professing to be a translation of the fourteenth German edition of this grammar, has recently been published by Prof. Stuart. Whatever were his motives for thus withdrawing his own grammar from circulation, and substituting for it a translation of a work already before the public from another hand,* it furnishes a gratifying testimony to the progress of Hebrew science in this country, and to the correctness of the original translator's opinion, that its interests would be promoted by the publication of this work.

But this involuntary testimony to the merits of Gesenius'

* Dr. Davies of London had republished my translation, with the modifications made in the subsequent editions; and preparations were making to republish it here in this modified form.

grammar, will have little weight against the evidence furnished by the translation itself. Many will have no other means of estimating the merits of the original; and its reputation must necessarily suffer wherever this translation is regarded as a just representation of it. Having first introduced this work to the public, it is proper that I should vindicate its character; and show that the defects, with which the translation abounds, do not belong to the original.

A translator assumes a very serious responsibility, when he professes to give to the public a scientific work from a distinguished scholar. He owes a sacred duty to the original author, for whose reputation he thus makes himself responsible; and to the public, who have a right to expect that he will faithfully execute the task he has undertaken. With what fidelity Prof. Stuart has performed his duty to both will be shown in the following pages.

The writer would not feel himself justified in thus noticing this book by occasional errors and imperfections; nor would he have thought it worthy of his notice, had it been from the hand of some unknown literary adventurer. But it comes with the sanction of Prof. Stuart's name as a warrant for its fidelity to the original; and its errors are so numerous and of such a nature as to give character to the whole book.

The general character of the translation may be stated in the following summary of its defects, which will be found fully sustained in the proofs subjoined.

1st. Gross misconceptions of the meaning of the author; betraying either a want of familiarity with the language of the original, and even of the subject of which it treats, or extreme negligence and inattention to both; and ascribing to Gesenius and Rödiger such views (often ludicrously absurd) as no scholar, not even the translator himself, would express in his own name.

2d. The unwarrantable substitution of new divisions of the matter into principal and minor paragraphs throughout the book; thus often throwing important considerations almost out of view, and, by removing them from their proper connexion, impairing the impression they were intended to make. The same effect is often produced by the almost constant

insertion in the text, of matter which Gesenius and his Editor (certainly not without reason) thought proper to subjoin to the text in notes.

3d. A general neglect of precision and definiteness in the statement of facts and principles, in which the original is as distinguished for the opposite excellence.

4th. A want of familiarity and sympathy with the *philology* of the original work, occasioning the frequent substitution of views and modes of expression more familiar to the translator, and often effacing or obscuring its characteristic features.

5th. A style of composition unworthy of the subject, and wholly unlike the chaste simplicity of the original.

If such is the character of this professed translation, no one can doubt that a vindication of the original work is due to its distinguished author and his editor; and the writer believes that, in view of his relation to it, the proof of the above statements is the only justification required for his appearing in its defence.

The first sentence of the translation is a fair index of the degree of care bestowed upon the whole book. "The Hebrew is only one particular branch of a more extensive parent-language of hither Asia, which was native in Palestine, Phenicia, Syria, Mesopotamia, Babylonia, Arabia, *and also* in the countries from the Mediterranean Sea to the Tigris, and from the Armenian Mountains to the southern coast of Arabia." Can the translator inform us what are "the countries from the Mediterranean Sea to the Tigris," &c., and what are the boundaries of those first named in this sentence?—For "and also" he should have said, that is.[1] He mistook the German *also* (accordingly, consequently) for the English also, which it never means; and the same mistake occurs again on page 15, l. 1, where it should be translated,—accordingly, or therefore,—and where the sense is equally marred by his error. Here, and on the last line of the text, "*Sprachstamm*" is falsely rendered "parent language," and in other parts of the translation as falsely "stem-language." The translator should have known which is the limiting word in such German compounds.

[1] also in den Ländern vom Mittelmeer bis zum Tigris, etc.

On the next page (p. 2, l. 12) it is said, "The Aramaean of the Nasoraeans .... is a very degenerate dialect, *even more corrupt than the present Vulgar Syriac.*" The exact opposite of this is stated in the original (and very clearly), viz. The Aramaean of the Nasoreans is a very degenerate dialect, ... but the Vulgar-Syriac of the present day *is still more corrupt?*[1] In line 10 from the bottom for "hemmed in" he should have said bordered (begränzt).

On the next page (p. 3, l. 4) it is said: "The grammatical structure of the Semitic parent-language has many peculiarities, which as a whole stamp a distinctive character on it, although many *single words* are found in other languages." The absurdity of this sentence is obvious to the mere English reader. What is it to the purpose that *many single words* are found in other languages? The original says,—Though many of them (i. e. of *these peculiarities*) may, singly, be found in other languages.[2] In this sentence, Sprachstamm is again falsely rendered "parent-language;" and the error is followed up in the next sentence, where *dieser Sprachen* (of these languages) is translated "of this language."

In No. 6 commencing on p. 5, Rödiger (by whom this § was mostly re-written) gives his own view of the relative claims of the Hebrew, Aramaean, and Arabic, to be regarded as the nearest representative of the earliest form of the language of the Semitish race, with the inferences to be drawn from it for the grammatical treatment of the Hebrew language. His view is of great scientific interest to the philologist, and is the basis of many of his philosophical explanations of Hebrew Grammar. But it is entirely obscured by Prof. Stuart's repeated misapprehensions of his author's meaning. As Dr. Davies' translation (with the two corrections made in the table of corrigenda) is a clear and in general happy expression of the author's view of the subject, I must request the reader to compare it throughout with that given by Prof. Stuart; only noticing here the following strange misapprehensions of the meaning of the original.

[1] Das Aramäisch der Nassoräer .... ist ein sehr gesunkener Dialect, noch verderbter aber das heutige Vulgär-Syrische.

[2] wenn auch manche davon sich einzeln in andern Sprachen wiederfinden.

"6. As it respects the relative age of the Semitic languages, the oldest works *before us are* in the Hebrew tongue (see §2). *The Aramaean commences* about the time of Cyrus (in the book of Ezra); but *the Arabian branch begins its development* in the centuries immediately after the commencement of the Christian era, e. g. in the Himyaritic inscriptions, and afterwards in the Aethiopic version of the Scriptures during the 4th century, and in the North Arabian literature since the 6th century."

CORRECT TRANSLATION.

6. In regard to the relative age of these languages, the oldest written works (§ 2) are found in Hebrew; the Aramaean commence about the time of Cyrus (in the book of Ezra); the Arabic not till the earliest centuries after Christ (Himyaritic inscriptions, the Aethiopic version of the Bible in the fourth century, and the northern Arabic literature since the sixth century).[1]

How could a man who had any knowledge of the original or of the subject say,—the Aramaean commences about the time of Cyrus; and, the Arabic branch *begins its development* after the Christian era! The author is speaking, not of the development of the languages themselves, but of the date of the *oldest writings* composed in them; and the translator should have seen that *die Aramäischen* refers to *Schriftwerke*, and *die* in the next clause to the same word. The literal translation of this clause,—"those of the Arabic branch not till," &c. makes the error still more surprising.—"Before us are," by the way, is not the meaning of *liegen uns vor*, which contains no such implication as is involved in the English expression.

The confusion thus introduced into the whole statement, is further aggravated by the translator's error in the next sentence, "oftentimes is the *complete formation* of a language *interrupted*" for,—often is the organism of a language already impaired;[2]—and in the next sentence, "*perished* the Aramaean dialects *in great part* and *at a very early period*, and next to them the Hebrew-Canaanitish" for,—the Aramaean dialects

[1] Was das relative Alter der semitischen Sprachen betrifft, so liegen uns in hebräischer Sprache die ältesten Schriftwerke vor (s. § 2); die aramäischen beginnen um die Zeit des Cyrus (im Buche Esra), die des arabischen Stammes gar erst in nächsten Jahrhh. nach Chr. (himjarische Inschriften, &c.)

[2] und oft ist der Organismus einer Sprache .... schon gebrochen.

suffered the earliest and greatest decay, and next to them the Hebrew Canaanitish;[1]—and it becomes "confusion worse confounded" when he tells us at last, that the Arabic "is presented to our notice and examination (*like the other Semitic languages*) at a late period."!![2]

In regard to the first of the above errors, it will be observed that the author is not speaking of language as "*interrupted*" in the *process of* "*formation*;" and that the bearing of the remark, as thus mistranslated, is precisely opposite to the one intended by him. Rödiger maintains that the original organism of the Semitish languages was already *impaired* in the Hebrew, before the date of its earliest existing literature; and that this organism is more perfectly preserved in the earlier Arabic. See his first inference at the close of the section. The latter therefore shows, in many respects, what was the original structure of the Hebrew, and furnishes thus far the true origin and explanation of the existing one, into which it had already fallen at the date of the oldest written monuments in which it is preserved. The translator, on the contrary, makes him speak of a stage of formation *never attained to*, and of course never lost. The author, moreover, is thus made to speak inconsistently, not only with the true philosophy of language, but with himself in the whole remaining part of this section, and in many other portions of the Grammar. E. g. in the last sentence of the section, where he denies that the simplicity of the Aramaean entitles it to be regarded as the earliest form of the Semitish tongues, because (in the language of Prof. Stuart's own translation) "this apparent simplicity has been brought about by the *decay of the organism* of the language and by the *contraction of its forms*." So in his first inference; "the Hebrew language .... has suffered more considerable *losses in regard to its organism*" &c., and so throughout the preceding paragraph, and wherever the subject is alluded to in the Grammar.——In what sense it can be said that the "Aramaean

[1] die aramäischen Dialekte am meisten und frühesten verfallen, demnächst das Hebräisch-Canaanitische.

[2] obwohl es uns geschichtlich erst in einer jüngeren Periode entgegentritt als andere semitische Sprachen.

dialects *perished in great part at an early period*, and next to them *the Hebrew*" (which from an *accurate* scholar like Rödiger would be somewhat startling), it is quite superfluous to inquire,—as there is nothing of this in the original.——The third of the above errors was of course the result of mere heedlessness. But it is no apology for making a scholar utter this gross absurdity. The problem is, how such an idea came into the translator's *own* mind,—especially with a clear statement of the truth before him in a language which he professes to understand.

To the confusion thus thrown over the whole view, still another contribution is made, when it is said in the 25th line below; "The most steadfast and lasting structure of language often wears away as to particular forms, *by reason of a propensity in men to new formations.*"[1] This profound psychological observation has not the authority of the original; to say nothing of it as a *reason* for the *wearing away* of the structure of a language. The sense of the original is given with sufficient exactness by Dr. Davies: "often deteriorates in single forms and inflexions." The author's meaning the translator might have learned from § 31; where it is said of this formative principle in languages (*Bildungstrieb*), that it is especially active in the period of their *youthful vigour*, but in *later periods* continually relaxes in force, and it becomes necessary to resort to the constructions of Syntax.* This is his meaning here; and Prof. Stuart has succeeded, as so often elsewhere, in making him express exactly the opposite of what he meant. He would have done his author as well as his readers no more than justice, if he had made *himself* familiar with the philology of this work, before he undertook the task of acquainting others with it.——Line 30 below, "A more particular confirmation and further explanation of these matters"[2] is inaccurate; to establish and carry out these principles (as in the table of corrigenda) expresses the author's idea.——Four lines below, for

* Prof. Stuart has there restricted to the *Hebrew* the author's more general remark on languages of other families, as well as those of the Semitish stock. The reader is desired therefore to consult the original or a correct translation.

[1] verkümmert oft in einzelnen Formen und Bildungstrieben.

[2] Die nähere Begründung und weitere Ausführung dieser Sätze.

"those Arabic dialects" he should have said,—the Arabic language.[1]

The writer would not have dwelt so long on these numerous misrepresentations of Rödiger's views (in less than a page and a half) but for the interest and importance of the subject itself, and the regard due to Rödiger's expression of his hope (in his notice of this Section in his preface) that he had expressed himself *so clearly as not to be misunderstood.*

Passing over errors marked on every page, we find on page 12, l. 15: "Finally, not all the peculiarities of the later writers are Chaldaisms. Several of them are not found at all in the Chaldee and must have belonged to the Hebrew language at an earlier period, particularly as it would seem to the North Palestine dialect." The statement is absurd as it stands here. He should have said,—and must have belonged, at a still earlier period, to the Hebrew popular dialect, &c.[2] The distinction here made by Gesenius between the language *of books* and the *popular dialect* or language of common life, is passed unnoticed.——In the next line, for "Books of Kings," the original has Book of Judges,—a distinction of some importance to the critic (see § 36).——The phrase "Books——may have taken their rise" is a novelty in English; but such defects of style are altogether too numerous to be specified.

As specimens of many similar inaccuracies necessarily passed over, may be mentioned (p. 13, l. 10) "Both are *also treated of* in the Talmud" for,—Both are preserved in the Talmud;"[3] (p. 19, l. 18) "So ○, properly *eye*, עַיִן, but the letter ע stands for merely the first sound in this word," for,—○, properly *eye*, עַיִן, stands merely for ע the initial sound of this word;[4] (p. 21, l. 5) "partly from the living Arabic" for,—particularly of the yet living Arabic;[5] (l. 13) "The oldest and most weighty" for,—An older and more weighty;[6] but the whole sen-

[1] die später in unsern historischen Gesichtskreis tretende arabische Sprache.

[2] der hebräischen Volkssprache angehört.

[3] Beides ist im Talmud niedergelegt.

[4] ○ eig. Auge, עַיִן, steht blos für den Anfangslaut dieses Wortes ע.

[5] namentlich des noch lebenden Arabischen.

[6] Eine ältere und wichtigere.

tence must be changed, to make it an expression of Gesenius' meaning.

Page 17, l. 8. "The Hebrew characters in present use, in which the manuscripts of the Old Testament are written, commonly called the square character, also the Assyrian character, *are not original.* On the coins of the Maccabean princes is found a different character, which very probably was in general use for writing the Hebrew *at an early period*, and has a strong resemblance to the Samaritan character, and *of course* to the Phenician (§ 1, 5). The square character may also be traced back to the Phenician; but *for the most part it harmonizes* with certain Aramaean inscriptions on monuments found in Egypt, as also with those of the Palmyrene monuments."

"Are not original" (sind nicht die ursprünglichen) may possibly be understood to mean, are not the characters in which the Hebrew was originally written. It is noticed merely as a specimen of frequent infelicity and vagueness of expression.—"At an early period" is not exact. Gesenius means that in *earlier* times (früher), viz. previous to the introduction of the square letter, the character found on these coins (the Old Hebrew character) was the one used in writing the Hebrew; and he regards it as "very probable, that this character was used in manuscripts during the *whole* period in which the Hebrew was a living language, and not till near the birth of Christ was gradually supplanted by the square character."*—"And *of course* to the Phenician" is a singular inference surely, when this character stands *nearer* to the Phenician than the Samaritan does,—the latter having been formed from this Old Hebrew character, which was itself derived *immediately* from the Phenician and is almost identical with it. The translator mistook demnächst for demnach. The slight addition of Rödiger is not *fully* expressed by Dr. Davies, but there is nothing to mislead the reader.—"For the most part it harmonizes with" is inaccurate again; he should have said,—it has most agreement with (am meisten Uebereinstimmendes hat).

Page 24, l. 6 from the bottom.

"That the *leading tones* of the vowels a, e, i, o, u, sprung from the original vowels A, I, U, is more plain in Hebrew and in the	That the scale of five vowels a, e, i, o, u, proceeds from the three primary vowel sounds A, I, U, is even more distinctly seen in

* Gesenius' Article *Palaeographie* III. in Ersch and Gruber's Encyclopaedie.

Semitic languages, than in any other."

the Hebrew and other Semitish tongues, than in other languages.[1]

Here the translator mistook so common a word as *Tonleiter*, *a scale*, for "leading tones." What he meant, or whether he meant any thing by "the leading tones of the vowels," is therefore of no consequence; but he should at least have done Gesenius the justice to suspect, that *he* had some meaning in the original,—and should have waited till he had one himself to express in his translation.—The original, it may be added, classes the Hebrew among the Semitish languages.

On the next page we notice the omission of the important physiological explanation of the relation of the primary vowel sounds to each other, and to the vowel-letters and breathings; a relation in which some of the principal usages of the vowel system have their origin, and of course their only explanation. It is not strange that the translator saw no value in it. In the original work, the laws of the language are so stated as to exhibit the *rationale*, or ground, of every usage. With this the translator, as might have been anticipated from his manner of treating the subject in his own Grammar, had no sympathy; and hence it is to a great extent suppressed or obscured in his translation.

Page 26, l. 10 from the bottom. After mentioning the introduction of the vowel system by learned Jews, the translation proceeds: "This example, it is probable, was followed by the Syrian and Arabian grammarians." The exact opposite was the fact, as the translator ought to have known, and as was clearly stated on the page before him: viz. "it was the work of Jewish scholars well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians."[2]——In the fourth line from the bottom the principal evidence in the case is omitted. He should have said,—"and its consistency, as well as the analogy of the kindred languages," &c.[3]

[1] Dass die Tonleiter der 5 Vocale *a, e, i, o, u* von den drei Urvocalen *A, I, U* ausgeht, ist im Hebräischen und den übrigen semitischen Sprachen noch weit deutlicher zu sehen als in andern Sprachen.

[2] welche dabei höchst wahrscheinlich dem Vorgange und Muster der syrischen und arabischen Grammatiker folgten.

[3] und seine Consequenz, so wie die Analogie, &c.

Passing over, for the present, errors marked on every page, some of which it will be necessary to notice for another purpose, we find on p. 47, l. 11 from the bottom:

"An entire omission or casting away of a consonant is specially appropriate to letters of a breathing sound, to the vowel-letters and to the liquids."	The rejection or falling away of a consonant easily happens in the case of the breathings and vowel-letters א, ה, ו, י, and also of the liquids.[1]

"Is specially appropriate to" is said with the translator's usual felicity. Their falling away is, to be sure, especially appropriate to them; and simply because they readily fall away, i. e. are easily lost to the ear and hence are not written. But what are "letters *of a breathing sound*"? On this point the learner will seek in vain for information. The original *specifies* these letters, in the technical language of the book, by their appropriate name the Breathings (*die Hauchlaute*), as also in the heading of § 23, where Prof. Stuart substitutes *Gutturals*. In the next line, "when a weak consonant" for,—"when such a feeble consonant," is equally indefinite. In short, there is nothing in the division to show *what letters* are subject to this usage.——Line 16, "שׁ followed by Daghesh is sometimes used instead of a ר, as שָּׁ֫ for אֲשֶׁר;" a fair specimen of the translator's ability to state a thing as it is. The author says merely (as an example of the assimilation of ר) "שָּׁ֫ for אֲשֶׁר."——A similar one occurs on the last line of this page. The original says, "אַךְ *only*, from אָבַךְ;"[2] from which the translator slides (facilis descensus) into the blunder "אַךְ can come only from אָבַךְ!" Still another occurs in the same sentence. The original says, "הַ from הַל, see § 97";[3] for which the translator gives us, "הַ (article) from הַל (?), § 97." He mistook the particle of interrogation (though pointed with perfect distinctness in the original) for the article. The *mistake* might perhaps be pardoned on the ground of a fatal facility to such things; but to *insert* his own error by an addition to the text, and then question the author's consistency, was quite an unreasonable

[1] Gänzliche *Wegwerfung* eines Consonanten erfolgt vorzüglich leicht bei den Hauchlauten, &c.

[2] אַךְ *nur* aus אָבַךְ. [3] הַ aus הַל, s. § 97.

extension of privilege. If the translator had been familiar enough with the grammar to consult § 98, 4, he would have found his (?) satisfactorily answered. Such blemishes, it hardly need be remarked, are a serious annoyance to pupils, and to teachers also who have not the original at hand to correct them.

Page 49, l. 3 from the bottom. "The final tone syllable in a a verse or clause, is sometimes furnished with a Daghesh forte, in order to *give notice of a little more delay and emphasis upon it.*" The original says nothing of "giving notice," which is not the office of the Daghesh forte. The meaning, freely expressed, is: "in order that it may furnish a more firm support for the tone" (*um derselben dadurch mehr Halt und Nachdruck zu geben*).——This § may be taken as an example of the translator's misrepresentation of the *manner* of the original, in one important respect, throughout the work. Thus in No. 2, (1,) "by inserting a Daghesh forte in the first letter of the second,"—(2) "a Daghesh forte euphonic is added to it,"—(3) "is sometimes furnished with a Daghesh forte,"—No. 3, (b) "is Daghesh omitted,"—(c) "Daghesh forte is altogether excluded;"—the reader will observe the needless and infelicitous repetition of a general statement in almost every specification that is made under it. This is not the author's manner. A comparison of this § with a correct translation will show how the neat and compressed form of the author is almost every where misrepresented in the awkward and verbose manner of his translator.——This § will also serve as an example of the unwarrantable liberties taken by the translator. Thus, on page 49,—line fifth is not in the original, and should have been marked accordingly. Line 12, "belongs not at all to the *essence* of words," is the translator's manner and not his author's. Line 21, "So Ex. 15 : 1, 21, גָּאֹה גָּאָה ga-ōg-ga-a." This slight allusion in the text is all that remains of the following foot note: "Here belong such cases as גָּאֹה גָּאָה Ex. 15 : 1, 21; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the *penultima*." Many important notes are thus slurred over, or are wholly omitted, without any apology or even a notice of the omission.——Three lines below, "Comp. Lat. *reddo* for *re-do;* Ital. *alla* for *a la;* Neapol.

le llagrime for *le lagrime*," is given in place of the following paragraph, designed to illustrate *both* the preceding cases, and printed as it should be separate from them and in a different type: "Analogous to the above usage is the Neapolitan *le llagrime* for *le lagrime*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la*, *della* for *de la*." If this is performing the duty of a translator, we have greatly misapprehended it. But such is the character of a large portion of this book, as any one may satisfy himself who will take the trouble to make a minute comparison with the original, or with a correct translation.—— Four lines below, "When the final consonant of a closed syllable is designed to be so pronounced as to make the preceding syllable sharp," is not an expression of the text, which says: "when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more."[1]——Four lines below, after Ps. 45 : 10 the original adds: "Examples of this, however, are comparatively rare, and without any regard to uniformity." In justice to the author, Prof. Stuart should have allowed *him* to make this remark, instead of interweaving it (as an apparent restriction of the author's too general statement) with his own needless repetition here of what had already been twice stated on the page,— once by the author in line 14, and again by himself in line 26.——Three lines below, for "On Grecian monuments" he should have said,—"In very ancient Greek inscriptions;"[2] and after the Greek quotations should have added,—(*Böckh, Corpus Inscr. Gr. I. pg.* 42). No. 3 (p. 50, l. 3), with the translator's erroneous modification of it in brackets (interwoven, however, with the structure of the sentence so as to substitute the translator's view for the author's) makes the *necessary* exclusion of Daghesh forte from the gutturals, together with the other specifications, a mere "*nicety of traditionary pronunciation.*"——Line 12 (in the sentence transferred from the foot-note to the text), "doubtless" is not in the original, as any classical scholar might have predicted. Four lines below, after "in the interior of a word" (!),

[1] wenn der Schlussconsonant einer zusammengesetzen Sylbe nach einem kurzen vocale verdoppelt wird, um die Sylbe noch mehr zu schärfen.

[2] Auf sehr alten griech. Inschriften.

he should have added (instead of his own needless repetition "where it would by analogy be inserted") "where the doubling of a letter is less audible, as in Greek ἄλτο Homeric for ἅλλετο." This, being the *reason* for the usage, was omitted by the translator.——"The interior of a word," by which *Inlaut* is every where translated, is one of the numerous novelties in English for which we are indebted to this book. Line 18, "ham-bhaq-shim" is the division of syllables to which the translator has been accustomed, but it is not the one recognized in this Grammar (see § 10, 1, b), and does *not* "show why Daghesh lene is omitted in the ב." The perplexity which such oversights occasion to the learner, and to the teacher also in making the work appear consistent with itself, is chargeable only on the translation. The original is uniform and consistent.——Line 22. "Remarks. In the case (b), Daghesh cannot be omitted when it is essential to preserve the nicety of the form of a word; nor can it be omitted even in the aspirates, when essential to guide their pronunciation." The reader will not now be surprised to learn that the author says nothing of this. As far as the semicolon is added by the translator,—but in the author's name. It adds nothing, however, to the student's information; for it only raises the question,—*when* is it essential? The author does not deal in such ambiguities, and should not be made responsible for them. The rest of the sentence is a mistranslation; and implies that the aspirates omit Daghesh forte *more readily* than other letters, and retain it *only* when it is essential to guide their pronunciation. On the contrary the original says, with an emphasis that might have put the translator on his guard: "and from the aspirates where [in which] it is important to the pronunciation, it *never* falls away."[1]——Eight lines below, "in order to make the Daghesh still more audible" for,—"in order to make the doubling of the letter more audible." Third line below, "In the later books, the Daghesh is sometimes compensated for by a long vowel." This is not the way in which Gesenius or his editor states the laws of the language. The original says (as in the translation of the eleventh edition, which the English editor should have re-

[1] und aus den *Aspiratis*, wo es für die Aussprache wichtig ist, fällt es *nie* aus.

tained): "In the later books, instead of the sharpening of the syllable by a Daghesh forte, we sometimes find its vowel prolonged by the insertion of one of the vowel-letters."[1]

But it is not the writer's intention to be thus minute in his examination of the book. One such specimen must suffice. Only the grosser errors can be noticed, and of these only a specimen given.

In the first sentence of § 21, it is necessary to substitute *and* for "but" (the author knew that the *slender* sound of a letter is its *hard* sound) and to expunge the words "probably," "and more," to make it an expression of the original. In line 21 (pg. 51) he says of Gesenius' previous statement,—"it is not quite a complete view of the subject." The censure has no ground but in his own faulty translation. If he had retained the author's foot note, he would have given the student all that he has added under his own name, and in a better way.—Paragraph (*b*) is imperfectly given. Under (*c*) it is said, "The *nature and place* of the tone appears sometimes to affect the pronunciation,"—which means nothing. The original says "*Tonverhältniss;*—and this affects the pronunciation of the aspirates *by its influence on the division of syllables*," which is omitted in the translation. He should have said,—"Also the tone appears at times to affect the division of a word into syllables, and consequently the pronunciation of the aspirates." ——Paragraph (*c*) should read,—"Finally, certain classes of of forms are to be noticed, e. g. מַלְכוּת (*malᵉkhūth*) רַבּוּת." The translator's exception (given, however, as if it had the authority of the original) is inapposite. The author is not accustomed thus to confound things that differ.

Page 52. Half of this page is occupied by the translator with additions over his own signature, in the course of which he makes the very just remark, "nor is this of any importance to the learner." One cannot speak as favourably of his omission of the closing paragraph of the preceding §, and incorporation of some fragments of it in his own remarks, where the point of the original is lost sight of.

[1] In den spätern Büchern wird statt der durch *Dag.* geschärften Form zuweilen die durch einen Vocalbuchstaben gedehnte genommen.

Line 25. "The four Gutturals א, ה, ח, ע, have a sound peculiar to themselves, on account of certain qualities now to be stated."

The four Gutturals א, ה, ח, ע, have certain properties in common, which result from their peculiar pronunciation.[1]

This is truly a most extraordinary statement, from a man who has published six editions of a Hebrew Grammar, and has made the language his study for years. The gutturals, it seems, have a peculiar sound on account of certain qualities (such e. g. as the difficulty of doubling them in pronunciation). It has been held (has the translator never heard of it?) that the difficulty of doubling them was *owing* to their peculiar sound. But the statement itself is not more surprising to one who knows any thing of Hebrew, than is the process by which it is elicited from the original to one who knows any thing of German. The translator, it will be seen, has made an active verb govern the genitive case, though connected immediately with its own governing preposition; and has made the preposition, which never takes any case but the genitive, govern an accusative though preceded by its governing active verb. These were formidable obstacles certainly; but the intrepid translator has surmounted them all.—But seriously, it is time to ask in earnest,—did Prof. Stuart *honestly believe*, when he wrote this sentence, that Gesenius ever penned such an absurdity; or that any man could do it who knew any thing of the matter? Another equally strange blunder occurs on page 57, l. 9 from the bottom, where Rödiger is made to express himself as follows:

"The cases in which ו and י give up their consonant power and flow into vowel-sounds, belong principally to the *first* and last syllables in a word. In the *middle*, they for the most part retain their consonant power.

The cases where ו and י lose their power as consonants and flow into vowel-sounds, are principally only in the middle and end of words, their consonant power being nearly always heard at the beginning.[2]

According to Prof. Stuart's translation, ו and י are sounded

[1] Die vier Kehlbuchstaben א, ה, ח, ע haben ihres eigenthümlichen Lautes wegen folgende gemeinschaftliche Eigenschaften.

[2] beziehen sich vorzugsweise nur auf den In- und Auslaut der Wörter und Formen, im Anlaut halten sie sich fast durchgängig als Consonanten.

as vowels in the *first* syllable of a word; but in the *middle* of a word, they generally retain their consonant power! Exactly contrary to the truth, as of course the translator knew; and contrary to the statement in the original, as he ought to have known. The author is here stating one of the fundamental laws of the language; and one which the translator's own experience both as a teacher, and as a writer on Hebrew grammar, should have led him to state with particular care. The author, moreover, says nothing of "*syllables*;" and Prof. Stuart's use of this word is a specimen of the characteristic precision, with which the laws of the language are every where expressed by him.

Passing by, for the present, some cases which will require attention in another place, we find on page 73, l. 22,—"Compare also the root syllable גב, with the idea of *elevation, arching*, (*gibbus*); and see striking articles in the Lex. on גֶּבֶב; on פר, breaking in pieces; לע, לח, to lick, swallow up." The "articles," though excellent specimens of lexicography, were not, it might have been presumed, so "striking" in the estimation of their own author, as to extort from him this public expression of his admiration. Moreover, there is but *one* on גֶּבֶב, and *none* on the *root syllables* which follow; not to mention that *betreffenden* was mistaken for *treffenden*, and violently drawn from its connexion to make Gesenius express his admiration of his own "articles." Literally translated the sentence reads: Compare, further, on the root-syllable גב with the idea of *elevation, curving upward* (*gibbus*), the Lexicon under גֶּבֶב; and on פר *to break, asunder* לע, לח *to lick, to sup*, the corresponding articles.[2]

Three lines below,—for "more mature" he should have said farther (*weitere*). A *careful* translator would not express *Beobachtungen* by "results." But such criticism is out of place here.——The next line is nonsense: "These roots, aside from actual use in word-stems, are mere abstractions, and never employed by usage." The original says: "These roots are *merely deduced* from the actually occurring word-stems, and

[1] Vgl. noch über die Wurzelsylbe גב mit dem Begriffe der Erhöhung, Wölbung (*gibbus*) das Lex. u. גֶּבֶב, über פר *zerbrechen*, לע, לח *lecken, schlingen*, ebend. die betreffenden Artt.

are *not* themselves in use."[1] The rest of the sentence is thus translated: "they merely represent the hidden germs brought to light in the word-stems of the language." This, if not quite an *Hibernianism*, is at any rate not the sense of the original,—which says: "they merely represent the hidden germs (*semina*) of the word-stems which appear in the language."[2]—— Five lines below, the meaning is again misapprehended: for "and *in this respect* they accord sometimes with the Indo-Germanic *stem-words*," he should have said, "and sometimes coincide with the *roots* of the Indo-Germanic stock."[3] The examples should have set the translator right, if he could not read the German correctly. So also at the bottom of the next page,—where for "These are softened down into גרר, חרר," he should have said,—"from the harsher forms גרר, חרר." He should have known himself *which* were the harsher forms.

Page 75, l. 6. The original says: "In Latin there is a correspondent lengthening of the stem; as *findo*, *scindo*, *tundo*, *jungo*, from *fid*, *scid*, (σχεδάω), *tud*, *jug*."[4] For this Prof. Stuart gives us the following: "In Latin is the like prolongation; e. g. *findo*, *scindo*; *tundo*, *jungo*; out of *fid* comes *scid* (σχεδάω); out of *tud*, *jug*." Of course the blunder of extreme haste and inattention. But he took time to write it down; and that a man who was awake should deliberately write out such nonsense, without once considering what all this meant, or mentally inquiring how scid can come from fid, and jug from tud by *prolongation*, is inconceivable. Its very oddity might have roused the most slumbering attention. And where was Prof. Stuart's familiarity with comparative philology, when he blundered thus on so simple a case as this?——I ask again, did Prof. Stuart give this book to the public, *in good faith*, as a translation of Gesenius' admirable work? The alternative

[1] Diese Wurzeln sind aus den wirklich gebräuchlichen Wortstämmen *blos abstrahirt* und für sich selbst *nicht* im Gebrauch;—

[2] sie repräsentiren nur die verborgenen Keime (*semina*) der in der Sprache zu Tage stehenden Wortstämme.

[3] und fallen zuweilen mit den Wurzeln des indo-germanischen Sprachstammes zusammen.

[4] Im Lat. entspricht die Verlängerung der Stämme, wie *findo*, *scindo*, *tundo*, *jungo*, aus *fid*, *scid*, (σχεδάω), *tud*, *jug*.

is obvious; and he must make his choice between the horns of the dilemma. Many, it may be feared, will think him fairly entitled to both.

Page 77, l. 4, speaking of the pronouns,—"The *monosyllabic* leading forms——are the following."[1] So Prof. Stuart translates *selbständigen* (independent, separate), though the very first of the "following monosyllabic forms" is a trisyllable, and only six of the twenty-two are strictly monosyllabic. ——Line 25, "It [the formation of the plural] has *more freedom and discrepancy of manner*," is a poor expression for viel Freies und Abweichendes, much that is irregular and arbitrary. But such blemishes abound on the pages of this book. ——Pg. 78, l. 7; "The syllable תָּה *expresses the essence* of the word,"—in a style of English suitable for such a work would be, "the essential syllable is תָּהְ."——Line 25:

"Note 5. אַתֶּם and אַתֵּן are curtailed forms of the plural, (comp. § 27, note 4, *b*,) from אַתּוּם (Arab. *antum*, Chal. אַתּוּן, which form lies at the ground of some of the verbal-flexions § 58); and אַתֵּן and אַתֶּן are formed in like manner as in the third person, הִוא and הִיא."

5. The plurals אַתֶּם, אַתֵּן, are blunted forms (comp. § 27, Rem. 4, b), of אַתּוּם (Arab. *antum*, Chal. אַתּוּן, a form which lies at the foundation of some verbal inflexions, § 58, 1) and אַתֵּן or אַתֶּן; the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person.[2]

For "curtailed" he should have said blunted, or obtuse (*abgestumpfte*), the statement having reference to the more dull and obtuse sound of the substituted final vowel, not to the curtailing of the consonant sounds. The rest of the sentence is a total misapprehension of the original. Gesenius means, that אַתֶּם and אַתֵּן are blunted forms from the more full-sounding original plurals אַתּוּם, and אַתּוּן or אַתֶּן; being formed from them by the substitution of the more obtuse *e* sound, somewhat in the manner of the plurals הֵם, הֵן, from הוּא, הִיא in the third person, as further stated by him in No. 7. All this, clear as it

[1] Die selbständigen Hauptformen . . . . sind folgende.

[2] אַתֶּם und אַתֵּן sind abgestumpfte Formen des Plural (vgl. § 27, Anm. 4, *b*.) aus אַתּוּם (arab. *antum*, chald. אַתּוּן, welche Form bei gewissen Verbalflexionen zum Grunde liegt § 58) und אַתֵּן oder אַתֶּן, ähnlich wie in der dritten Person gebildet.

is, was misapprehended by Prof. Stuart. Hence he makes Gesenius say, that the masc. and fem. plural forms are *both* derived from the original *masc.* form, which is false; and that the *two original* forms of the *feminine* Plural in the 2d person, are formed after the analogy of the *masculine* and *feminine singular* of the third person,—which is not only false and absurd in itself, but is nothing to the purpose; for Gesenius is not explaining the *original* forms, but the derived one. So many obvious points were overlooked by Prof. Stuart, in penning this sentence of blunders and absurdities; not to mention that one who knew nothing of Hebrew, but was familiar with German, could not possibly misapprehend the clear expression of the original.

Page 84, l. 25; "from which, for the most part, the Imperative and Imperfect are derived." "For the most part" is out of its proper connexion, and thus gives a false meaning to the sentence. The original says (literally) "with which are connected the Imperative (for the most part of the same form) and the Imperfect."[1]——The next two paragraphs of the original are omitted.——"Newly derived verbs" (!) l. 34, for new, *derivative* verbs (it may be remarked in passing) is not a translation of neue *abgeleitete* verba. The rest of the paragraph is not even an attempt at translation.——Page 85, l. 5, "The changes" &c. In this sentence "their" should be *the*, and "the" before "strengthening" should be omitted: the word "development" should stand in the same relation as "strengthening" to the word "same" which refers back to "ground-form." With this correction and explanation the sentence it is presumed is intelligible; and with the addition at the end of one important clause,—"and sometimes in both united, as הִתְקַטֵּל," it is complete.——Line 18, "4. The number and order of these conjugations are given differently by grammarians. *In the mean time* all occasion for error is removed *in case that* they are habitually called by their old grammatical names." How long this *interval* of security from error is to last is not indicated,—unless it be in the condition on which it is enjoyed, viz. "*in case that* they are habitually called," &c. Neither *inter-*

[1] an welchen sich der meist gleichlautende *Imperativ* und das *Imperfect* anschliessen.

val nor *condition*, however, is found in the original,—which says: "Grammarians differ as to the number and arrangement of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error."[1] *Indessen* so common in the original for *nevertheless*, *however*, is almost as constantly translated *in the mean time*, and always with the same absurd effect as here.*

On pg. 88, l. 14, under the heading,—"Of the ground-form of Kal,—its form and signification," it is said:

"The common form of the third person Perfect is the ground-form of Kal, e. g. קָטַל, specially in verbs *transitive*."

The common form of the third person *Pret.* in the ground-form is קָטַל, especially in *transitive* verbs.[2]

The translator's error of course arose from mere negligence; and from *what degree* of negligence the reader will judge by observing, that the statement is false translation, false in fact, and has nothing to do with the connexion.——Line 26, "but the latter verb," &c. belongs to a class of faults altogether too numerous to be specified. *Anschaulich* does not mean "conspicuous."

Page 92, l. 15, "I. The leading form of the Imperative קְטֹל (קְטָל) is the same which lies at the basis of the form of the Imperfect (§ 47), and in a different way from the Infinitive (§ 45) attaches itself to the noun." Can the translator inform us *how* this form attaches itself to the noun *in a different way from the Infinitive?* As he will find himself embarrassed with this question, can he inform teachers who may use his translation, how *they* are to answer such inquiries from intelligent pupils? The writer can furnish them with a ready answer to all such questions, viz. there is nothing of this in the original work. Here it says, "and which when viewed as an Infinitive is likewise allied to the noun" (nach einer andern Seite hin als Infin-

* E. g preface, p. iii. l. 30; p. 68, l. 24; p. 83 l. 3 from bottom; p. 137, l. 12 do; p. 187, l. 16; p. 265, l. 22.

[1] Die *Zahl* und *Anordnung* dieser Conjugationen wird von den Grammatikern verschieden angegeben. Indessen wird jede Irrung schon dadurch vermieden, dass man sie gewöhnlich mit ihren alten grammatischen Kunstausdrücken benennt.

[2] Die gewöhnliche Gestalt der 3 *Perf.* in der Grundform ist קָטַל, besonders bei *Verbis transitivis.*

itiv sich dem Nomen anschliesst).——Pg. 101, l. 9, he says of Niphal "The *most immediate* meaning is reflexive," for first or original meaning (zunächst).——Pg. 104, note 3, "The Inf. absol. has the *distinctive* form קָטֹל" makes no sense; marked, or designated, (viz. with an asterisk in the paradigm,) is Gesenius' meaning; as might have been seen by referring to § 44, 2, note, and (in the original) § 47, 3.——Pg. 105, l. 27, "But there are other shades of meaning; viz." Then follow the specifications *a*, *b*, *c*, *d*, neither of which exhibits any "other shade of meaning." The simple explanation is, that neither the words above quoted, nor the divisions *a*, *b*, *c*, *d*, are in the original; and that the author's remarks *on the relation of Hîphil to other conjugations* are split up by the translator into specifications of "other shades of meaning in Hiphil."!——Pg. 110, l. 6, "This form also designates swiftly repeated motion (even as all languages are prone to repetitions of sound)." For this profound general remark on "all languages" we are not indebted to Gesenius; who says,—"which all languages are prone to express by repetitions of the same sound."[1]——Pg. 113, l. 5, "By *as it were* a separate word." If the translator had consulted the § referred to, or had even attended to the subject, he would have seen that the qualification, *as it were*, which he had added to the original, is wholly out of place.——Line 13, "This Nun is for the most part *drawn into one* with the suffix ן." But suppose the suffix has no ן? A question which the translator's own familiarity with the case should have suggested to him; for the remark, as translated, only *happens* to be true of half the cases subjoined. He should have said, (in suitable English, by the way,) "This Nun is, however, for the most part incorporated with the suffix."—The following translation of a statement made by Rödiger occurs on p. 114, l. 10:

"We shall first present the suffix-forms of the verb in the *Perf.* of *Hiphil;* because here, neither the stem-letters, nor the tone (see No. 2), is changed throughout."

We exhibit first the forms of the Preterite in Hiphil, because here there is no change in the stem itself beyond the shifting of the tone. (See No. 2).[2]

[1] wofür alle Sprachen die Wiederholung des Lautes lieben.

[2] weil hier im Stamme selbst, bis auf die Betonung (s. Nr. 2), keine Veränderung weiter statt findet.

Here again, the statement (after the semicolon) is wholly false. The author, having already given (No. 1 *a*—*d*) the changes in the *affórmatives* of the Preterite in *all* the conjugations, presents here the forms of Hiphil as the most general model of the Preterite with suffixes; there being in this conjugation no change in the stem itself except in reference to the tone. For the latter he refers to No. 2, and there says,—"The tone inclines towards the appended suffix, so that it *never* remains on the stem itself."[1] So many points (in other words, the whole subject of the paragraph and its connexion) were overlooked by the translator. It is strange that it had not occurred to him to test the truth of this novel statement (novel it ought to be to one who is at home in the subject) by *pronouncing* some of these forms with suffixes, without shifting the tone; or at least to consult the author's reference (where instead of "*not*" the translator should have said *never*).—— But there is still another error in this sentence. The translator makes the author say that "here [i. e. in Hiphil] the *stem-letters* are not changed." Where are they changed? The translator knew that the stem is affected only in its vowels, and that the stem-*letters* remain unchanged in all the conjugations,—though the contrary is necessarily implied in his language.——Pg. 115, l. 15, "Sometimes euphony (without pause) employs the same form." Here the translator mistook *Gleichklangs wegen* (for the sake of *similarity* in sound, assonance) for *Wohlklangs wegen* (for the sake of euphony). He of course could have given no attention either to the German word, or to the case on which Gesenius is here remarking, and with which the translator ought himself, by this time, to be familiar.

Such are some of the specimens of translation found on the first hundred and fifteen pages of this book. To go through the volume in this manner would be too severe a task. Even in the portion already examined, the writer has not aimed to expose the more minute and therefore less striking defects of translation, though these are equally injurious to the character of the book. In the remainder of the volume the errors marked by him are still more numerous; but the following examples

[1] so dass er nie auf dem Stamme selbst bleibt.

must suffice. P. 158, l. 10, Rödiger's addition is thus translated:

"N. B. This ending (*-ôth*) stands for *-âth* (for so it is in Arab., Ethiop., and Chaldee, see on the obscuration of â into ô § 9, 10, 2), and *-âth* is properly nothing more than the extension and strengthening of the *sing. fem.* ending *-ăth* (§ 79, 2). *Intensity* should characterize the plural. But this ending, when widely employed, came naturally to be attached even to those words which did not end in ת־."

This ending (*-ôth*) stands for *-âth* (as it sounds in Arab., Æth., and Chaldee, see on the change of *â* to *ô* in § 9, 10, 2), and *-âth* is properly only a longer and stronger form of the singular ending *-ăth* (§ 79, 2). The strengthening is intended to denote the plural. But this ending is then by a farther application appended also to such nouns as have not *-ăth* in the singular.[1]

In the grave reflection,—"Intensity should characterize the plural," there are three blunders, viz. on Die Verstärkung (the *strengthening* of the final syllable just spoken of) on sollte, and on bezeichnen.—"When widely employed came naturally to be attached" &c. Nothing *more* natural certainly; both being the same thing. But unfortunately, the "farther application" meant by the author, is made by the translator *to precede itself*.—Thus many of the author's happiest solutions of philological questions are obscured, or converted into mere nonsense, by the translator's misapprehension of the plainest language.——P. 169, l. 6 from the bottom; "e. g. חָרֵב fem., plur. חֲרָבוֹת, const. plur. חַרְבוֹת. The suffixes demand the *more thorough kind of shortened forms* in these cases." In what cases? And what *is* "the more thorough kind of shortened forms" *demanded* by the suffixes? The author says merely (in reference to the Plur. fem. form just given) "where with suffixes the more perfect shortening always remains."[2]—It is not true, moreover, that this form is *demanded* by the suffixes. Such a statement from Gesenius would mean something, viz. that the nature of the suffixes requires this. With the translator it is merely a convenient turn of expression; and one who is familiar with the accurate manner of

[1] Die Verstärkung sollte das Pluralische bezeichnen. Aber die Endung ist dann nach einer weiteren Anwendung auch an solche Nomina gehängt worden, welche im Sing. das *-ăth* nicht haben.

[2] wo dann mit Suffixis stets die stärkere Verkürzung bleibt.

the author will, in hundreds of similar cases, detect instantly the loose and careless manner of his translator.——P. 183, l. 17, the argument is wholly destroyed by the mistranslation,—"Consequently, *they might have nouns either of the masc. or fem. form*," for,—they might have either the masc. or fem. form (als solche konnten sie Masculin- und Femininform haben).——P. 190, l. 7,

"When put before the article, they usually cause it to be dropped, and take the vowel which belonged to it under themselves. See § 35, n. 2."	Before the article they usually displace the ה and take its pointing ....See § 35, Rem. 2.[1]

The student is here taught that the *article* is in such cases *dropped*, and is taught the same error in § 35.——P. 201, Note:

"It is (to use a mathematical expression) a transfer of *mutable extension to immutable*."	By the transferring (in mathematical language) of an expression for arithmetical quantity to geometrical.

The translator mistook the mathematical terms in the original *von unstetigen Grössen auf stetige*, and makes the author speak of mutable *extension* instead of quantity.——P. 203, l. 21,

"Job 17: 1, *the pits are my lot*, (because many of them are together)."	Job 17: 1, the graves are my portion, equivalent to *burying-place*, many graves being usually found together.

The translator, by confounding *Gräber* (graves) with *Gruben* (pits), and omitting the explanatory clause, has given a false and ludicrous turn to this sentence.——P. 204, l. 3, from the bottom, "*the circular region*, i. e. of the Jordan" for,—the region around, viz. that around the Jordan. The original is *Umkreis*, which is as far from meaning "circular region" as the region of the Jordan is from being a circle.——P. 219, l. 13, "*although* it generally serves" should be,—*inasmuch* as it serves in general.[2] What is said by the original as the *ground* of the usage, is made to have exactly the opposite

[1] Vor dem Artikel verdrängen sie gewöhnlich das *He* und treten in dessen Punctation ein.

[2] sofern er überhaupt . . . dient.

bearing.—Below, No. 5; "In a very close connexion of speech." All these cases are such; and the "close connexion" is the *ground* of the usage in *all* of them,—though the translator's statement of the general principle, as just remarked, implies the contrary. He should have said,—in other close connexions of speech (*auch sonst im engeren Verband der Rede*). In the fourth line above, by the way, he should have said,—the place of him that knoweth not God (der Ort dessen der Gott nicht kennt), instead of "the place which God knows not." No such place is mentioned in Job 18: 21, to which the original refers.——P. 220, Note 1. "The numerals take the article, when *besides their connexion with a noun* they stand related to a preceding subject." They have *no* "connexion with a noun" here. The author says (literally) when *without* immediate connexion with the thing numbered, &c. (ausser unmittelbarer Verbindung mit dem Gezählten).——P. 223, l. 8, he should have said, "*my mountain-of-holiness*" instead of "mountain of my holiness" (not in the orig.) which is directly contrary to the statement just before made, that the suffix belongs to the whole compound idea. The true form of the Hebrew conception should have been familiar to the translator. —L. 10 from the bottom, "*then next*" for,—at first, (*zunächst*). The author means that the form "my Lord" was *at first* used only in *address to* God,—then (without regard to the suffix) in *speaking of* God.——P. 225, l. 20,

"Only in the first person can the German imitate this, as *der Ich, die Wir;* [while in English we can say: *I who do, thou who doest*, &c. as well as *he who does.*] In the first two cases, *who* merely indicates relation."

But in the nom. of the 1st and 2d persons this is admissible also in German, e. g. *der ich, der du, die wir*, where *der* stands for *welcher*, and serves (like the Hebrew אֲשֶׁר) merely as a sign of relation.[1]

So it seems that in English we can say, not only *I who do, thou who doest*, but also *he who does!* And did the translator doubt that all this can be said in German? It is strange indeed that he should mistake the use in English of a personal pronoun as a regular *antecedent* to the relative, for the familiar German

[1] Nur bei dem Nominativ der ersten und zweiten Person ist dieses auch im Deutschen möglich, nämlich: *der ich, der du, die wir*, wo *der* für *welcher* steht &c.

idiom which gives to the personal pronoun itself a *relative sense;* especially when it is quoted by Gesenius as an illustration of the equally familiar idiom in the Hebrew. The correct translation shows moreover, that by "*who*" in the last sentence of the other, is meant the "*der*" in the German quotations; a fact which would otherwise hardly have come to light.——P. 231, l. 4 from the bottom:

"Gen. 43:14, . . . in case I shall be bereaved, then am I bereaved; (*an expression of resignation in a doubtful case.*)"

Gen. 43:14, . . . if I am bereaved (for if I shall be) then I am bereaved (the language of desponding resignation). *Ausdruck verzweifelnder Resignation.*

The translator mistook verzweifelnd (despairing, desponding) for *doubtful;* and verzweifelnder Resignation (by a construction of which he may claim the unquestioned paternity) for *resignation in a doubtful case!*

The following are a few examples of almost numberless cases of similar infelicity and inaccuracy. P. 232, l. 11 from the bottom:

"The usage goes still further, and extends even to cases where there are no indications of the future; for the Perf. with Vav may stand (*a*) Where a reason or ground of a thing is given; or (*b*) Where a condition is described; then may follow the Perfect in the sense of a Future or Imper."

The Pret. with Vav conv. may be thus employed in the sense of the Fut. (and Imp.) even when there is no indication of futurity, e. g. after antecedent clauses which imply *a*) a cause, or *b*) a condition.

P. 233, l. 6. "To a great variety of declarations in the present, are appended clauses beginning with the Perfect and Vav consec."

Also to other very various specifications of the present we find appended by means of a ו with the Pret. those of the future.

P. 243, l. 10, "let me clothe myself and come."

Let me disguise myself and come (verkleiden).

P. 244, "Note 2. The Hebrew writers frequently pass from the Inf. construction, of which we are treating, to that of the definite verb; and *before this Inf.* we must supply a conjunction which will correspond to the preposition *before it.*"

The Hebrew writers frequently pass from the Infinitive construction (described in No. 2.) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive.

P. 245, l. 14, "the dwelling of brethren is even unity; i. e. they live together."

That brethren dwell together (dass Brüder beisammen wohnen).

L. 16. "In a special manner are Infinitives so constructed, when they have a feminine termination."

The genitive relation of the subject is quite plain after Infinitives of feminine ending.

P. 248, l. 4. "The last construction with the Genitive *occurs only* in the participles of active verbs (§ 135). To these belong such cases as Gen. 23 : 10) בָּאֵי שַׁעַר those who enter the gate; *although* בּוֹא, meaning to enter, usually takes the Acc. after it, (comp. ingredi portam.) Moreover, even where a verb occurs which takes a preposition after it, its participle, by partaking of the substantive quality, sometimes takes a simple Genitive after it."*

This latter construction with the genitive is properly confined to active verbs (§ 135).[1] The participle of the verb בּוֹא, to enter in, is also construed thus, as this verb is followed by the accusative (comp. ingredi portam);[2] e. g. Gen. 23 : 10 בָּאֵי שַׁעַר those who enter in at the gate. But there are also examples of the participle, regarded as a noun, being followed by a genitive in cases where the verb to which it belongs is construed only with a preposition.

P. 251, l. 11. "But פָּצַר בְּפֶה, to open with the mouth, we say not, but must express it thus: to make an opening with the mouth."

But there is a deviation from our mode of expression in these phrases, viz. פָּצַר בְּפֶה to open the mouth (Job 16 : 10, prop. to make an opening with the mouth), &c.[3]

The reader may perhaps be gratified to learn, from the correct translation, that the German is not reduced to this awkward necessity. The rest of the paragraph is no nearer the original.

Page 253, l. 5, "By verbs of a peculiar use" for,—by appropriate verbal stems (durch eigene Verbalstämme). There is nothing *peculiar* in their use beyond what is true of every verb, viz. that it has its own proper signification.——On this page we find the following paragraph:

* The first sentence, as translated by Prof. Stuart, is in direct contradiction with the last; and in the clause "although" &c. the *reason* given *for* the usage is made to have the opposite bearing.

[1] Die letztere Construction mit dem Genitiv kommt eigentlich nur den Participien der *Verba activa* (§ 135) zu.

[2] insofern בּוֹא *eingehen* mit dem Accusativ steht (vgl. *ingredi portam*).

[3] Aber abweichend von unserer Ausdrucksweise ist: פָּצַר בְּפֶה *den Mund aufsperren* Hiob 16, 10 (eig. *eine Oeffnung machen mit dem Munde*) &c.

"[Remark. Gesenius' Heb. Lexicon does indeed notice the variety of particles that follow either the same verb, or different verbs; and not unfrequently the distinctions of meaning that arise from this. But after all, this is a part of Heb. lexicography which has never yet been fully and satisfactorily developed. To state the bare fact that a verb is constructed with בְּ, or לְ, or אֶל, or עַל, &c. is scarcely giving the reader any information of importance. The various shades of meaning that arise from each of these (and such there must be), requires the work of Hebrew lexicography again to be renewed, until this important matter is completed.—S.]"

What were the translator's motives for introducing *here* his strictures on a point of *Heb. lexicography*, the writer does not pretend to divine. Certainly a more unjust censure, or one more illiberal to the merits of a distinguished scholar, could not be expressed, than in the invidious admission "not unfrequently," and in the words "to state the bare fact," &c. This is a part of Heb. lexicography to which Gesenius has professedly devoted special attention, and in treating which he has been eminently successful. If he abstains from the needless repetition, wherever a particle occurs, of its simplest and most familiar import given in the proper place, it is an example which the censor might often copy with great advantage to his readers. The censure comes with an ill grace from one who has, in numerous instances, totally obscured his author's clear and discriminating exhibition of the various uses of the prepositions and other particles, as may be seen in the §§ relating to them. But we will take a case nearer at hand, and directly in point. Only seven lines above he translates נָפַל with עַל *to fall away*, which it means *without* the preposition, and which the verb and preposition together *cannot* mean;—and this with the author's correct translation before him,—abfallen zu *to fall off—to*, i. e. *to desert* (from one) *to* (another).* Another such case occurs in the ninth line from the bottom of this same page, where "to be astonished *at*" (added to the original) instead of being a *less* exact expression of the true meaning (as intimated by the translator), expresses a wholly false one. Here too he had before him Gesenius' correct translation, sich staunend an

* As in the translation of the eleventh edition, which the English editor should have retained.

jem nden wenden, to turn or look with astonishment to one. The reader who examines the §§ above referred to will soon satisfy himself, that if, in this respect, "the work of Hebrew lexicography requires again to be renewed," the censor is not the one to undertake it,—or to criticise Gesenius' treatment of the subject.

Page 256, l. 9, "Isa. 33 : 1 .... when thou *art prepared* a waster, i. e. ready to lay waste," for,—when thou shalt cease as a destroyer, i. e. to be a destroyer=to destroy.[1] The common and familiar use of *fertig* in *wenn du fertig bist*, should not have escaped the translator's notice, nor its appropriateness as an expression of the Hebrew. The Hebrew words and their connexion were before him, and might, one would think, have afforded him some aid.——Line 2d of the same page: "All three constructions (lett. *a*, *b*, *c*), and also one which is like to (*c*), the Syrians have, in certain verbs placed by the side of each other." *What* are "placed by the side of each other,"—the verbs or the constructions? Neither; he should have said,—are found together (*neben einander*) in some verbs in the Syriac. ——L. 16, "Gen. 37 : 7, the sheaves *encompassed* and bowed down=the *surrounding sheaves* bowed down," instead of,—your sheaves stood around and bowed, for bowed around (für neigten sich rings).——P. 261, l. 8, "Often the construction begins with the singular (specially when the verb precedes § 144, 1), and then, after the subject in the sing. is named, the construction goes on with the plural." Why, "*after* the subject is named in the *singular*," should "the construction go on in the *plural*"? It should rather be a reason for continuing the construction in the singular. Gesenius says,—"and then, when the *collective* is introduced, proceeds with the plural,"—which is to the point, and fully explains the usage.

In some instances, even the poor apology of haste and inattention cannot be made for the translator,—as when he pauses and comments on the *obscurity* of his author. E. g. p. 263, l. 7, "(*d*) The copula that connects with a noun which is a predicate, when it stands before its subject, may follow the same rule; e. g. Is. 18 : 5, *when a maturing grape becomes*

[1] *wenn du fertig bist, ein Verwüster* zu seyn = zu verwüsten.

the flower. ..... [Obscurely expressed, and the proof doubtful.]"[1]

Obscurely enough, certainly, in Prof. Stuart's translation. For "connects with" he should have said,—belongs to (the copula "connects with" both substantives); and for "when a maturing grape becomes the flower" he should have translated (without *when*) the blossom becomes a ripening grape. A near imitation of the *order* in the Hebrew and German would have been,—A ripening grape does the blossom become. The proof too is clear when Gesenius' meaning is expressed.—It may be remarked in passing, that in the next paragraph, the *reason* of the usage (as in the last quotation but one) is suppressed, viz. that *after* the introduction of the *subject*, the predicates that follow must conform to it. It is also lost sight of in the translator's second paragraph under (*a*). The original says,—"More seldom before the *plur. fem.* we find (at least) the *masculine plural;*" meaning that usage here conforms at least *so far* to the general usage before stated. Prof. Stuart says merely,—"Seldóm is the *plur.* masc. of the verb joined with the *plur. fem.* of the noun." Accuracy in such things is not, of course, to be expected of one who fails so signally where far less attention is required. And yet this is the worst form of injustice to his author, one of whose leading objects, "the *explanation* of the phenomena of the language" (§ 3, 4, 2), is almost every where obscured, and often totally obliterated.

Page 265. But two or three of the numerous errors on this page can be noticed. L. 22 "In the mean time" for,—however (indessen). L. 24, "not merely *on the right*, but *at* or *in the right*" for,—"*on the right* (not *from the right*) *zur rechten* (nicht *von der rechten her*). L. 26, Gesenius' happy illustration is given by the translator as follows:

"מִן appropriately designates a *dependence* on a thing; and hence, the condition (!) of a thing *on the side* of another; like *a dextra* ....

מִן properly denotes *hanging off from* an object, and hence being upon the side of it, like *a dextra* .... Cant. 4: 1, ... *they lie along the*

[1] d) die zum Prädicatssubstantiv gehörige *Copula,* wenn sie vor dem subject steht. . . . . *eine reifende Traube wird die Blume.*

Thus Cant. 4: 1, ... *they lie down on the depending of the mount of Gilead*, i. e. *on the side* of it."

declivity of Mount Gilead, e monte quasi pendentes.[1]

The last words are omitted by Prof. Stuart, as are many similar illustrations in which Gesenius is so felicitous.—— P. 270, l. 8.

"Of the few interrogative particles that exist in Hebrew, some are of an affirmative and some of a negative nature. *The latter* have gradually attained to an interrogative power. (So in Greek ἦ, οὐκ, μή; in Latin, *an, ne*)."

Even the few interrogative particles originally expressed either affirmation or negation, and only acquired by degrees their interrogative power.[2]

How is it with *the former?* The words in parentheses are the remnant of a note of three lines in the original.

Let us now see what the translator has contributed to the reformation of that department of Heb. lexicography, in which he represents Gesenius' labours as so deficient.——P. 272, l. 24:

"2. Great dexterity and much acuteness does the Heb. language develope, *in the compounding of prepositions.* Particularly does it set prepositions of *motion* before other *local* prepositions, in order to designate local relations, which have either existed, do now exist, or will take place. (So in French: *de chez, d'aupres*)."

The composition of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it; as in French *de chez, d'aupres.*[3]

Zuvörderst the translator mistook for *particularly.* The examples are the best comment on the rest of the sentence,

[1] מִיָּרֵךְ bezeichnet eigentlich das *Abhängen* von einem Gegenstande, daher das Befinden an den Seiten desselben, wie *a dextra* &c. Hohel. 4, 1 . . . . *sie lagern sich am Abhange des Gilead, e monte quasi pendentes.*

[2] Auch die wenigen Fragepartikeln sind ihrem Ursprunge nach theils Affirmationen, theils Negationen, die erst allmählich fragende Kraft erhalten haben.

[3] Grosse Gewandtheit und Schärfe des Begriffs entwickelt die Sprache durch *Zusammensetzung* der Präpositionen. Zuvörderst setzt sie Präpositionen der Bewegung vor andere locale Präpositionen, um das örtliche Verhältniss zu bezeichnen, welches vorher Statt hatte, oder nun eintreten soll, wie im Franz. *de chez, d' aupres.*

viz. (of a *change* of relation and the *local* one previously existing) away-from-behind, out-from-between, away-from-under; (of a change of relation and the local one resulting from it) to-behind.—In the paragraph "E. g." &c. the translations are all wrong, and fail to give the Hebrew conception.——P. 273, l. 17, the primary signification of בְּ is given as follows:

"בְּ....(1) Properly condition(!) as being in a place [das Befinden im Orte] *ἐν*; thence *in time*, then in these or those circumstances.... In relation to enclosed boundaries [einschliessenden Grenzen] *within*."	בְּ....denotes, 1) prop. rest *in* a place (*ἐν*), hence *in* with reference to time, and to state or condition, ...with reference to a company, or number of individuals, *among*, —with reference to bounds or limits, *within*.

P. 274, l. 13, "After verbs of motion," &c. This use of the preposition is connected with the preceding one by the author, who says "*Hence* after verbs of motion," &c. The translator omits this, and commences a paragraph here, as though there were no affinity between this and the preceding usage. So five lines above, "Frequently does it designate motion," &c. where Gesenius says, "*In this sense* it frequently," &c. The author understood what was required of him, viz. to trace back to the primary signification all its various applications, and to show their connexion, by the necessary laws of thought, with their common source.——L. 15, "*to inquire about*" should be *to ask at, to consult*, (*an*fragen bei,) the preposition expressing the relation not to the object of inquiry (the thing inquired "*about*"), but to the person or other source of information inquired *of*,—as an oracle, &c. The translator will find the uses of this verb with בְּ and with לְ (which he has here confounded) clearly distinguished and illustrated in the lexicon, where so much reformation is needed in this respect.

Still greater injustice is done to the author's exhibition of the primary meaning of עַל (*upon, over*) and the various applications of it. One of the leading significations (*over, above*) is not given at all in the translation. Gesenius expresses it by "über (*ὑπέρ*)." The translator, as though he knew neither the Hebrew, German, nor Greek, translates them all by "*upon*." As the merest tyro in either language must be supposed to know better, the blunder can be ascribed only to the culpable

negligence shown throughout this book. The wonder is that words so familiar should, in either language, suggest any thing but their proper import.——"*Motion toward* any thing" is not the meaning of the German *auf* (etwas) *hin*. The translator should have known that his author's statement does not require the qualification "[in this respect]" which he has added; though his own improper division of the original paragraph into two, and his manner of introducing the second, (by which the correct view, as given by Gesenius, is still farther obscured,) may make the qualification *seem* necessary to the reader of his translation.——In line 35, the author's necessary explanation, "prop. to look tenderly *upon*," is omitted. The next paragraph is a series of blunders. In the first place, there should be no division here; and instead of "To these meanings must be added" the translator should have said,—with this is connected (Daran knüpft sich ferner). The *connexion* traced by the author between the primary and a more remote signification or use is thus again overlooked,—and by one who professes to be critical in such matters. Again,—*hinzu* is here mistaken for "towards," and the absurdity is ascribed to Gesenius of representing this signification (*towards*) "as a tropical sense, taken from the exemplar or type *whereon* one lays any thing in order to fashion it"! "Also it has the meaning *for the sake of*" should have been connected, like the former, with the primary signification. We will now place this remarkable specimen of critical acumen by the side of the correct translation.

"To these meanings must be added that of *towards*, *according to*, *agreeably to*, (a tropical sense, taken from the exemplar or type *whereon* one lays any thing in order to fashion it.) Also it has the meaning *for the sake of*, *on account of*, (comp. Lat. *ob*, and Germ. *darob*;) and even that of *although*, [see Ges. Lex. עַל B.]"

With the primary idea is connected that of *accession* (conceived as a *laying upon*) and of *conformity*, *after*, *according to* (with reference to the rule or pattern, *upon* which a thing is laid to be measured or modelled), and of *cause* (*ob quam*), *on account of* [prop. *upon* something as a ground or motive], *although*.[1]

[1] Daran knüpft sich ferner: *hinzu* (das Hinzufügen als ein Darauflegen gedacht), *nach*, *zufolge*, (hergenommen von dem Muster und Vorbild, wor*auf* man etwas legt), *wegen* (vgl. das. lat. *ob*, unser *darob*), *ob*schon.

The paragraph proceeds as follows:

"With the meaning *over*, it stands frequently associated with verbs of *covering* and *protection*, . . . *to cover over, to make a protection over*. The like, also, in ideas that stand related to this; e. g. נִלְחַם עַל, *to fight for one* (prop. to protect *around* him)."

In the signification *over*, it is often used with verbs of *covering*, *protecting*, . . . (prop. *to place a covering, a shield, over*) and also with those of kindred meaning, as נִלְחַם עַל *to contend for one* (prop. *in order to protect him*).[1]

The translator here mistook *um*, in the form *um—zu, in order to*, for the preposition *around;* and by this mistake has added "around" to Gesenius' list of the significations of עַל *over*, or *upon*.——In the next sentence (p. 275, l. 3) "but sometimes also like *on the side*" is given instead of,—"but also where this is not the case, as עַל יַד like our *on the side*." In the next sentence, "*towards, off to*" is neither the meaning of the German *auf* (etwas) *los*, nor of the Heb. preposition. It would be difficult to compress a greater number of misapprehensions into a paragraph of twelve lines.

There are other blunders equally strange on this page. Thus, on the preposition מִן, l. 18:

"As a const. state of a noun, מִן indicates *part* or *part of* any thing."

As constr. state of the noun מִן *part*, it properly means *part of* any thing.[2]

And line 25:

"In transferring the particle to *time*, it means *part of time* from a period of *beginning*, not from the end of it, (like ἀπὸ νυκτός, *de nocte, from the commencement of the night*) . . . It also means *immediately after* or *from* (like ἐξ ἀρίστου, *ex itinere*.")

In its tropical use with reference to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like ἀπὸ νυκτός, *de nocte, from the coming on of night*); . . or it may mean *next from*, i. e. *immediately after* (ἐξ ἀρίστου, *ab itinere*).[3]

[1] *für jem. streiten* (eig. um ihn zu schützen).

[2] Als *Stat. constr.* eines Nomen מִן *Theil* ist es eig. *Theil von* (etwas).

[3] In der Uebertragung auf die Zeit ist es theils *von* (einer Zeit) *an*, wo nämlich von dem Anfange, nicht vom Ende des Zeitraumes ab gerechnet wird . . . . theils *zunächst von* d. i. *gleich nach*, &c.

Again, on the next page, l. 19:

"(*f*) *Kaph* (which as an adverb means *about, somewhat*) as a preposition means *as*, and marks resemblance. When doubled כַּכַּ it means *as—so*, and also *so—as*, e. g. Gen. 44 : 18. In later writers וְכַכַּ means *according to, agreeably to* or *like as*, &c."

f) כְּ (as an adverb, *about, nearly*) as a prep. *as, like to*, for denoting similarity,—doubled כְּכָּ *as—so*, and also *so—as* Gen. 44 : 18, in later writers וְכְּכָּ ;* *according to, after*, &c.[1]

Here Gesenius is made to assign his *secondary* use of כְּ (*according to, after*) to the doubled form וְכְּכָּ, and this too as a *usage of later writers!*

On line 16 it is said,—"לְ is put before a *place of rest* or *abode*, and also before *time*"; but in what signification, whether *to*, or *towards*, or *at*, is not stated. This is not the author's manner, who says,—"it denotes rest in a place, hence *at* or *in* with reference to place and time."

In the first paragraph of the next section (§ 152) the translator mistook *Bildsamkeit* (plasticity, capability of being formed, fashioned,—or cultivated) for *the figurative!* The intelligent reader is as much at a loss, as the translator should have been, to see what "the figurative" has to do with the connexion. In the next sentence but one, he tells us that "the writers have not employed *all the means* furnished by the language" &c. He is certainly bound to show what are the means which they have *not* employed, if any such are known to him, and the sources of his knowledge. In justice to the author, to whom these absurdities are attributed, we place Prof. Stuart's translation (as a specimen too of his general manner) by the side of the correct one.

"When we sum up all the conjunctions, which frequently are of a *compound* nature, it appears that the Heb. language exhibits not a

The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined,

* The clause omitted in the translation of the eleventh edition (in conformity with Gesenius' Lex.) should have been given, if retained, by the English editor as above.

[1] ist als Präp. *wie*, zur Bezeichnung der Aehnlichkeit, verdoppelt: כְּכָּ—*wie—so*, aber auch *so—wie* 1 Mos. 44, 18, bei Späteren וְכְּכָּ—; *zufolge, nach, gemäss*, &c.

little of richness and of the figurative, in proportion to its simplicity elsewhere. This is manifest from its power of forming conjunctions out of most of the prepositions, by joining on to them אֲשֶׁר or כִּי, (§ 102, 1. c.) The writers, however, have not employed all the means furnished by the language, for the exact determination of the relation of sentences and clauses, and often have they employed imperfect means of connecting."

and its ability to form still others from most of the prepositions by the addition of אֲשֶׁר and כִּי (§ 102, 1, *c*), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect the means which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connection.[1]

Of the swarms of errors in the remainder of this section, only the following can be noticed. Pg. 279, l. 8:

"(*a*) With this is connected the use of כִּי before *direct speech* (like ὅτι of the Greeks [which see in Lex.]). Seldom is אֲשֶׁר employed in such a connexion; as in 1 Sam. 15:20.

"(*b*) These particles are often used to designate *time*=ὅτε (prop. at the time) *that*, (at the time) *when*, and therefore = *when, at which time.* This (?) is quite distinct from אִם *if, if that*, then a conditional *when;* see many examples in Ex. xxi. Sometimes it (?) is used in a transition to this (?) Job 38:5 comp. 4:18 [17]. [Obscure and unsatisfactory; in the first example, כִּי means *provided that* or *since* (ironical); the second (4:17) is merely אִם interrog.; v. 18 has neither אִם nor אֲשֶׁר.] In such a connexion אֲשֶׁר is rather unfrequent, but it is found in some cases; e. g. Lev. 4:22. Deut. 11:6."

Hence the following uses of כִּי: *a*) it is employed before words directly quoted, like the Gr. ὅτι (very seldom אֲשֶׁר 1 Sam. xv. 20); *b*) it is *temporal* = ὅτε, prop. (at the time) *that*, (at the time) *when*, sometimes passing over to the conditional power of אִם [Eng. *when* = *if*, differing only in the form of representation], Job xxxviii. 5, comp. 4, 18 (seldom אֲשֶׁר Lev. iv. 22; Deut. xi. 6),—but often with an accurate discrimination between the two, well illustrated in Ex. xxi.[2]

[1] Aber die Schriftsteller haben sich nicht immer aller in der Sprache vorhandenen Mittel zur scharfen Bestimmung des Satzverhältnisses bedient, und sich häufig mit unvollkommenen Verbindungen geholfen.

[2] Daran knüpft sich nun für כִּי *a*) der Gebrauch vor der directen Rede . . . . *b*) die Zeitbdeutung = ὅτε, eig. (zu der Zeit) *dass*, (zu der Zeit) *wo*, dah. *als, da, wenn*, bald scharf geschieden von dem conditionalen אִם *wenn* (s. das dafür sehr instructive Cap. 2 Mos. 21) bald im Uebergange zu demselben Hiob 38, 5, vgl. 4, 18 (auch hier אֲשֶׁר selten 3 Mos. 4, 22, 5 Mos. 11, 6).

Here again the translator pauses, and comments on the obscurity of his misconception of the author's meaning. And with good reason. Nothing certainly could be more "obscure and unsatisfactory" than the whole statement in the translation, though expressed with perfect clearness in the original. The addition of "These particles" (not in the original) makes the whole view confused and inaccurate. Gesenius is speaking only of כִּי. "Is quite distinct from" is not a translation of bald scharf geschieden von, nor "sometimes it is used in a transition to" of bald im Uebergange zu. In the correct translation, it will be observed, the *order* is slightly changed for the sake of a clearer expression in English.——Prof. Stuart, if he had been more familiar with the text of Job, would have readily found the אִם meant by Gesenius in v. 4 (preceding the one in which כִּי is used in nearly the same sense) and again in v. 18. Gesenius' reference is "Job 38, 5 comp. 4, 18" (i. e. vs. 4 and 18 of the same chapter, as given in the translation of the 11th edition, but *corrected* by the Eng. editor). The translator mistook the latter for a reference to another chapter, and on this error founds a criticism on his author's correctness, such as would be justifiable only in speaking of a writer noted for inaccuracy. ——Without attempting to give all the errors on this page, we notice l. 2, "or" instead of,—and yet oftener (und noch häufiger); l. 27, "there are other *adverbial* copulatives; e. g." for, —the properly adverbial forms (die eig. Adverbien); l. 40, "often designates increase of number or plurality," for,—(freely expressed) is often used with plural forms emphatically, to include *all* (dient oft, um eine Mehrzahl zusammenzufassen); same line, "even two" for,—both the two (alle beide).——Pg. 280, l. 2, "it comes to this that" is given as a translation of dazu kommt dass. L. 3, "so much the more, so much the less," should be,—much more, much less. Last line of the text, "in assurances and conditional *wishes*" is not the meaning of bei Betheuerungen und bedingten Verwünschungen (freely,—in solemn asseveration under the form of conditional imprecation). Pg. 281, *i*, l. 3, "prop. *that if*, *then if*, most frequently *but if*, (see the meaning of כִּי above under lett. d); but when joined with אִם it designates connexion to a verb," should be,—prop. *that if*, *for if*, most frequently *but if*, in the sense of

כִּי explained under No. 1, c, d, but united with אִם to form a connexion with the verb (aber mit אִם verbunden zum Anknüpfung an das Verbum). "*Then if*" the translator says, overlooking the import of the Heb. particle and mistaking the German *denn* for *dann* as repeatedly before.*

The translation closes with the following characteristic paragraph:

"The interjections which mean *wo! alas!* are employed both in the outcry of wo, as well as in complaint about any thing. אֲחָהּ, אוֹי, הוֹי, connect themselves with the object of complaint by עַל, אֶל, לְ, or even without particles &c."

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אֲחָהּ, אוֹי, הוֹי), are connected with the object of the threatening or lamentation either by the prepositions עַל, אֶל, לְ, or without any intervening particle &c.[1]

The writer ought perhaps to apologize for quoting so many examples in proof of his statements respecting the character of this professed translation. His apology is, 1st, that he would not make the charges contained in those statements without ample proofs; and 2d, that a still greater number have been passed unnoticed.

A translation thus carelessly and unfaithfully executed must, of course, give an entirely false representation of the *philology* of the work. Numerous examples of this misrepresentation have already been given. But in justice to the author, the translator's unfaithfulness, in this respect, should be more particularly noticed. It is sufficient for this purpose, to examine a portion of those sections on the elementary principles, which affect the structure and character of a large portion of the work. For example, the important section (§ 9) on the "Character and Value of the several Vowels;" where the basis

* I must apologize for having overlooked the omission, by the English editor, of two paragraphs of this § in the translation of the eleventh edition. The oversight was occasioned by mistaking a note, made on the margin of my translation, of an omission in each of these paragraphs by Gesenius in his thirteenth edition. As both are entirely independent of the context, they can be consulted without inconvenience in the table of corrigenda.

[1] Die Interjectionen, welche *Ach! Wehe!* bedeuten, und sowohl bei dem Weheruf, als bei der Wehklage über etwas stehen . . . . verbinden sich mit dem Objecte der Drohung oder Klage durch die Partikeln, &c.

is laid of the author's system of inflexions, in his clear exhibition of the relation of the several classes of vowels and of vowels of the same class to each other, and of the different characters of the same vowel. Any obscurity here extends itself over his whole subsequent treatment of the subject. It is, e. g. an essential feature of the system, that certain vowels are long only *by the influence of the tone*, and consequently become either short vowels or half-vowels when that influence is removed. To this single principle, Gesenius and his Editor (by whom the system was more fully developed in its details) refer the largest class of the phenomena of inflexion by vowel-changes. By the translator, however, it is in some places wholly suppressed; and in others is so obscured as to make no distinct impression upon the reader. E. g. pg. 33, Third Class, No. 10:

"(3) A third O is that which comes from *ŏ* or *ŭ* prolonged. When this vowel is shortened, it goes of course into short *ŏ* or *ŭ*."

3) The tone-long *ō*, which is a lengthening of short *ŏ* or *ŭ* by the tone, and which becomes short again on its removal.[1]

Here the *essential point*, that the vowel is long only by the influence of the tone (consequently becomes short on the removal of that influence), a principle which pervades the system of inflexions, is omitted altogether. In place of it, the student obtains the valuable information, that when long *o* is shortened it becomes short *o*.

So in the statement respecting the *prosodially* long *ā* and *ē* (i. e. long merely by the effect of the tone) when the vowel stands either *in* or *next to* the tone-syllable. Of the former it is said (Class I. 1, 2)—"In the closed syllable, however, it can stand only when this has the tone; .... but in the open, it is especially frequent *before the tone syllable*" (in offener dagegen ist es besonders haüfig *vor der Ton-sylbe*); for the latter clause Prof. S. (p. 31, l. 17) gives merely the ambigious expression, "in an open syllable it may *precede* the tone and usually does."—The latter, it is said in No. 7,

"like the Quamets in Class I, No. 2 above, may be *in* or *out* of a tone-syllable."

.... stands only *in* and *close by* the tone-syllable (*in* und nahezu *neben* der Ton-sylbe).

[1] das tonlange *ō*, welches aus kurzem *ŏ* oder *ŭ* durch den Ton gedehnt ist und beim Weichen desselben sofort wieder kurz erscheint.

Either "*in* or *out* of" it, the vowel must be of course; but this is saying nothing to the purpose. Its *immediate connexion* with the tone is what the author asserts; and that, in an open syllable, it stands next *before* the tone (a pretonic vowel) is also stated in the next sentence, but passed unnoticed by the translator. The author's statement of this important principle is equally obscured again in § 26, 3, where the original says: "Usually there is a long vowel (Qamets, less frequently Tsere) in an open syllable before the tone (pretonic vowel)."[1] For this the translator says (mistaking the German form of expression): "Qamets is a predominant long vowel in an open syllable before the tone (the fore-tone vowel)—but sometimes Tsere." That such a syllable *usually has* a long vowel (either Qamets or Tsere) is nowhere intimated.

All these points are again misrepresented in the summary given of the vowels on page 34. Thus in Class I, for "tone-lengthened *ā* .... *in* and *by* the tone-syllable" (tongedehntes *ā* .... in der Ton-sylbe und neben derselben), Prof. S. says, "*ā* with prolonged tone .... *in* or *out of* the tone-syllable;" in Class II, for "‒ tone-lengthened *ē* .... *in* and *immediately before* the tone-syllable (tongedehntes *ē* .... in der Ton-sylbe und zunächst vor derselben), he says "‒ prolonged tone .... *in* and *out* of the tone-syllable;" in Class III, for "tone-lengthened *ō* .... in the tone-syllable" (tongedehntes *ō* .... in der Ton-sylbe), he has "prolonged *ō* .... in the tone-syllable." In the first two cases the *immediate* connexion of the long vowel with the tone on which it depends, and in the second the invariable position of the vowel next *before* the tone, is suppressed; and in all of them, the fact that the *vowel itself* is long in consequence of its relation to the tone-syllable, and in inflexion is of course shortened when that relation ceases. The last error is repeated in other parts of the book, as on page 106, l. 26, where instead of "This *ē* is only *tone-long*" (Dieses *ē* ist nur tonlang) he says, "being simply *a lengthened tone*."—Such is the preparation which the student finds here for the author's application of his principles to the theory of inflexions.

[1] Herrschend ist ein langer Vocal (*Kamess*, seltener *Ssere*) in offener Sylbe vor dem Ton (Vorton-Vocal).

Again in Class I, 1, (2), (p. 31, l. 13) speaking of the prosodially long *ā*, (the Heb. exs. are in part omitted here);

"(2). The long *ā* of mere prosody may stand either *in* the tone-syllable, or *before* or *after* it. Every where it springs from short *ă*, and is found in open and closed syllables.... Such a Qamets stands in a closed syllable only when it has the tone or accent; in an open syllable it may *precede* the tone and usually does....

"When the tone is lessened (as in the construct state, § 87), the Qamets in question goes over into Pattah, as דָּבָר, const. דְּבַר; when the tone is thrown forward, it goes into Sheva (§ 27, 3) as דָּבָר, pl. דְּבָרִים, where דָּ goes into דְ."

2) The prolonged *ā* of prosody, both in the tone-syllable and close before or after it. This sound always comes out of short *ă*, and is found in an open syllable (i. e. one ending with a vowel).... and also in a closed (i. e. one ending with a consonant).... In the closed syllable, however, it can stand only when this has the tone;.... but in the open, it is especially frequent *before the tone-syllable*.... When the tone is moved forward or lessened, this vowel becomes, in the former case, short *a* (Pattach), and in the latter, vocal *Sh^{e}va* (§ 27, 3); דָּבָר, דְּבַר (*d^{e}bhár*); חָכָם, חֲכַם (*ch^{a}khâm*); שָׁלַח, שָׁלְחָה.[1]

"*Such* a Qamets stands" &c. contains a false implication; for *no* vowel is exempt from this law. The next paragraph (the author properly includes the whole in one) contains no trace of the meaning of the original. The translator mistook the author's words "in the former case" (that of a closed tone-syllable) "and in the latter" (that of an open syllable *before* the tone), referring the second to "*moved forward*" and the first to "*or lessened;*" and thus throws confusion and inconsistency over the whole statement. The author's clear and correct view is,—that this prosodially long *ā* (i. e. long merely by its *relation to the tone*), when the tone is moved forward or lessened, becomes in the former case (that of a closed tone-syllable) short *ă*, and in the latter (that of an open pretonic one) vocal Sheva; in accordance with the two principles which pervade the system of inflexions, viz. that a long vowel

[1] Das nur prosodisch gedehnte *ā* sowohl in der Tonsylbe selbst als zunächst vor oder nach derselben.—In der geschlossenen kann es jedoch nur stehen, wenn sie den Ton hat, ... in offener dagegen ist es besonders häufig *vor der Tonsylbe*... Bei fortrückender oder verminderter Betonung geht es im erstern Falle leicht in kurzes *ă* (Patach), im letztern in einen *Schewa*-Vocal über (§ 27, 3), [exs. as above.]

cannot stand in an unaccented closed syllable,—and that a merely pretonic long vowel falls away when it ceases to stand in that relation to the tone. All this was misapprehended by the translator; and *his* statement is,—that this vowel, *irrespective* of its position in a closed tone-syllable or an open pretonic one (i. e. in *both* positions) is shortened when the tone is lessened, and falls away when it is thrown forward! To *exemplify* such a confusion of ideas would have seemed, to one who was fully conscious of it, a hopeless attempt; and the translator was so far conscious of the difficulty, as to find himself obliged to *add* an example to those which sufficed to illustrate his author's statement. The original illustrates both cases in the same example. Thus דָּבָר, דְּבַר shows the effect of the moving forward or lessening of the tone, on the long vowel in the closed tone-syllable and in the pretonic open one. But though a perfect illustration of the author's statement, it happens to be no illustration of the translator's blunder. Hence he adds the example דְּבָרִים. Here, he says, "Qamets goes into Sheva because the tone is *thrown forward*." But why does it "go into Sheva" in the two preceding examples דְּבַר and חָכָם, where, according to the translator, the tone is only *lessened*? This the student is left to make out for himself. Again, p. 32, l. 9:

"5. Short Hhireq . . . is commonly used in a closed and toneless syllable, as לְקַטֵּל, קִטֵּל."

5. The short Chireq . . . is especially frequent in sharpened syllables (קִטֵּל, אִמִּי) and in closed unaccented syllables (לְקִטֵּל).[1]

"Is commonly used," it may be remarked in passing, is another example of the translator's characteristic precision,—stating two facts in the same expression, both of which may as in this instance chance to be true, but only one of which is to the point.——No notice is taken of the distinction made in the original between the *sharpened* syllable and the merely short and toneless one, which the translator here as elsewhere confounds, though some important usages of the vowel-system are founded on this distinction. The author thinks it worth

[1] ist besonders häufig in geschärften Sylben (קִטֵּל, אִמִּי) und in tonlosen geschlossenen Sylben, (לְקִטֵּל).

defining in § 26, 2: "A peculiar kind of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins." For this his professed translator substitutes: "A peculiar kind of *closed* syllable is made by a Daghesh forte, which ends one syllable and begins another, with the same letter repeated." So again in the same §, 2, c, "Here belongs also the *sharpened* syllable;" for which the translator says, "With these must be ranked syllables ending with a Dagesh forte which represents a consonant." An example of the author's frequent application of this distinction may be found in § 27, 1, at the end (§ 27, 1, *c*, of Prof. Stuart's division); where the greater *sharpening* of the syllable is the only reason (and given as such by the author) for employing a shorter vowel than in the preceding case of the ordinary closed syllable. The *fact* without the *reason* is given as usual by the translator.

The points thus obscured or wholly suppressed in this §, are among the essential features of the theory of the vowel changes in the inflexion of Nouns and Verbs. The translator's negligence and unfaithfulness are the less excusable here, as he himself directs attention in his preface to the modifications in "the theory of the *Vowels* and of *Sheva*," as a part of Rödiger's improvements in this edition. In regard to Sheva, the distinction between *vocal* and *silent*, in the division of syllables, is stated by the author and by his professed translator (§ 26, last paragraph) as follows:

"In making out syllables, Sheva silent, after a short vowel, belongs to the preceding syllable; but Sheva *vocal*, whether simple or composite, belongs to the next *following* syllable, whether the vowel that precedes is long or short; e. g. Sheva silent מִרְמָה, vocal after a long vowel קוֹטְלָה qo-t^{e}la."

In the division into syllables, accordingly, a simple Sheva after a short vowel belongs to the foregoing syllable and is *quiescent*, as מִרְמָה *mir-mā;* but after a long vowel, to the following, and is *vocal* (§ 10, 1), as קוֹטְלָה *qo-t^{e}-lā*.[1]

Here, in the correct translation, is a clear statement of the general law of the language, and a perfect guide to the student,

[1] Beim syllabiren gehört hiernach ein einfaches *Sch wa* nach einem kurzen Vocale zur vorigen Sylbe und ist *Sch^{e}wa quiescens* ——; nach einem langen Vocale zur folgenden, und ist *Sch^{e}wa mobile.*

who can readily distinguish the few exceptions to this general law as given in no. 3. of this §, in § 10, 1, b, § 21, 2, a, c, and e, and § 45, 3.——But according to Prof. Stuart's translation, "Sheva *silent*, after a short vowel, belongs to the preceding syllable." Of course, *if* silent, it belongs there whatever vowel may precede. But *when* is it silent? This is the question which the author's statement was intended to decide for the learner, and which the translator's statement leaves undecided. Again; "but Sheva *vocal* [italicised by the translator to make sure of the error] belongs to the next *following* syllable." *If* vocal, it belongs of course to the following syllable. But what information, "in making out syllables," do these two statements give to the learner? Simply this,—that if Sheva belongs to the preceding syllable, it belongs there; if to the following, then it belongs *there*. We are thus brought back to Prof. Stuart's conception and statement of the case in his own grammar; viz. that Sheva is silent when preceded by a short vowel in a mixed syllable; and a short vowel is in a mixed syllable when followed by Sheva silent.

In § 27, 3, throughout the division, the author's clear and definite expression of the laws of which he is treating are almost equally obscured; as may be seen by comparison with the original, or with the correct translation. In the theory of the vowels and half-vowels, the theory of the syllable, and the application of both in this section, Gesenius and Rödiger have given a perfect development of the laws of inflexion in the Hebrew language. In its simplicity and completeness, it will bear comparison with the treatment of the same subject in the best grammars of our western languages. But it must not be judged of by Prof. Stuart's representation of it, and of its application throughout the work; comp. e. g. p. 94, Note 1. with the correct translation. The same unfaithfulness to their philological views will be found in the sections on the elementary sounds, on the Aspirates, the Gutturals, the Breathings, the Vowel-letters, &c. some of which have been incidentally noticed. But one section more (§ 35 on the Article, mostly rewritten by Rödiger) can be subjected to examination, as a specimen of the translator's treatment of the author's application of his principles.

§ 35, l. 5. "It is written with ·חַ i. e. חַ followed by a Daghesh forte, has a short *ă*, and naturally doubles the consonant which follows it, except in cases to be noted."

Its usual form is ·חַ, with a short, sharp-spoken *ă* and a doubling of the following consonant (by *Daghesh forte*).[1]

The *sharpening* of the syllable by the following Daghesh forte is here, as usual, passed unnoticed by the translator, though essential to the explanation of some of the following usages. A sharpened vowel and a vowel merely *short*, though every where distinguished in the original, are almost as uniformly confounded by the translator. The whole statement, moreover, is confused and inaccurate, as will be seen by comparison with the correct translation. The author, e. g. makes *no* exception to the "*natural*" *effect* of the article on the following consonant. Where the doubling of the consonant does not take place, the cause is in itself and not in the article.

L. 9. "*Gutturals cannot be doubled* (§ 22, 1), and therefore cannot take the Daghesh forte which follows the article. As a compensation, the short vowel of the article becomes long, (either ֲ or ֱ)."

When the article ·הַ stands before a word beginning with a guttural, then the *Daghesh forte* cannot (according to § 22, 1) be used, and hence the short and sharp *ă* (Pattach) is lengthened into *ā* (Qamets) or *ē* (Seghol).[2]

The translator says "which *follows* the article," as though the Daghesh did not belong to it.—As to "compensation," there is no such thing in the case. The sharpening of the vowel ceases of course with its cause, viz. the doubling of the consonant; the vowel sound coming into an open syllable is naturally prolonged in utterance. The author bases a usage of pronunciation in oral language (of which the written signs are only a visible expression to the eye) on one of the natural and essential laws of utterance. Instead of this natural law of *spoken* language as the basis and explanation of the *written*

[1] gewöhnlich ·חַ lautet, mit kurzem scharf gesprochenen *ă* und Verdoppelung des folgenden Consonanten.

[2] Steht aber der Artikel ·הַ vor einem Worte, das mit einer Gutturalis anfängt, so kann in derselben (nach § 22, 1) das Daghesh nicht stattfinden, und aus dem kurzen und scharfen *ă* (Patach) wird leicht ein gedehntes *ā* (Kamess) oder ä (Segol).

expression of it, the translator gives us the artificial device of a "compensation" for the omission of a *written sign*. So in the elements, where the original says (§ 22, 1) "when the doubling [by D. f.] is omitted, the preceding syllable naturally loses its sharpness, and its vowel is prolonged;"[1] the translator substitutes, "the natural consequence of not doubling a guttural, is *to compensate for want of duplication*, by lengthening the preceding vowel." He had no right, in either case, to obtrude his own obsolete philology on the pages of a professed translation of Gesenius and Rödiger; making them speak, not only at variance with their own views, but as no philosophical writer on language would now express himself.

L. 13. "(1) Before the weak guttural א, ... the vowel of the article is always prolonged."	Before the weakest guttural א .... the vowel of the article is always lengthened, (vor dem schwächsten Guttural א).

א is not the only "weak" guttural. It is the weakest of them all, however, and as such is distinguished by usage from all the rest, as shown in this and the following Nos.

"(2) Before other gutturals the general principle is, that the stronger the guttural, the more the Pattah of the article is wont to remain unchanged."	2. For the other gutturals it is in general the rule, that the stronger the guttural the firmer is the syllable of the article, both as to its sharpness and its short *ă*.[2]

To say nothing of the awkwardness of the expression, the *ground* of the usage is entirely passed over. The author's statement furnishes a *reason* for the difference in the punctuation of the article before ה, ח, and before the feebler gutturals, viz. that the former are strong enough to sustain a *sharpened* syllable, as stated in § 22, 1.——L. 5 from the bottom: "B) When the guttural takes (ֲ) *then the article is prolonged.*" This is a false statement, as the second specification shows. The error is occasioned by the translator's awkward and inaccurate division, of which this is but one among numerous examples.——Specification *c*) of the original is improperly

[1] Nach unterlassener Verdoppelung verliert die vorhergehende Sylbe leicht ihre Schärfe, und der Vocal derselben verlängert sich.

[2] dass sich die Schärfe der Artikelsylbe und somit das kurze *ă* derselben um so mehr hält, je stärker die Gutturalis ist.

merged in the preceding one.——Note 1, l. 3, "הָ, הַ;" the order should be reversed, as in the original, to make the right impression.——L. 4, "nowhere developes itself" should be,—nowhere appears in its full form (zeigt sich nie vollständig).——L. 8, "yet only in Arabic names" should be,—but with certainty only in the Arabic name (sicher jedoch nur in dem arabischen Namen).——"Note 2. When the prepositions בְּ, לְ, and the comparative particle כְּ (§ 100) come before the article, the latter usually falls away, and the vowel of the article passes to the prefix particle." For "the latter usually falls away" he should have said,—the ה falls away (so fällt das ה weg). The *article*, of course, remains as much a part of the word as if the ה were written; but the student is taught the same error again, in the only place where there was a chance to correct it, viz. in § 100, *b*. Moreover, instead of "vowel" he should have said, punctuation; for the *whole pointing* of the article is meant (dessen Vocalisation). The first error in this line is repeated four lines below, where the *whole* article הַ (in the original merely ה) is said to be "more frequently retained after כְּ," as though in the preceding case the article itself were omitted. The translation is here, unfortunately, consistent with itself, (which is rarely the case with *mere* oversights,) and thus confirms the error. An inconsistency might have put the learner on his guard.——The next line is imperfectly and, to the learner at least, ambiguously expressed. For "elsewhere it is retained only in the later books," he should have said,—seldom with other prefixes, except in the later books.

Such is the translator's representation of the section on the Article. Let the reader now look back, and see how many false impressions of the learner are to be corrected, in this single section, before he understands the subject as treated in the original, or by any competent Hebraist.

There are many other points on which it was the writer's intention to comment, but they are necessarily deferred. He certainly has no suspicion, that Prof. Stuart intended, by his translation, to bring discredit upon Gesenius' work. But if his object had been to supplant it, and to prepare the way for the restoration of his own Grammar, he could not have adopted

means more effectual; for with all its defects his Grammar would be preferred, by any judicious teacher, to his professed translation of Gesenius. I repeat, I have no suspicion that the translator wantonly trifled with his author's reputation. And yet it is scarcely conceivable, how any scholar could have written many of the passages here quoted, believing them to be the expression of a scholar's views. That it is so, we are not at liberty to doubt; and the FACT must be taken, as Prof. Stuart gives us the facts of grammar, without the explanation. After all due allowance for his want of familiarity with the language of the original, it remains to be accounted for, that his own knowledge of the subject has not enabled him to express, if not precisely the author's view, at least a correct one. But the German, in which he trusted, has proved a snare to him. He e. g. repeatedly mistakes the author's use of Beschaffenheit (the *structure*, *nature*, or *character* of a thing) for *condition*. Hence the author is made to say (p. 32, l. 7) that a vowel, in a a certain case, is known to be long "from the *condition* of the syllable," for nature or character of the syllable; and in the preceding line, "from the grammatical origin and *condition* of the form." And again (p. 46, l. 11) it is said, that the laws of the changes in the several parts of speech "are grounded, partly, on the peculiar *condition* of certain classes of letters," for peculiar character of certain classes of letters. And again (p. 65, l. 21) certain changes in inflexion are said to depend "on the *condition* of the word, and the laws of its declension," for the structure or form of the word (the latter clause absurdly added to the original). In all these cases the translator surely should have known what *ought* to be said, and what a man who understood the subject would necessarily say. It is difficult to believe the translator serious, when he makes his author say (p. 160, note), "For some *defunct* endings of this kind, see § 88,"—instead of obsolete endings; and again (p. 213, l. 4), "Independent of the ancient but *defunct* ending of the Genitive;" and p. 188, l. 9 from the bottom, "he is extant"—"I am not extant"—"he is not extant," for,—he exists,—I am not, or exist not, &c. (er ist vorhanden, ich (bin) nicht da &c.) A scholar who expresses himself with propriety in his own language, is entitled to a fair representation of his manner in a professed

translation. So on page 157, (*c*), "and *under this rubric* are reckoned," for "here are reckoned, e. g." (wohin z. B. gerechnet wird); p. 48, l. 2 (and elsewhere repeatedly)" to the *same category* belongs," for "here belongs" (dahin gehört); "seldom and only *catachrestically*," for "an unfrequent and improper use," &c. (selten und misbräuchlich); p. 128, l. 6, "in this *predicament*," for "in this case" (in diesem Falle); and again p. 147, l. 5 "apart from this *predicament* (von diesem .... Falle). The original has not a trace of this vulgar pedantry. The writer can only refer, for a specimen of another class of abuses, to the last half of § 107 on the use of the Article; where the few simple and general laws, which a scholar thought sufficient for the direction of the learner in an elementary work, are scattered and lost in an ostentatious parade of crude criticisms, useless to the learner, and unworthy of a place in any scientific work. Fairness would have required that the author should be allowed to express his own views; the translator might then have added what he pleased in his own name.

Enough has been said to vindicate Gesenius and his Editor from all responsibility in the numerous errors and other defects of this book, to which their names are prefixed. It bears on its title page, "Hebrew Grammar of Gesenius, as edited by Rödiger;" and Professor Stuart says in his preface (p. iii, l. 6, from the bottom) "My translation is designed to be a free one; *not in respect to modifying or changing the views of the writer*, but merely as to the costume with which they are invested." Again, p. iv. l. 10, "*I have aimed to give Rödiger* as he is*; in the few cases where I differ from him, I have expressed my reasons for it, *without concealing or designedly changing his views in a single instance.*" A stronger profession could not be made of strict fidelity to the original; and the book has been received, on this assurance, as the genuine work of Gesenius and Rödiger. That one who knows so well what is due to the

* Meaning of course, Gesenius' Grammar, edited by Rödiger. The modifications and additions made by the latter, are of great value, and are highly creditable to his scholarship. But they bear a very small proportion to the whole work; many of the changes from the eleventh edition being from the hand of Gesenius himself. It is unnecessary to notice further the injustice of ascribing Gesenius' labors to his Editor, as is done throughout the preface, and repeatedly in the body of the work.

reputation of a distinguished scholar, should have published a work in his name, as a professed translation, which in many respects is a mere caricature of the original, and is throughout so unfaithful to his accurate and scholarlike expression of the results of his maturest investigations, is an act of injustice for which no adequate reparation can be made.

The opportunity has been taken to make a careful revision of the translation, by Dr. Davies, of the modifications in the editions subsequent to the eleventh. A few errors have been detected, which were overlooked in the more hasty revision made at the time of publication. None of them materially affect the character of the book; but as errors they will be inserted in a new table of corrigenda.

The writer trusts that some points of view, which he has incidently noticed, may give these pages an interest to some readers, independently of the immediate object of this publication; and that those who are engaged in studies similar to his own, may be induced to direct attention to other characteristic excellencies of this work, which he has not space to notice here. He has long been of the opinion that the use of Gesenius' grammar, in our Institutions of learning, would greatly increase the interest felt in the study of the Hebrew language, and would exert a favorable influence on philological studies in general. It is rendered the more desirable by the universal use of Gesenius' Lexicon, for which it is the appropriate and necessary preparation. His own translation was, at least, made with the care due to a work of distinguished merit, and without any intention to invade the rights of any one. He certainly could not be expected to remain silent, while an attempt is made to supplant it,—and to supplant it in the most effectual way, by bringing the work itself into disrepute.

GESENIUS'

HEBREW GRAMMAR,

FOURTEENTH EDITION

AS REVISED BY DR. E. RÖDIGER.

TRANSLATED BY

T. J. CONANT,

PROFESSOR OF HEBREW IN MADISON UNIVERSITY, HAMILTON, N. Y.

WITH THE MODIFICATIONS OF THE EDITIONS SUBSEQUENT TO THE ELEVENTH, BY DR. DAVIES, OF STEPNEY COLLEGE, LONDON.

TO WHICH ARE ADDED,

A COURSE OF EXERCISES IN HEBREW GRAMMAR,

AND A

HEBREW CHRESTOMATHY,

PREPARED BY THE TRANSLATOR.

NEW-YORK:
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MDCCCXLVI.

TRANSLATOR'S PREFACE.

The fourteenth edition of the Hebrew Grammar of Gesenius is now offered to the public by the translator of the eleventh edition, by whom this work was first made accessible to students in the English language. The conviction expressed in his preface to that edition, that its publication in this country would subserve the interests of Hebrew literature, has been fully sustained by the result. After a full trial of the merits of this work, both in America and in England,* its republication is now demanded in its latest and most improved form. The writer believes it to be no more than justice to him, that he should be allowed to answer this demand; and to enjoy any advantages resulting from the increasing popularity of a work, the merits of which have become known through his labours.

Of the general character of this grammar it is now unnecessary to speak. It passed through thirteen editions with continual improvements from the author's own hand. The fourteenth edition was prepared, after the death of Gesenius, by his friend and former pupil Prof. Rödiger, one of the most accurate oriental scholars of the age, who for some time lectured on Hebrew Grammar in the University at Halle, with the work of Gesenius for his text-book. Traces of his accurate scholarship are found, in the form of corrections and additions, in every part of the work; and some portions have been rewritten, but on the same general philological principles and in the same spirit as the preceding editions. In the sections on the important subject of the Hebrew tenses he has substituted, injudiciously I think, the terms Perfect and Imperfect for Praeterite and

* The translation appeared in 1839, and an accurate reprint of it was soon after published in London.

Future, and has given in § 123 a corresponding modification to the expression of the original import of these tenses. So subtile and refined a distinction cannot have been the original conception of these forms. The obvious and strongly marked division of time into Past and Future was doubtless the primary one; and from this simple and clearly original import of the two forms, Gesenius has, with admirable skill, derived their various secondary and related uses, and shown how naturally the latter spring from the former. Rödiger, by adapting his nomenclature to the secondary instead of the primary signification and uses of a tense, has given an unphilosophical view of the relation of the primary and secondary to each other, and rendered that relation obscure to the inquirer.* Whether these strictures are deemed just or not, all will doubtless admit the propriety of retaining in the translation the names of the tenses in common use; those adopted by Rödiger being unknown to the lexicons and other works which the student must use in connexion with the grammar. This remark applies also to the terms *conversive* and *consecutive*. Those who may prefer to follow Rödiger, have only to substitute Perfect and Imperfect for Praeterite and Future, and consecutive for conversive.

The Exercises, which follow the translation, are designed to facilitate the study of the grammar. They were prepared after several years' observation, as a teacher, of the difficulties which embarrass the student in his first attempt to learn an oriental language. They have been used with great advantage by a teacher under my direction during the last seven years, and by teachers in other Institutions.—The principles of reading and orthography, of inflexion, &c., are necessarily scattered through numerous sections and subdivisions in the grammar. A judicious summary of these principles, grouping together those points which mutually illustrate each other, will save much of the student's time and labour, and give him a clearer impression of the whole than he can obtain by his own unassisted study of the grammar. A comparison of Sect. II. and Sect. VII. of the Exercises with the §§ of the grammar there referred to, will show the utility of such a mode of treating the subject. Occasionally, several statements in the grammar are con-

* I have added therefore, at the end of the volume, Gesenius' general statement of the import of the two tense-forms, on which he bases his treatment of the subject in the succeeding §§, as given also in the fourteenth edition. Gesenius' view of the original form of the Heb. article is given and commented on by Rödiger, (§ 35, Rem. 1,) whose reasons for differing from him are not satisfactory to me. He does not attempt to account for its punctuation, although it is, according to his own view, an integral part of the form.

densed into one more comprehensive expression, in a form more convenient for the student's use. The principles of inflexion, imperfectly given in § 27, 3 (as in all Hebrew grammars) are fully stated and illustrated in Sect. V. With a knowledge of these principles, the student will find no difficulty in the otherwise perplexing subject of the inflexion of nouns and verbs.

It is recommended to those who may use this work in their instructions, that only the §§ of the grammar placed in brackets at the head of each Section of the Exercises should be studied, or even read, before the subject of that Section is made perfectly familiar. By this course, each portion of the grammar is indelibly fixed in the memory as the student advances. The promiscuous examples furnish at the same time a useful exercise, and a test of the student's progress. The exercises in analysis (Sect. IX.) should be thoroughly understood, and impressed on the memory, before the study of the first lessons in translating is commenced. Such characteristic peculiarities of the language are too important to be left for occasional examination, where they may chance to occur in reading; and a knowledge of them is presupposed in the subsequent notes.

The notes to the Chrestomathy have been prepared on the plan which every teacher of experience will appreciate, of reprinting nothing which is contained in the grammar;—and what is equally important, of repeating nothing which has once been stated and learned. On a different plan, the same amount of information might easily have been extended over a hundred pages, and with no other effect than to retard the real proficiency of the learner.—The Exercises and Chrestomathy have been carefully revised, and the numerous references, in which it is believed not an error remains, have been adapted to this edition of the grammar.

It is due to myself to state the circumstances which have led to my connexion with the publication of this edition.

Soon after the appearance of the fourteenth edition, a translation of it was published in England, and was announced for republication in this country. Another translation had already been announced as nearly ready for the press, by a distinguished scholar of this country, without any consultation with me, or any intimation that an improved edition of the work, which I had first brought to the notice of the American public, would be acceptable from me. As nothing was to be hoped for in a competition with two rival publications of the same work, I could only quietly suffer myself to be superseded.

In the mean time a copy of the English publication was sent me, and

I observed in the translator's preface an acknowledgment of "very valuable aid received from Prof. Conant's excellent translation of the eleventh edition." On examining the book to see what aid I had rendered in preparing an edition which was about to supersede my own, I found that wherever in the original the two editions coincide, as in by far the greater part of the work, my translation had been reprinted word for word (with here and there a change too trivial to be noticed except for its infelicity), including corrections and additions silently made from Gesenius' other works, and notes bearing the mark of the translator. Had the English editor professedly republished my translation, adding the improvements of the subsequent editions and prefixing the title-page under which it now appears, he would have done justice to himself and to me. The American publishers had the whole work already in type; but having satisfied themselves of the correctness of the above statement by a comparison of the two editions, they proposed an honourable adjustment with the original publishers, and by a liberal compensation secured their right to the work.

The English editor has, with great diligence and fidelity, incorporated every modification of the editions subsequent to the eleventh, even to the most minute suggestion. Some defects of taste will be observed in the portions which he has translated. One page (the 92d) I have found it necessary to retranslate, and have corrected the phraseology in some others, where it could conveniently be done in the plates. After a very careful revision of the whole, I have noted at the end of the volume every instance in which the meaning of the original appears to be in any degree obscured. Most of the notes which now bear the signature Tr., and passages inserted in brackets, add nothing to the value of the book; but will do no injury, as they are carefully distinguished from the original matter. The note ‡ to §112 should have been expunged; but the omission there noticed will not be mistaken for an oversight of preceding grammarians.

The Chrestomathy and notes prepared by Dr. Davies, being in type when the above mentioned arrangement was made, are retained by desire of the publishers, and will increase the amount of reading matter in Hebrew. His notes I have not examined, farther than to ascertain that his method is not such as, when a teacher of Hebrew, I found best adapted to intelligent students. Some, however, may find them useful, especially those who study the language without a teacher.

The superintendence of this edition was confided to Mr. William W. Turner, Hebrew Instructor in Union Theological Seminary, whose accuracy, and experience in the publication of similar works, are a

sufficient guaranty for the proper execution of the trust. It is but just to him to add, that he was responsible only for a correct reprint of the English copy. In beauty and correctness of typographical execution, this work surpasses any Hebrew grammar that has been published in this country, and is highly creditable to the press from which it is issued.

I would here express my acknowledgments to the publishers for their honourable treatment of my claims; and the hope that this, with the facilities here furnished for the elementary study of the Hebrew language, may commend their edition of the work to the favourable notice of teachers.

T. J. CONANT.

Madison University,
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2d. The second class of Readers are such as profess to *facilitate* the business of reading. They are generally based on the *Hamiltonian* method, i. e., the pieces are accompanied with translations, either *interlinear* and *literal*, or *free* and *opposite*. The difficulty with the books of this class is, that they leave the learner where they found him, unable by himself to account for the grammatical construction of a sentence; and when he lays aside the book to take up another, he finds that it is one thing to read by the aid of a translation and quite another to read understandingly. The principal books of this class are *Zimmer's German Teacher*, (Heidelberg and London, 1839,) *Gand's Literary Companion*, (Frankfort, 1841,) better in its selections than the first, and *Bokum's German Reader*, (Philadelphia.)

The plan of this German Reader is as follows, viz.:

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CORRESPONDENCE

BETWEEN

REV. NEHEMIAH ADAMS

AND

REV. J. H. FAIRCHILD,

WITH NOTES AND COMMENTS

BY A COMMITTEE OF THE PAYSON CHURCH.

Boston:
DUTTON AND WENTWORTH, PRINTERS,
NO. 37, CONGRESS STREET.
1846.

CORRESPONDENCE.

Boston, Nov. 16, 1846.

To Rev. J. H. Fairchild,—

Dear Sir: The undersigned, being a Committee of the Payson Church, take the liberty of addressing to you this note, to remind you of our grievances occasioned by the long continued efforts of Rev. N. Adams to exclude us from the fellowship of sister churches, by opposing the granting of letters of recommendation from his church to ours. We deem this an invasion of our sacred rights and privileges as a congregational church. We have been duly organized into such a church by a council constituted according to the usages of the churches of our denomination. And the persevering attempts which Mr. A. has made to unchurch us, we consider wholly unjustifiable, and without any valid reason. We are not aware that the Payson Church is heterodox in sentiment, or disorderly in practice; neither has it been intimated to us that its members have done any thing to give offence to Mr. A. and his church, except it be the fact that we have exercised the right of every congregational church to choose their own pastor. Indeed, this we understand to be the chief ground of complaint, and the reason assigned by Mr. A. for refusing to dismiss his members to join us. We were not before aware that congregationalism allowed the pastor of a sister church to refuse letters of recommendation to another church, because the pastor of said church was obnoxious to him. We are quite sure that not only congregationalism, but the rules and covenant of his own church *require* the granting of such letters. We wish for further information respecting this refusal, that both we and the public generally may know for *certainty*, who is in fault; for that there is a fault *somewhere*, cannot be disputed. Understanding that some correspondence has passed between you and Mr. Adams in relation to this matter, we hereby request you to put that correspondence into our hands for publication, with the liberty of adding such notes and comments as, in our judgment, may seem necessary.

We are well aware of your great reluctance to have your name brought again into public notice, and of the honorable and persevering efforts you have made to prevent it. But there is a point beyond which forbearance ceases to be a virtue. We think that you are now brought to that point; and to remain any longer a silent sufferer under the renewed attempts made to injure you and your church, would, in our opinion, be recreant to duty, and productive of much to evil to the church and the ministry. We feel that the time has come when the truth should be told fearlessly and fully, "let it cut where and whom it may." The sufferings in your person, and family, and friends, which your enemies have occasioned, have been enough to draw tears from eyes unused to weep. Those who attempt to renew these sufferings and repeat these injuries, ought to be exposed, that the world may judge between you and them.

We deeply sympathize with you, and deem it a Christian duty to do all in our power to sustain and comfort you. Our respect for you, and our confidence in you remain unshaken and undiminished. We would rather say that the meekness, patience and forbearance which you have exhibited under your peculiar trials and provocations, have bound our hearts to yours with cords stronger than ever. And it is because we thus esteem you that we are anxious that you should comply with the request which we now make. Though it may be painful to you to make such disclosures as that correspondence must unveil, yet we are convinced that the whole world will justify you in so doing, and that, if they censure you at all, it will be for having kept it to yourself so long without using it for the purpose of vindicating yourself and your church against the gross calumnies which have been spoken and written. We cannot, therefore, willingly consent that you should withhold it any longer. We beg you to put it into our hands that we may publish it without unnecessary delay.

Yours in sympathy and affection,

EBENEZER HAYWARD,
WILLIAM A. AIKEN,
NATHANIEL D. VOSE,
DANIEL TRACY,
CALVIN WALTON.

Mr. Fairchild's Reply.

BOSTON, Nov. 19, 1846.

To the Committee of the Payson Church,—

Dear Brethren: The letter which you have put into my hands requesting of me the correspondence which has passed between Rev. N. Adams and myself for publication, with liberty to add such notes and comments as you might think necessary, presented to my mind a question of duty which I did not feel willing to decide without duly considering the matter, and seeking the advice of judicious counsellors, both clergymen and laymen. The result is that I comply with your request, though feeling, as you justly intimate that I would, the greatest reluctance to have my name appear before the public again in connection with matters relating to myself. But your call and the call of duty are paramount to all private and personal considerations.

I feel truly grateful for the affectionate and sympathetic tone of your letter. Most of you have known me and my manner of life for a long series of years. You came around me in my troubles to comfort me, and gave me your hands and your hearts, assuring me that my asseverations of innocence were sufficient to satisfy you, until guilt was proved. But you know and the world know that no guilt has been proved. I rejoice in the assurance you now give me that your love and confidence remain unabated. May I never prove unworthy of them, or afford you the least occasion to regret that you bestowed them upon me.

As you intimate in your letter, I have received injuries from my enemies and persecutors, which must have sunk me into the grave long ago, had I not been upheld by an Almighty arm. After my honorable acquittal by the civil court, I expected that they would bridle their tongues and lay down their arms. And those who reside in South Boston would doubtless have done so, had not Mr. Adams given his aid in this work of ruin. But I harbor no ill-will towards him, neither is it in my heart to seek his injury. He has placed me in a position which compels me to act in self-defence, just as I have done from the beginning of my troubles. No one can pretend that I have ever been the

aggressor. To exercise any further forbearance in this matter would, as you justly say, cease to be a virtue.

To show you what efforts I have made to bring him to a sense of his wrong-doing, and induce him to make christian satisfaction, I will here copy the following letters for your perusal, that you may see how my kindest attempts to settle our difficulties have been spurned by him and treated with scorn.

Boston, Oct. 22, 1846.

To Rev. N. Adams,—

Sir,—I have been credibly informed that in your Church meeting on Friday evening, the 16th inst. you publicly said that there was more guilt resting on my head, than on the head of any man who walks the streets of Boston, or words to that effect. Duty to myself, to my family, to my church, and to the ministry forbids me to let this matter pass unnoticed. Several ways of noticing it have been suggested to me. But my only anxiety has been to take that course which is most in accordance with the spirit of the Gospel, and most likely to meet the approbation of heaven and of all good men. I have come to the conclusion that my *first* duty is to address to you this private note, that it may fully appear, in the event of an appeal to the public, that I did not proceed hastily, or without due regard to christian courtesy and the rules of the Gospel.

I must say to you that I consider the attack which you made on me in the presence of your Church as wholly unjustifiable and grossly slanderous. Had you any civil or ecclesiastical right thus to attack me? Was it christianly thus to assail a man in his absence, with no opportunity to defend himself? Suppose any other pastor in Boston had made the same attack on your character in the presence of his Church? Would you not have deemed it a gross outrage upon your rights and privileges? Could he have done it with impunity? And yet he would not have committed a greater impropriety than you have done. I am as truly under the protection of the laws of the land and the rules of the Church, as you would be in the case supposed. I am as truly the pastor of a congregatioual Church, in every legal and ecclesiastical sense, as yourself.

I have been told also that, in your Church meeting, you gave the members to understand that you had seen a letter giving an account of some awful disclosures about me which one fellow passenger had made to another on board some ship at sea. Why did you not state to them that the letter was shown you by deacon Drake, and written by Mr. Patton, formerly of South Boston, but now of Hartford,—two men who have done their utmost to crush and destroy me. Why did you not state also that the gentleman who is said to have made the disclosures on ship-board, is now at his home in Boston, within ten minutes' walk of your own house, and request the Church to appoint a committee to call on the gentleman and ascertain the facts in the case? Did you not know that you were then reviving an old story which had been proved to be false and slanderous, years ago?

But what surprised me most of all was the misrepresentation which you gave in your Church meeting as to the cause which delayed the Referees till a late hour at night, in making up their result.* Did you not know that the Refe-

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* The first public demonstratiou against Mr. F. was made by the deacons in May, 1844. By mutual consent the matter was submitted to the consideration and decision of a Board of Referees composed of the Rev. Messrs. H. Winslow, N. Adams, W. A. Stearns, deacons N. Dana, D. Noyes, and Col. T. M. Vinson. These gentlemen, after a patient and thorough investigation of all the charges then preferred against Mr. F., unanimously acquitted him, and without the slightest censure even by implication. We make this statement here, because frequent allusion is made to this Board and their doings in the following pages.

rees would contradict you? Had you forgotten that your only trouble was to determine what ought to be done with the deacons? One of the Referees has given me an account of what took place that night, and particularly of what *you* said and did. The time may come when the whole of your doings on that occasion will be brought to light.

When I took up my pen, I did not intend to go so much into a detail of the matters to which allusion has been made, as I have done. But I do not see how I could have said less, if I spoke at all.

You well know that we are ministers of the Gospel and pastors of Churches, —that we profess and teach a religion which inculcates peace, charity, forbearance, and forgiveness,—and that we ought to be very cautious how we say or do any thing to wound that cause which we are sacredly bound to love and cherish. With this object in view, I hereby request you to take back what you said in your Church meeting derogatory to my character, in the same public manner in which you uttered it, and to give letters in the usual form to those members of your Church in good standing, who may wish to join the Payson Church. If you comply with this request, and henceforth treat me and my Church with christian kindness and courtesy, all past difficulties between us may be regarded as settled. But if not, the first step which my Church will probably take, will be to request of me the correspondence which has passed between you and me that they may publish it,—a request which I shall grant. In addition to this, they will publish the contents of your two letters recently addressed to Mrs. J. of Pittston, Maine, and of her replies.

A reasonable time will be allowed you to consider and act in reference to this matter.

Yours, &c., J. H. Fairchild.

P. S. By Christian kindness and courtesy I do not mean to include an exchange of pulpits.*

A few days after this I received the following note from Mr. Adams:—

Mr. Fairchild,—I received a communication from you through the Post Office on Saturday afternoon. I did not open it; and it remains to this moment unopened. You will remember that in replying to a previous communication from you, I said that I would not consent to be addressed by you again in the same manner, and requested, if you had any further communication to make to me, that you would inform me, in a brief note, as to the purport of it. On receiving another communication from you without such an explanatory note, my first intention was to return it immediately. One consideration only has prevented me. I am not sure that some anticipations which you may possibly have formed, may not have changed the tone of your feelings. If so, I would not even seem to repulse you, but would show myself ready to repeat my former acts of good will towards you. I shall therefore wait to hear from you, in the manner already indicated, before I read your present communication. I will only add that recent developments within my knowledge have rendered any further discussion of your case by you, in the last degree superfluous.

Monday, P. M., Oct. 26, 1846. N. Adams.

In reply to this, I sent the following note:—

To Rev. N. Adams,— Boston, Oct. 29, 1846.

Sir: My letter which you say remains unopened, contains no confessions or concessions. I was advised by judicious and intelligent clergymen and laymen to send it to you, not so much for my *own* sake as *yours*. You refer

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* Since writing this letter I have been informed that Mr. A. was very particular to state to his church, that he had no wish "to interfere with my rights and privileges as a citizen." I would here ask whether *my* rights and privileges as a citizen are not as

me to a former letter of yours, in which you requested me, if I had any further communication to make to you, to inform you in a brief note, as to the purport of it. Since you made that request I wrote you a letter without any note informing you of its purport. That letter has never been returned. The presumption therefore is that you opened and read it. But perhaps my last letter remains unopened because of the "recent developments which have come to your knowledge." I have only to say that my chief object in writing you the letter was to inform you, in a kind and Christian manner, of some "recent developments which have come to *my* knowledge" with regard to your conduct towards me, that you might not have occasion to say hereafter that I had not treated you as the Gospel directs.

I have now done my duty; and I hereby request you to return that letter unopened by my son who is the bearer of this, if it so please you. My Church will soon attend to the matter in such a way as duty may seem to require.

Yours, &c., J. H. Fairchild.

Mr. Adams refused to give up the letter to my son as I requested; hence the presumption is that he has since opened and read it.

The preceding correspondence must, I think, satisfy you that there has been no lack of effort on my part to conciliate Mr. Adams, and induce him to treat me and my church with Christian kindness and courtesy. You will say that any further attempt would be not only "in the last degree superfluous" but unbecoming the character of a gentleman and a Christian. This will more clearly appear from the correspondence which you have requested, and which I now submit to your disposal.

Your most affectionate and devoted pastor,

J. H. Fairchild.

We deem it necessary to state here the circumstances under which the following letter was written by Mr. Adams. He wrote it on Saturday afternoon. The evening preceding he had been testifying to his impressions before the Council at Exeter. Soon after he had finished his testimony the Council closed their open session, and adjourned till Monday morning at 10 o'clock, then to meet and make up their result. On Saturday morning Mr. A. called on Mr. and Mrs. F. and spake many kind and encouraging words to them,—told them that he thought he had hurt himself more by what he said the preceding evening than he had Mr. F.,—took an affectionate leave of them,—went directly to Marblehead where his family were then staying, and that very day wrote the subjoined letter, which was handed to Mr. F. on Monday morning, just as the Council went into secret session.

From Mr. Adams to Mr. Fairchild.

Marblehead, July 27, 1844.

My dear Brother: On my return, and after reflecting upon all that I have heard and seen during this eventful week, I feel constrained to write you a line. My interview with you at your request and that of Mrs. F. at your

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perfect as *his?* If an attempt were made to exclude *him* from his office and functions, would he not regard it as a very serious "interference with his rights and privileges as a citizen?" And what would he think of the man who was making the attempt, if, when he reproved him for so doing, he should reply, 'I do not wish to imprison you, or to prevent you from walking the streets unmolested, unless it be by the cold looks and distant reserve of those who were once ready to greet you with a smile and a cordial grasp of the hand. All I wish is to turn you out of your office, or to render you so odious to the community that none will attend on your ministry, "except loafers and the drift-wood population.'" Would he deem this no "interference with his rights and privileges as a citizen?" If not, then what *would* he regard as such an interference?

house this morning, deepened the feelings of sympathy which I thought last evening, could not possibly be exceeded. I feel prepared to do or suffer any thing for you in any event. However you may prove to have acted, right or wrong, the feeling which will ever govern every other, will be that of tender sympathy, weeping for your injuries, if you prove to be innocent, or weeping at your fall.

I have no knowledge of the prevailing opinion of the Council. My surmises would not influence me, even if they were stronger on either side in what I am about to say to you. I am writing this for no one ever to see but you. I write this, and may you read it with prayer to the all-seeing God.

I am writing on the supposition that notwithstanding all that has been said, you, my dear Brother, have had criminal intercourse with R. D. Whether you have or not, God, and you, and she only know.

Now suppose that the Council declare that, in their opinion, you are guilty. You will have this alternative presented to your mind, in case you are guilty, (viz.), To lie about it, or to confess it. To lie about it will be to carry the wrath of God in your conscience. To confess *then* will be to have doubts yourself, it may be, and to excite doubts in others, of the genuineness of your repentance. You will repent, if at all, by constraint, which will always injure you.

While you are reading this, and within a few hours subsequently, that is, before the result of the Council is declared, you have an opportunity for repentance and confession, such as you can never see again. You can repent now, uninfluenced by the fear of man, ignorant of what the Council will decide, and not knowing but that they will clear you. It is in your power now, by the grace of God, to address a letter to the Council while in session, which, as an illustration of a broken heart and contrite spirit, may do more good through all time, than your misconduct may have done harm. O what infinite importance hangs about you and your decisions, during the session of the Council! As soon as they declare the result, the opportunity is gone forever. You can, of course repent afterwards, and be forgiven; but you can see, my dear Brother, what unspeakable importance attaches to a repentance exercised, and a confession made at a moment, when nothing but the fear of God and sincere sorrow may appear to have influenced you.

There is another consideration. If you are unjustly acquitted, your betrayed and ruined victim will be the object of persecution, and no one knows of what suffering. God knows if you robbed that poor girl of her virtue; and now if you, her destroyer, are the instrument of further injustice and suffering to her, what punishment can avenging justice find for you commensurate with your wickedness.* I would stand before you, dear Brother, in your path, and be-

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* We here see who had the sympathy of Mr. A. It was "the betrayed and ruined victim" of Mr. F. We are amazed that Mr. A. should have written this, after having listened to her testimony at Exeter. True, she tried hard enough to make it appear to the Council, as she doubtless had done previously to Mr. A. in private or to some of his associates, that she was indeed Mr. F.'s "betrayed and ruined victim." But when she stated to the Council that "she was never afraid of Mr. F., and always had her own way," we should not have thought it possible for Mr. A. to call her Mr. F.'s "betrayed and ruined victim." And then he seems to be very much afraid lest she should suffer persecution, but not at all concerned lest Mr. F. might then be suffering the severest persecution from the malice of his enemies. And that malice Mr. A. well knew; for he had seen much convincing evidence of it exhibited on a former occasion in the presence of the Referees. But Mr. F. has been acquitted by "the more competent tribunal" to which the Council referred him; and yet we have never heard of any persecution being inflicted on his "betrayed and ruined victim." On the contrary, she has since been caressed by those who regard themselves as respectable people,—received donations in money,—invited, as we have been credibly informed, to a thanksgiving dinner, and admitted into what some, in South Boston, call the *first* circle, though we are puzzled to tell what the *second* must be. This seems to confirm what the mother is reported to have said, "that her daughter was never so much thought of, or moved in such good society as since she had the baby."

seech you, by the mercies of God, not to suffer yourself to be unjustly acquitted. The greatest wrath which God may provide for you may be to let you be acquitted, though a guilty man. You hope to be acquitted. My dear Brother, woe to you if you are acquitted, if guilty. Prevent it while you may.

You will say 'What a hypocrite and liar the world will call me if, on a dying bed, as I or they supposed, I said I was innocent when I was guilty!' Let the world know how bad you were. By your dreadful experience warn men, as you will, of the tremendous effects of guilt on the heart and soul. You may thus be a means of good which cannot be measured,—an everlasting rock with a lighthouse on it, amidst the surges and storms of the sea. You may save more souls thus, than you have done, or may do by any other means.* But all depends, perhaps, on your acting right before the Council adjourns.

Now if you are innocent, all this has no weight of course, except to increase your load of sorrow. But if otherwise, (and all the testimony on your side, and all your asseverations do not remove my first impressions that you are otherwise than innocent.) O take the advice of one who loves you, and will rejoice in heaven with you at the infinite grace of God. Do you need any thing to open the way for you before the Council? Use this letter for that purpose, if nothing else occurs. Send for two of them and confer with them. And relying on that blood which was shed for you and me, give yourself up to Christ to magnify the grace of God. Every moment may be important. I will believe that God has great mercy and a great work for you. Consider poor exiled Dr. F. If guilty, you may ever be like him, useless and lost, unless you come forward to confession.

But if you are innocent, have courage, my dear, *dear* Brother. God will glorify himself by you as yet, and you will yet praise him, and your enemies will be found liars unto you, and you will tread upon their high places. In love, and prayer, and hope,

Most affectionately and truly yours, N. Adams.

Rev. J. H. Fairchild.

Mr. F's reply.†

To. Rev. N. Adams,— Boston, March 10, 1846.

My dear Sir: In addressing to you this letter, I beg leave to assure you that I am not actuated by any unkind feelings, or any desire to injure you in

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* We have often heard about "new measures" for the conversion of sinners. But the measure here recommended by Mr. A. is indeed the *newest* as well as the *strangest* which has ever come to our ears. Would he bring this new measure into practice? In order "to save more souls," would he have an abandoned female falsely charge a clergyman with crime, who had faithfully and successfully preached the Gospel for thirty years, and then have that clergyman come forward and confess the crime that thereby "he might save more souls than he has done, or may do by any other means?" Even if he were guilty, we are so dull of apprehension that we cannot see the least possible connection between his confession and the saving of souls. To use the language of Mr. A. in his second letter to Mr. F., we cannot "resist a smile at the ludicrous folly of the invention." Surely Mr. A. must have more of a *poetical* than a *logical* mind.

† This reply was written under the following circumstances. Mr. F. took no notice of Mr. A.'s letter till early in March last. He then became satisfied from Mr. A.'s persevering opposition to him, that he was determined not to rest till he had banished him from the pulpit. After we had published our reply to the remonstrance sent to the installing Council, it was hoped that Mr. A. would see that his refusal to grant letters from his Church to ours, could not be justified either by the Gospel or congregationalism. But he still persisted in his refusal; and when, on the first of March, he succeeded in obtaining a vote of his Church to defer action on the application for a letter then before them, till October, Mr. F. felt in duty bound to notice his Marblehead letter, and to express his views of it, and of Mr. A.'s treatment of him, in a kind and Christian manner.

your character as a man, or in your profession as a minister of the Gospel. In both these respects, and indeed in every other, I wish you well. And I address you thus privately from an extreme reluctance to agitate the public mind by any further publications in reference to my case, and my present determination not to do so, unless duty should absolutely require it.

There are certain things connected with your treatment of me which I have been wholly unable to explain on any principles of Christianity or civil law. And in saying this I do not mean even to insinuate that you would willingly and willfully disregard the principles of religion, or trample on the laws of your country. Christian charity requires me to regard you as a good man and a good minister of Christ, and that you sincerely believe yourself governed by the best and purest motives. But while I admit all this, I would respectfully inquire whether it is not *possible* for you to be influenced by wrong motives and feelings, though deeming them to be right? I presume you will not deny that it is *possible* for a man to be sincerely and conscientiously in the wrong. Paul acknowledges that it was once so with him. May it not be so with you? As your friend and brother in Christ, I would affectionately request you to examine and see. Charity compels me and very many of your friends to believe that this is the case, otherwise no explanation could be given of your conduct at all consistent with the principles of that religion which you profess. It is the opinion of many that you hastily committed yourself on one-sided testimony,—that you gave undue influence to impressions; and having made up your mind against me before my trial, you have become unwittingly under the control of that pride of opinion so natural to men, which is very reluctant to say, 'I was mistaken.' And such I am quite sure would be *your* opinion, were our respective circumstances reversed. And I entreat you, while reading this letter, to divest yourself of all prejudice, and to fancy yourself placed in my position; and then bring yourself under the entire control of our Saviour's golden rule.

You stated to the Council at Exeter that the next morning after you had read to me the papers containing the charges, you asked me, in the most solemn manner, to declare to you my innocence or guilt, and that I said nothing. And you further stated that if I had then solemnly affirmed my innocence you would have "stood by me to the death." But as I did not thus affirm it, your impressions were against me. I would here ask you, in all kindness, whether you can justify yourself in thus yielding to impressions, which are the most deceptive things imaginable? Just look at my circumstances at that time. I was then very greatly excited,—my nerves were unstrung,—I had not been able to sleep during two or three preceding nights,—I did not know but that an officer might arrest me on the spot, (for I was then wholly unacquainted with the forms of law in such cases,)—having in my possession no evidence by which I could impeach those witnesses,—with a mind (as events soon proved) in an incipient state of derangement and wholly intent on one object; and that was the arrival of the carriage to convey me to the depot. Such was my condition when you say that you proposed to me the question. Can you wonder that I should have no distinct recollection of your asking me the question, or of any thing which then transpired? Besides, when you read to me the charges on the preceding day, in the presence of several witnesses, I had affirmed my innocence in the most unequivocal manner, and without any mental reservation whatever. Had I been perfectly calm and collected when you proposed the question the next morning, it is very probable that I should have "answered you to never a word," on the ground that one solemn asseveration ought to have satisfied you, and that to press the matter any further was an implied distrust of my veracity,—an implication which, I doubt not, you would have felt in like circumstances, as keenly as myself.

I have said enough to let you see the origin of that strange course which you have pursued in reference to my case. Now admitting you to be a good

man,—that you are sincere in your opposition to me and my Church, and that you firmly believe yourself actuated in all this by Christian motives, let me request you to reconcile, if you can, your principles with your conduct. Just place yourself in my position for one moment, and then attempt to explain such treatment from any one of your brethren in the ministry, on the principles of Christianity or of civil government. I think you would find it utterly impossible to reconcile the conduct of such a minister with his professed principles. You might deem him a good Christian, but you would not be likely to deem him a *consistent* one. Let me state the case to you and review it, that you may see the position in which you stand as a good man and a good minister; and that you are such I cheerfully concede, only premising that, like every other good man, you may be in error, though honest and sincere.

The letter which I received from you on Monday morning, July 29, 1844, just after the Council had commenced their secret session, was truly a strange, and to me, at that time, a mysterious composition. On reading it, I could think of only *one* motive which could possibly have led you to write such a letter. But I was unwilling to ascribe to you such a motive, lest I should prove myself destitute of that charity which I so much needed to have exercised towards myself. I therefore dismissed the thought from my mind. But my first impression (and I know not why *my* impressions are not as likely to be correct as *yours*,)—my first impression on reading that letter, has only been deepened and confirmed by your subsequent conduct. Before I mention what that impression was, permit me to refresh your memory by stating a few facts.

I begin with my trial before the Council. I presume you will not deny that you and the Committee of the Association, came to Exeter with your minds previously made up against me, and with a determination, if possible, to procure my deposition from the ministry. Indeed, you and Mr. Riddel gave me distinctly to understand in my parlor, some days before the Council met, that, in your opinion, I was guilty, and you virtually put me under oath to make declaration on the subject; and I did then declare my innocence, as I had done previously in your study, and also, (as you well know,) at a time when I supposed myself to be dying. But because, as you stated to the Council, "my tones of voice were truly painful to you," and because I immediately inquired in the same tone, what new evidence you had obtained against me, you represented to the Council that I impressed your mind with a conviction of my guilt. But who can wonder that I hastily inquired after the new evidence, when two brother clergymen who, as I then thought, were my true friends, came upon me in my feeble state, and gave me distinctly to understand that they believed me guilty,—who, I say, can wonder if an innocent man should be agitated, in such circumstances, and make an unfavorable impression on the minds of those who already believed him guilty, and whose object was to obtain from him a confession? You acted as one of the Committee of the Association; and that that Committee believed me guilty before I was tried was evident to all, from what Dr. Beecher said at the opening of the Council. He, in effect, told them that unless they condemned me, I should be a millstone about their necks; and I have been credibly informed that he made similar remarks to members of the Council when not in session. The spirit of this declaration was carried out by the manner in which Mr. Riddel examined the principal witness, and the confidence, sympathy, and affection which he manifested towards her both *in* the lecture room, and *out* of it. Witness his walking with her arm in arm, and his calling on the Moderator to protect her, when she needed no protection, except from herself, and from those who were caressing and encouraging her.

Let me now refer you to your own conduct on that eventful week. After Mrs. Davidson's depositions had been read to the Council, you will recollect that you walked a short distance with Mrs. Fairchild and myself, and spoke of those depositions, and exclaimed, with a good deal of feeling, "What a moth-

er, to testify so about her own daughter! She is worse than the monsters of the deep!" As though a mother could be justified in withholding the truth when under oath, because it would have an unfavorable effect upon her daughter. But though the mother might have been, in your view, "worse than the monsters of the deep," yet her testimony respecting her daughter was fully confirmed before the civil court. It was there *proved* that the mother was much better acquainted with the infirmities of her daughter than you were.

And then, as if to make my condemnation by the Council certain, you presented yourself to be sworn to testify—to what? To any facts? to any confessions or concessions which I had made? Not at all; but to *impressions.* And the very solemn manner in which you performed that "painful duty," as you called it, doubtless made an impression on the minds of a majority of that Council very greatly to my prejudice. And think too of the *time* in which you testified. Why did you not testify as soon as the other witnesses had given in their testimonials? When they had done, we were given to understand that all verbal testimony against me was finished. Why did you wait till the evidence on my side was closed? Why should you take it upon yourself to make a speech or argument against me *under oath*, as soon as my witnesses were through? What an outrage upon all the rules of evidence ever known under any law civil or ecclesiastical! Why not testify to facts? You had one fact in your possession very important to me. You knew what I had said to you in your study in the presence of four other gentlemen, as soon as you had finished reading to me the papers containing the charges against me. *Then* I was, in duty, bound to speak; and I *did* speak, denying the charges in the most explicit manner. Why did you not testify to this fact before the Council? But you omitted it altogether, and confined yourself to *impressions*—impressions which I never designed to make; and of this I could have convinced you in a moment, if you had given me a previous opportunity to explain myself in private. But I had no suspicion that I had made any such impression on your mind, till you were stating it under oath. No wonder that you said to me the next morning, in the presence of my wife, "that you thought you had hurt yourself more than you had me, by what you said the preceding evening."

And this brings me to the only key by which I can unlock the meaning and design of your letter. As you felt that you had hurt yourself by the illegal and unchristian manner in which you had been testifying, you were doubtless anxious to retrieve that wrong step, and get rid of that injury. And how could this be done so effectually as by inducing me to go before the Council and make a confession? If this could be done, the matter would of course be settled, and no serious injury result to you from your strange testimony on that occasion. This brings me to speak of the first impression which I received on reading your letter. I said to myself 'Is it possible that my Brother Adams should be actuated by such a motive,—the motive of sheer selfishness? Can it be that he wishes me to be my own destroyer by confessing what I had solemnly denied, even when I supposed I had not another hour to live, and of which I knew myself to be innocent? Can it be that he wishes me to do this, rather than that he himself should acknowledge that he had done wrong, and might be mistaken in his impressions?' This was the train of thought which then passed through my mind. But preferring to err, if I must err at all, on the side of charity, I said nothing. I felt it possible that I had misapprehended your motive, and concluded to wait patiently for something to take place which would convince me that your object in writing was not such as I feared it might have been. Well, I have waited till the present time, and nothing has transpired on your part tending to remove my first impression as to your motive. On the contrary, all that you have since done, has only strengthened that impression. I have read the letter often and carefully, and notwithstanding all its honeyed and gracious words, I find it utterly impossible to discover

any other motive which could have dictated it, (though charity compels me to believe it possible that your mind might have been in such a state as to prevent you from being aware of it.) I may be wrong in this. And I do hope, for the sake of humanity, as well as Christianity, that I am wrong. But I cannot, as at present informed, give it any other construction; and I sincerely believe that every candid, unprejudiced person who should read it, *with a full knowledge of all the circumstances of the case*, would give it the same construction.

This is neither the time nor place to take up that letter and comment, in detail, upon its singular contents. And if this should *ever* be done, I hope, for your sake, that more charity will be exhibited than has been by some in their comments on *my* letter. And although I do not know that any member of my Church, or any person residing in South Boston, (except my wife, to whom I handed it as soon as I had read it,) is aware of the existence of your letter, yet I have recently shown it to a few confidential friends, not to injure you, but to obtain their advice as to my duty in reference to it. They were as much surprised at its contents as myself, and said that (taken in connection with your subsequent conduct,) they did not see how I could have put on it a different construction. You doubtless have a copy of it. Please read it over with candor, and, if possible, with a mind unbiassed by prejudice. Look at the arguments you employed to induce me to confess. Was there ever any thing so artful, and yet professedly so kind and affectionate? I will notice only one. You say that "by confessing I may save more souls than I have done or may do by any other means." Now if I were such a man as you would have others believe me to be, what effect could such an argument have upon me? What should I care about the salvation of souls? If I were bad enough to go out of the world "with a lie in my right hand," (as you intimated that I was, to a worthy member of my present Church,) would *such* an argument move me? I cannot conceive it possible that your argument should have produced the effect which you designed, except on the supposition of my innocence. I can easily conceive it possible that an innocent clergyman might be in a state of mind to be fraudulently persuaded to confess himself guilty, if he could thereby be the means of converting more souls than he had done during a ministry of thirty years. And it *has* sometimes happened that an innocent man has been led to make confessions by the use of similar arguments. See, for example, the published report of the trial of Stephen and Jesse Bourne for the murder of Russell Colvin before the Supreme Court of Vermont, holden at Manchester, October, 1819. Hence it is a wise and merciful provision of law that no attempt shall be made to induce a criminal to confess against himself till after he is tried, by exciting either his hopes or his fears; for this would be to make him his own executioner. And how many innocent men, if placed in such circumstances of excitement,—of weakness of body and almost distraction of mind as I then was, might have been induced, by such an appeal to their hopes and fears as was made in your letter, to follow your advice and make a confession? But thanks be to God, he gave me strength to withstand all your arguments and eloquence, and moving appeals. I would not do evil that good might come. Your letter had no other effect than "to increase the burden of my sorrow," as you truly said it would if I were innocent, and to excite feelings in my mind towards its author, which nothing but necessity could have led me to harbor a single moment.

I cannot look back upon one act of yours in reference to this whole affair, which does not force on my mind the conviction that I have rightly interpreted the object of your letter. You had committed yourself before the Grand Jury; and you are doubtless aware that it was your testimony chiefly which procured the indictment. And having succeeded there by your testimony, you would naturally be anxious for similar success before the Council. Well, you succeeded there also. But you soon found that the Christian public were not sat-

isfied with the result of Council. The able and lucid review of their doings, published in the Puritan, showed that I was not fairly tried,—that undue advantage was taken of me,—that the Committee of the Association went far beyond the limits of their appointment,—that they had too much control over the Council,—that they assumed the office of prosecutors,—that they acted a part against me which could not be justified by any law human or divine,—that they objected to my having a candid and able lawyer who was providentially present, to aid me in cross-examining the witnesses,—and that you yourself, in your zeal to procure my condemnation, resorted to that unheard of expedient,—*testifying to impressions*, though you might have been as honest and sincere in the matter as was Saul of Tarsus, in his zeal when persecuting the early disciples.

Some two months after my trial at Exeter, Mr. Hayward says that he had an interview with you respecting my case,—that he told you he was going to Exeter to advise me not to deliver myself up for trial in Boston,—that though he believed me innocent, yet there was such a powerful combination against me, there was great danger of my being convicted by the Jury, and that I had better retire and die a martyr. He *did* come and give this advice. But I would not listen to it a moment. I assured him that if God spared my life, I would come and meet my enemies as soon as I could make the necessary preparation, and cast myself upon God and the laws of my country for protection. He says that he returned and reported to you my determination,—that you approved of it, and said that I ought to do so,—that it was a duty which I owed to myself and the ministry; for you yourself might be the next victim. But for myself I have seen no evidence that you really entertained any serious fear that you might be the next victim; for if you had, how could you have persisted in countenancing the principal witness against me, especially after she had confessed to the Court that she had twice sworn falsely in relation to the very matter about which she was then testifying, and who was proved to have said that if she would accuse me and procure my conviction, she was to have twice as much money as I was to pay. In countenancing such a witness, where was your fear of being the next victim? Might not such characters have felt encouraged by your conduct to make similar charges against innocent men, and particularly against innocent clergymen? It would seem that if you ever had any such fears you were willing to forego them all, if you could only avoid the necessity of acknowledging that you had done wrong in testifying to your impressions, and in condemning me before I was tried. Perhaps, however, I have mistaken views on this point; if so, I should be happy to be corrected.

Mr. Hayward further says you assured him that if I would come to Boston, and have a trial, and obtain an acquittal, your pulpit should be opened to me, let others do as they might. And this you said long *after* you had read my letter to which you allude in your remonstrance, and long *after* you had received your unfavorable impressions and testified to them before the Grand Jury and the Council, and long *after* my trial at Exeter had been published to the world. Well, I *did* come voluntarily,—was fairly and impartially tried by a Jury of my countrymen, and honorably and unanimously acquitted, though, to my utter astonishment, *you* were not present in Court to hear any of the testimony.

But my acquittal did not satisfy you. You not only omitted opening your pulpit to me, (and of this I never have, and never shall complain,) but when the Council met to form the Payson Church, you opposed it, evidently on the ground that I might become their pastor; and the question was asked by you, or at your suggestion, whether such were not the design,—a question which you had no right to ask, and which the Committee were requested not to answer, because irrelevant, as being a matter about which that Council had no concern, and an interference with the undisputed right of every congregational

Church to select their own pastor.* Fifty-six individuals had expressed a desire to be organized into a Church, because, in their view, the interests of religion in this place required it. You told the Council when in secret session, that you did not believe what they said,—that they had other and very different motives. And when reminded that you had no right thus to impugn the motives and call in question the veracity of so many professors of religion in good standing, you made some apology; but added, "that is my firm impression." Now let me affectionately ask you whether it is not time for you to cease doing injury to others by stating your impressions? Would it not be more safe, as well as more Christian in such cases, to confine yourself to *facts*? Character is too precious to be taken away by your impressions. If such a rule of judging were applied to you, where might soon be your standing in the opinion of the public?

Having failed in that effort, you sent a remonstrance to the Council called by the Payson Church, to prevent them from installing me. And when the Council refused to do your bidding, you then objected to give letters, in the usual form, to members of your Church who wished to join us. You even said in your Church meeting, that you would sooner resign your office than sign such letters.

Now, my dear sir, what does all this conduct mean? Is it possible that you advised my coming to Boston for trial, because you believed and hoped that I would be convicted by the jury? and, as a lure to draw me here, said to my friend that you would open your pulpit to me on my acquittal? Can I attach any other meaning to such conduct than that which I have given to your letter? It does seem to me that rather than acknowledge, even by your silence, that you might have done wrong, or been mistaken, you were willing to deprive me of my office, disgrace me and my dear family, and send us forth poor and despised, to subsist on the cold charity of the world. And all this, when no tribunal had even pretended to have proved me guilty, and when you yourself had previously said that you felt bound to regard me as innocent, till guilt was *proved*. O! where is that deep sympathy which you professed for me in your

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* We have been informed that when Mr. A.'s Church were acting on the application for letters to our Church, he intimated to the brethren that the Payson Church was formed by deception and fraud,—that if the Committee had made known the fact that they meant to call Mr. F. the Council would probably have refused to organize the applicants into a Church. Now we pronounce this representation utterly and totally false. There was no deception practised. There was probably not a member of that Council who doubted that it was our design to invite Mr. F. to become our pastor; and although Mr. A. and two others voted against our organization, yet eleven voted for it, and the Rev. Mr. Rogers preached an admirable sermon on the occasion. But to be asked what clergyman we intended to call, was deemed by the Council highly improper, and one of the members said, "I hope that the Committee will answer no such questions; for if we are to allow such questions to be asked, we had better put on cardinal caps at once."

We will here state that if Mr. F. had not been in existence we should probably have been formed into a Church, because it was utterly impossible for us to remain connected with a Church whose deacons had treated any human creature as they had treated Mr. F. Their conduct, in our judgment, admitted of no excuse, whether Mr. F. was innocent or guilty. Every step which they had taken in the matter was so at variance with the spirit and rules of the Gospel, and so derogatory to the Christian character, that we could no longer hold fellowship with them in the ordinances of religion, especially when we discovered that they justified themselves in all that they had done. We think that good men would have been grieved at the thought that Mr. F. might be guilty, while they apparently rejoiced. They seemed to have adopted the motto of Voltaire, "*crush the wretch—crush the wretch!*" Being on the spot, and knowing as we did all the circumstances of the case, how could we, with a clear conscience, have continued in church-membership with such men? When one of the deacons said, "Ah! we have got Fairchild now; he can't get rid of this," it was uttered with so much apparent exultation and joy, that we were unwilling henceforth to receive the bread and the wine at his hands, or acknowledge him as "a brother beloved in the Lord." And what decent man in the community can blame us?

letter? If I could put a more favorable construction on your actions and your letter, I would do it with all my heart. But how can I? Let me quote to you the last paragraph. "If you are innocent, have courage, my dear, *dear* Brother. God will glorify himself by you as yet, and you will yet praise him, and your enemies will be found liars unto you, and you will tread upon their high places. In love, and prayer, and hope, most affectionately and truly yours." Now when you wrote this, you had heard all the evidence before the Council, and you believed me guilty. You believed me one of the worst men that ever lived. How then could you call such a vile abandoned wretch, "my dear, *dear* Brother?" You had the same opinion of me then as you would have had if the Council had pronounced me guilty, as your subsequent conduct has fully proved. You deemed *my* letter which was adduced as evidence against me at my trial, a strange production for a good clergyman to write. Is it any more strange than *yours?*

That part of your letter which I have just quoted seems to be prophetic. It may not be modest in me to say how far your prophecy has been already, or may hereafter be fulfilled. There is one part of it, however, which I can in truth say has been literally fulfilled; "*my enemies have been found liars unto me.*" And I do hope and pray that God will yet glorify himself by me, and that I shall yet praise him. But whether I am now, or ever shall be treading on the high places of my enemies, is a matter about which it becomes not me to speak. All this I cheerfully leave in the hands of that God who will assuredly do right both by them and by me. He has enabled me, hitherto, to meet them at every turn, and to thwart them in all their attempts to ruin me. The three years watching scene,—the promise of fifty dollars a year to my accuser for ten years,—the offer of two hundred dollars to Mrs. B. to induce her to sign a false certificate to my injury,*—the indictment,—the

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* When Mrs. B. was upon the stand testifying to other things, Mr. F.'s counsel proceeded to question her in relation to this matter. But the Court overruled, and said that if what she was about to state had been said to her by any of the witnesses, it would be relevant; but as such was not the fact, it could not be admitted. Mrs. B. had previously given her deposition on that point; and since it tends to show most fully the wicked attempts which were made to destroy Mr. F. we deem it important to publish her deposition to the world, reminding the reader that the object of Mr. F.'s enemies was to produce the certificate of Mrs. B., had she signed it, as evidence against him at the Exeter Council.

I, Ann Louisa Brown, (wife of George W. Brown,) whose name formerly was Ann Louisa Breslow, make solemn affidavit and say, that some time in the latter part of the month of July last past, three men came to my residence in Waltham in Middlesex County. One of the men was a tall light complexioned and fleshy man, having a paper in his hand, on which something was written; and he asked me to read what was written upon said paper. I took said paper into my hand and read as follows, (if my memory serves me rightly.) "I Ann Breslow saw Rhoda Davidson repeatedly go up into Mr. Fairchild's study, knowing that he was there, and had suspicions of them. I saw her go up one Saturday afternoon. I took the child, Florena,—led her up crying to the study door and found it locked, and knew they were in there." He asked me to sign my name to said paper. I told him I could not in truth. He said I could. He looked at the other men and said, "I guess we can make nothing here." And then he said, "have not Mr. Fairchild's friends been here, and offered you money to say nothing about it?" I told him they had not, and if they had, I would not lie for Mr. Fairchild any sooner than for him. He then offered me one hundred dollars to sign said paper. I refused. And then, in a low voice, he said, "Finally I will give you two hundred dollars if you will sign it. It is the mere scratch of a pen, and you cannot earn money so easy in any other way." I replied, "If I can't earn money easier, I cannot be any poorer than to die in the alms-house."

A. L. Brown.

Middlesex, ss. November 12, 1844. Then the above named A. L. Brown made oath that the above written affidavit by her subscribed is true, according to her best belief and knowledge.

Arad Moore, *Justice of the Peace.*

attempt to drag me to Court as a felon,—the huge anonymous pamphlet,*—the remonstrance sent to the installing Council—all—all have been overruled by a kind Providence for a confirmation of my innocence.

Let me here inquire, do you know how it happened that soon after the publication of my book, Governor Briggs was induced to make a requisition on Governor Steele for my arrest? Do *you* know who had a hand in it? *I* know that Mr. Parker had not. "Was not the hand of Joab in it?" Verily the words of David have so far, in my case, proved true; "When the wicked, even mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell."

You, Sir, were one of the Referees who sat on my case when I was accused by the decons. You heard them testify. You saw the unkind and unchristian spirit which they manifested; and you were made acquainted with the disgraceful course pursued by them in order to crush and destroy me. The investigation resulted in my triumphant acquittal. You then told the world that "nothing had appeared in any part of my life to prevent your according to me your full confidence as a minister of Christ." And in a private interview with me you said, "If those men do not now let you alone,—if they give you any further trouble, we will let the world know what we think of them; and we will call on the Phillips Church to discipline them; and if they refuse to do so, we will withdraw fellowship from that Church." But we have no evidence that those men are any better now than they were then. Though by clearing me, you, in effect, condemned them as guilty of a heinous offence, yet they have never confessed their wrong to those whom they had injured, but have uniformly justified themselves in all that they had done. Knowing all this, how is it possible that you should, in so short a time, have been connected with those very men in their attempts to do what was long before threatened—"leave no stone unturned till I was banished from the pulpit?" How happens

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* This pamphlet was issued by Mr. F.'s enemies, for the purpose of convincing the public that he was still a bad man, and ought not to have been acquitted by the Jury. But though it was familiarly called "the deacons' book," yet not one of them dared to put his name to it, so as to assume the responsibility of its lies and slanders. So it came into the world "fatherless and motherless." But as it had a reputed parentage, it has been of great service to Mr. F. It has been a sort of sequel to *his* book, in showing to the world the disposition of his enemies towards him. And though *they* meant it for his injury, *God* has overruled it for his good. And we have heard it remarked that Mr. F.'s friends ought to present them a vote of thanks for the service which that book has done him. It contains the correspondence between Mr. F. and his enemies, which plainly shows the different spirit by which they were actuated, and furnishes a key to "Iniquity Unfolded" and "Truth Revealed." And if they wish to do Mr. F. a further act of kindness by speaking through the press, we hope that Deacon Drake will soon publish the letter recently received from Mr. Patton of Hartford. When Mr. F.'s book was published under his own name, containing such grave and serious charges against the deacons, they met it by saying that it was false and libellous; and as Mr. F. was then in another State, of course they could not reach him. Well, about three months after its publication, Mr. F. was here, and has been here most of the time since; but no prosecution has been commenced against him for his slanders. When Mr. F. was advised, after his acquittal, to take civil action against his enemies as conspirators, he replied, "I am a minister of the Gospel. Neither Christ nor his apostles have left me any such example. Besides, if I were to do so, some persons might regard me as vindictive, which would injure me as a minister of peace and good-will. I prefer leaving them to God and public opinion, while I go to work in my Lord's vineyard, and quietly and faithfully perform the duties of my office." But we can hardly suppose that those men have any *conscientious* scruples about going to law with Mr. F., when we consider what they have already done. They have been instrumental in bringing him into lawsuits which have cost him almost all his property, (or rather his wife's;) and we have often heard him remark that the only punishment which he would inflict on those men, if he had the power, would be to compel them to refund the amount which they have caused him to expend. If they did not know that the things which Mr. F. has said of them in his book were true in every essential point, who can doubt that they would long ago have arraigned him before the civil court to answer for his libels?

it that you are now the special friend and advocate of that very Church and those very deacons? If the last charge brought against me had changed your views with respect to the first, I should not have been so much surprised at the stand you have taken. But I have been credibly informed that you have often said, since the last charge was brought, that it did not alter your views with regard to the first,—that "every thing was then patiently, thoroughly, and conscientiously investigated, and that, if you were to go over the same ground again, you should come to the same result." This result, and your knowledge of those men, ought to have made you cautious about joining them in their crusade against me.

Permit me here to remind you of another act which was any thing but kind and Christian. I refer to the vote of expulsion from the Association which you advocated, when you knew that I had publicly declared my determination to deliver myself up for trial before the Civil Court, as soon as my counsel were prepared to have me come. If you doubted my word, why did you not wait a sufficient time to see whether I would come or not? Your passing the vote under such circumstances only showed, as it seems to me and many others, your desire to prejudice my cause in view of the public, and especially in view of the Court, should I ever come to trial. I have been told by a member of the Association, that when that vote was passed, it was stated by some of its advocates, that it could be easily rescinded in case of my acquittal, and that it should be entered *privately* on your records, and no announcement of it be made to the public. But the very next day, if I remember correctly, it was published in one of the penny papers! And this was done without giving me any official notice of the vote, neither have I received any such notice to this day!! Was this Christian? Was it even gentlemanly? And why was not that vote rescinded as soon as I was acquitted? Why does it remain on your records to this day? And when the Woburn Association sent a unanimous request to your Association to rescind that vote, why did you virtually throw it under the table? Why was no specific action taken thereon, and no reply made to those who sent it? Was this respectful? Have not those worthy brethren reason to feel aggrieved at such apparent contempt? How severely and justly too does Dr. Richards of Hanover rebuke such conduct in his letter which was published in the reply to your remonstrance? He there says, "I fear lest the obstinacy of human nature, which hates to acknowledge an error or a fault, will make them delay or refuse to do what is right in this case." I do not speak of that vote because I wish it rescinded for the purpose of restoring me to membership with your Association, as I contemplate joining another; but for the sake of justice and consistency.

Verily it would seem as if Christian love and charity were trampled in the dust. It would seem as if you were *especially desirous* of making me out a guilty man, and of banishing me from the pulpit. Is this kind and brotherly? Were my case your own, would you think it right for a brother clergyman to assume such a position towards you? If such an unkind and ungracious work must be done at all, would you not deem it best to leave it to the avowed enemies of Christ and his ministers?

Just look at your remonstrance which was sent to the installing Council. How untrue in its premises and in its deductions! In what an unfavorable light did it place before the public the venerable and worthy Moderator of the Exeter Council! It makes him say that "though I applied to him as Moderator to reassemble the Council, I afterwards retracted my request and deprived him of the power." But his letter to me, as well as mine to him, which you have doubtless read, plainly show that I never made any such request of him, and of course could not have retracted it. I do not impute to him any intentional wrong. Charity leads me to say and to believe that he was forgetful. But his enemies, if he have any, might not be quite so charitable. I am very sure that *mine* would not. And I have not a doubt that the Moderator and

Scribe would have reassembled that Council forthwith to affirm the decision of the Court, if special pains had not been taken to prevent them by a few individuals not members of the Council. Facts seem not to warrant the belief that the influence of the Committee of the Association expired at Exeter.*

Do, Sir, have patience with me a little longer. Just look at the manner in which you introduce my name into the remonstrance,—*Mr.* Joy H. Fairchild! whereas Dr. Dana and Dr. Storrs gave me my title,—a title to which I have as good a right as yourself. I do not speak of this because I care any thing about the title, but simply to remind you of your object in omitting it. What spirit should you think me possessed of, and what should you judge to be my motive, if I were to publish a communication in which I spoke of you as *Mr.* Nehemiah Adams? And what would the world think? And yet my reason for doing so would be quite as valid as yours. Now this has been done in reference to me,—and done by a professor and a teacher of that religion which not only enjoins charity, but says "be courteous."

I have been informed that when some member of your Church suggested that the Payson Church and their pastor were in regular standing, or Dr. Woods would not have taken the part he did in the Council, you intimated that undue influence had been used to induce him to preach on that occasion. I am not aware that any special pains were taken to obtain him for my preacher. If such were the fact, it is certainly unknown to me. But I *do* know that special pains were taken to *prevent* him from preaching. I *do* know that he received several letters which, I presume, were as full of sympathy, and arguments, and appeals to persuade him not to preach, as was your letter to persuade me to confess. But the Dr. knew his duty; and knowing it, he dared to perform it. And do not *you* know your duty in this matter? Do you not know that you have no more ecclesiastical right to refuse letters of recommendation to the Payson Church than to any other sister Church in Boston? You may persist in such refusal; but you will find it difficult to justify it, except on the ground that *might* makes *right*. A poor ground to go upon in managing

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* The result of the trial at Exeter evidently contemplated the possibility that the case would go to a higher tribunal for final adjudication. Indeed, the Council virtually so recommended, and gave assurance to Mr. F., by implication at least, that if he were acquitted by the more competent tribunal, he should be restored to his office and his functions, and that the Council would so declare, if necessary, by a formal act affirming the decision of the Court. This was our understanding of the matter; and so it was of the Moderator and Scribe. For soon after the Exeter trial, they published, in the N. E. Puritan, a communication giving their own views of the matter, and, as they supposed, the views of the Council, as the following extract clearly shows:—

"Should another tribunal elicit new facts and put a new face upon things more favorable to Mr. F., none will more gladly hail the light than those who have now felt constrained to vote against him. Should evidence be produced effecting his entire exculpation, and setting him forth to the world as an innocent man, they would haste, with unutterable joy, to reverse their present decision, and reckon him again among the faithful ministers of Jesus. But till this be done, they abide by the act they have passed.

"The subscribers consider themselves as expressing the views of the Council in these remarks.

DANIEL DANA, Moderator.
L. F. DIMMICK, Scribe."

Now the question is, why did not the Moderator and Scribe redeem the pledge here given? Why did they not "haste with unutterable joy" to reassemble the Council, that they might "reverse their decision?" We have not a doubt that the influence of some one who was strongly opposed to Mr. F., and fixedly committed against him, was brought to bear successfully on the Moderator and Scribe, to prevent them from doing what they publicly declared they would do, in case of Mr. F's acquittal. This we honestly believe to be true. And how can we avoid such a belief, when we look at the things which we *know* have been done? If the officers of that Council see fit to declare, over their signatures, that no such influence *was* used, and no such advice *was* given, then we will acknowledge that we have drawn a wrong inference from correct premises.

the affairs of that kingdom which is "righteousness, and peace, and joy in the Holy Ghost." How much better would it be for all concerned, if the efforts made to crush me and my Church, were made to promote harmony and brotherly love,—to rouse the Churches from their present state of spiritual slumber,—to invoke the return of the blessed Comforter who has been grieved away,—to the preaching of sermons full of warm-hearted appeals to Christians to be up and doing, and to sinners to make haste and delay not to flee to Christ for pardon and salvation? Then you would not have occasion to dread my presence here lest I should disturb the peace of the Churches, as you, in your remonstrance, intimated might be the case. It is this unreasonable and unchristian opposition which makes the disturbance, and in my view, grieves away the Spirit. If the time, and thought, and labor which have been expended in efforts to prevent me from preaching the Gospel, (especially since my trial and acquittal,) had been devoted to the promotion of vital piety, I doubt not that the Churches and their pastors would have been in a much happier state than they now are. This open and continued rebellion against the laws of the land and the principles of Christian charity, has no tendency to promote that religion which we profess and teach.

By the way, let me ask you where else, but in this place, could I have resettled in the ministry with any hope of comfort or usefulness? Suppose I had settled in the country, no matter how far distant from Boston. How long should I have been there before another "Epaphroditus" would have been sent after me by enemies, as was the case when I was happily and usefully settled in Exeter? When an attack is made on the character of an innocent man, is it not a dictate of common sense, that he should seek to regain his character on the very spot where the attempt was made to destroy it? But you think I ought not to have done so, for fear of disturbing the harmony of the pastors and Churches. Now I must say that this strikes me as an exhibition of the same spirit of selfishness which seems to have dictated your letter urging me to confess. Had my case been your own, would you not have sought protection and a home among your friends who had long known you and confided in you,—who had stood by you and defended you in all your trials, and were ready to share their last morsel with you? Would not a sense of gratitude, no less than of self-preservation, have brought you back to their arms? My belief is that you would not have sought a new home among strangers.

Please excuse me for reminding you of a constitutional infirmity which some of your friends have often observed, but of which you seem not to be aware; and that is, an unyielding spirit,—a determination to have your own way, without due regard to the rights and feelings of others. To explain what I mean, let me refer you to a single example, which some will probably long remember. I allude to your charge to the Rev. Mr. T. It was his particular request, as I have been informed, that you would make no attack on episcopacy, and for reasons which he stated to you. But instead of gratifying his wishes, I have been told that your charge was pretty much made up of invectives against the polity and forms of the Episcopal Church. Now had you been constituted like most clergymen, you would either have gratified his wishes, or declined the service. Christian courtesy seemed to require it. So it would seem that Christian courtesy, to say nothing of Christian charity, would have led you so far to submit to law and custom, as to desist from any further attempts to injure me, after my acquittal by the Jury. But I have been as much disappointed as was Mr. T. On my acquittal, I expected that you would take me by the hand, and congratulate me. I thought I had reason to expect this from the tone of your letter, as well as from your conversation with Mr. Hayward. And *had* you done so, a more favorable construction might have been put upon your letter. At any rate, it would have been more difficult for any one to call in question your honesty and sincerity.

In your interview with me and my wife the morning you left Exeter, you said to me, "Don't despond. If the Council should condemn you, and you are innocent, take courage. God will yet make a way for it to appear." And has he not made a way for it to appear, and the *only* way which could reasonably have been expected? For surely it would not have been reasonable to expect him to work a miracle, or to make a direct revelation from heaven in order to establish my innocence. You believe in the efficacy of prayer. How many thousands of God's people were pleading with him to bring the truth to light at the time of my trial before the Civil Court? You believe too, in a superintending Providence. And has not Providence smiled on every effort made to defend myself, and signally frowned on all the attempts of my enemies to convict me of crime? Let a similar attempt be made to ruin you. Let the influence of watchers, and deacons, and money, and lying tongues, and brother clergymen be brought to bear against you, as in my case. Could you hope to share a better fate, or to escape with a character less tarnished than mine? Could you expect to witness any more signal interpositions of Providence in your favor, than have been witnessed in mine? And what should you think of that minister of the Gospel who should still persist in his efforts to banish you from the pulpit, or to exclude your Church from the fellowship of sister Churches, because they would not cease to sustain you as their pastor? Should you not judge, that a very broad mantle of charity would be necessary to cover such a fault? Would you be apt to designate such conduct by any milder term than persecution?

My innocence has been proved to the entire satisfaction of an honest Court and Jury. And why should not *you* be satisfied,—at least so far satisfied as to let me alone, and not go behind the law to injure me? Is this acting the part of a good citizen? If a mob or riot should take place in Boston, doubtless you would inculcate upon your people the duty of obeying the laws and submitting to the constituted authorities. But when a man has been charged with crime, which he solemnly denied, and been honorably acquitted, after a full and fair examination of the case before the tribunal appointed by the laws of his country, is it not rebellion against those laws to continue to treat him as if he were guilty, and try to deprive him of the benefit of his acquittal? Is this doing as you would be done by? And especially, is this redeeming the pledge given me, in the right hand of fellowship, at my ordination? Was that service a mere unmeaning ceremony? If not, then my brethren in the ministry were bound by it to stand by me and defend me, (as many of them have,) till I was *proved* guilty of the crimes charged upon me. But there has been no such proof. Even the Council did not pretend that they had proved me guilty, while the Court and Jury declared me innocent. Now if you are not satisfied, and still think me guilty, are you not bound, as a Christian and a good citizen, to keep your opinion to yourself? Your declaration that "you are willing to allow me all my rights as a citizen," is like telling a man that you do not wish to interfere with his rights and privileges as a citizen, while, at the same time, you are holding him by the throat and choking him to death. Have you any more ecclesiastical or legal right to say or do any thing to my injury than to the injury of any other clergyman? Is not the broad shield of the law over me for *my* protection, as truly as over you for *yours*? Have you any more right to attempt to close my lips as a preacher, than I have to attempt to close yours? Might I not as well object to your being in the ministry, on account of "the moral tone" of your *letter*, as you have to object to my being in the ministry, on account of "the moral tone of my *book*?" If you choose to regard me as a bad man, and to treat me as such, so far as preaching in your pulpit is concerned, so be it. I care as little about occupying your pulpit as did Mr. Kirk, when you excluded him, because you judged it wrong for him to be preaching in Boston as an evangelist. But I *do* care about your attempts to exclude my Church from the fellowship of sister Churches. You cannot adduce the shadow of an argument to justify such conduct.

In this communication, I have spoken of the remonstrance sent to the Council to prevent my installation, as being yours. True, I have no *positive* proof that it is yours. But from certain circumstances, I have no doubt that you originated it, and that, had it not been for your influence, no such paper would ever have been sent to the Council. Did you not present it, or cause it to be presented to Dr. Codman and Mr. Albro for their signatures? They, however, had too much good sense, as well as charity, to give their names. But though your influence could not prevail on them to sign it, yet it doubtless prevailed on some others to do so. And I do not believe that you yourself will deny that, had it not been for you, and two other clergymen who were strongly committed against me before my trial, that remonstrance would never have been thought of. Though I do not *know* who wrote it, yet I presume you will not affirm that it was written by him who headed it, or by those who presented it to the Council. I think it would have been much more to the credit of the author if he had signed it first, and been the bearer of it to the Council. And then how contrary to the principles of congregationalism, for which you profess to be so zealous an advocate, to remonstrate as *pastors* against my installation, without the concurrence of the *Churches*?*

I have only to say, in conclusion, what I said at the beginning, that charity forbids me to indulge the thought that you have been actuated in this matter by a malignant spirit, or that you have not felt as though you were "doing God service." I am sensible that even a good man will sometimes say and do strange things, when he is conscientiously in the wrong. Neither have I any wish to injure you in any respect whatever. For certainly if I had in-

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* We must here be permitted to express the opinion that those worthy pastors, whose names were appended to that remonstrance, signed it without duly considering what they were doing. Had they possessed a correct knowledge of the facts in the case, we are quite sure that no influence used by Mr. A. could have prevailed on them to do such an act. The paper which they subscribed was not true either in its premises or in its deductions, as was fully proved in our reply to it. But we think we know how it is with the pastors in Boston. They claim to be a *unit*. And on this principle they are doubtless sometimes led to do things not in exact accordance with their kind feelings and sound judgment, for the sake of gratifying the earnest wishes of some few, who plead the importance of *all* acting in unity, and that *all* must be pledged to one course of conduct. Now this may be well enough in cases of little moment. But when they are called upon to remonstrate against the settlement of a pastor, we think they ought first to make themselves thoroughly acquainted with the merits of the case, lest they put their names to statements as true, which are utterly false. And especially should they avoid an act, which, if it be done at all, belongs of right to the Churches acting in concert with the pastors. Does congregationalism merge the Churches into the pastors? If so, we know not what congregationalism is; and what is more, we choose not to know. The more ignorant we are of it, and the farther we stand aloof from it, the better.

In justice to those pastors who were induced to sign that remonstrance, we will here state that we have not heard of their saying or doing any thing to the injury of Mr. F. or his Church, since his installation. So far as we are informed, they have, at least, let us alone to fight the battles of the Lord as best we could, and to do what we were able for the conversion of sinners and the edification of saints, without any direct hindrance from them. We deem them deserving of credit for having acted on the principle which Christ taught his disciples when John said to him, "Master, we saw one casting out devils in thy name, and we forbade him because he followeth not us. But Jesus said, forbid him not For he that is not against us, is on our part." And as to the pastors in the country, they are generally, so far as we know, friendly to us and our pastor, and are "bidding us God-speed." And such, we presume, would have been the case with the pastors in the city, had not some of them unfortunately committed themselves against Mr. F. before he was tried. We well know how hard it is for poor human nature to acknowledge an error in judgment, or a fault in practice. But we trust that this transaction will teach every one this important lesson,—never to commit himself against an accused minister on *ex-parte* testimony, nor until he knows *all* the evidence *for*, as well as *against* him; and especially when he discovers strong indications of a plan contrived by his bitter enemies to destroy him.

dulged such a wish, I should have published your letter in connection with the reply to your remonstrance, accompanied with such comments as the composition and object of it seemed to require. But I am so anxious to have this unpleasant controversy ended, that I did not inform the Committee any thing about your letter, or that I had any such letter in my possession. I am willing to leave you and your motives, in the part you have taken against me, to the Judge of all men. But I am not willing that you should further seek to injure me and my Church either in public or private. Cease from such efforts, and give the regular letters to your members who may wish to join us, and use your influence to rescind the vote of your Association, and you will hear nothing further from me on the subject, either through the public press, or by private letters. But if otherwise, I fear that I shall be compelled, by a sense of duty to myself and my Church, to publish to the world your letter and mine. You have the general confidence of the Christian community. And many are ready to ask, "how happens it that Mr. Adams should treat Mr. Fairchild in this manner, after all the evidence which has been adduced in favor of his innocence?" On this account it is, that some, to whom I have shown your letter, urge its *immediate* publication, because, in their judgment, it answers the above question, and that I ought to do it in self-defence. Indeed, I have been censured for not having published it months ago. But I wish to do as I would be done unto. My end and aim is peace. And if there be a failure, I do not intend that either you, or the public shall lay the blame to me.

I have recently received a letter from a worthy clergyman residing in the State of New York, and whom I know only by reputation, in which, after informing me that he had carefully read the reply to your remonstrance, he says, "The whole matter is presented in a light so clear, that men can no longer conceal themselves or their motives. The question is no longer one of doubt or certainty, but of love or hate; and you will probably find men hereafter to range themselves accordingly." The thought that any, who profess Christian charity, should range themselves on the side of *hate*, is truly painful to me. But if it must be so, I submit, trusting in God to overrule it for good. He can cause even "the wrath of man to praise him."

By my acquittal and my subsequent installation, I claim all the rights and privileges of a citizen and of a minister of the Gospel. You have a right (which I am willing you should exercise,) to exclude me from your pulpit. Be satisfied with that right. To claim any thing more is a kind of clerical dictation and authority to which, I am quite sure, *the people* will never submit. And to attempt any thing more is not only to violate an important principle of law and Gospel, but to break up the harmony of the Churches, which you profess so much to dread. And before making the attempt, would it not be well to read over your published sermon "on injuries done to Christ," which created much excitement at the time; and then ask yourself whether *you* may not have injured him, (however unintentionally,) by the course which you have taken in this matter. Does he not regard an injury done to his Church and ministers, as an injury done to himself? And ought you not to abstain from any further efforts to pull up what *you* regard as tares, when, by so doing, you may pull up the wheat also? Would it not be much wiser and safer to follow the direction of the Great Husbandman—"Let both grow together until the harvest"? Who has made thee a judge over me? To my own Master I stand or fall. There is such a thing as wounding Christ in the house of his friends. And is not such a wound inflicted by treating one of his ministers as a criminal when no crime has been proved against him, and especially when he has been pronounced "not guilty," by an impartial Jury?

Yours "in love, and prayer, and hope,"

J. H. Fairchild.

To this letter Mr. Adams replied as follows:—

Boston, April 10, 1846.

Mr. Fairchild,—I have received a communication from you dated March 10th. Many duties and great doubts whether I ought to answer your letter at all, are the occasion of my not sending this before.

The sight of your familiar handwriting gave occasion to some feelings which survived the reading of your letter. I was glad to find you addressing me again, though I knew not for what purpose. Before reading your letter, I felt impelled to write to you, if your letter should open the way. As your communication was inclosed and directed so as to meet no eye but mine, I resolved not to let any one know that you had written to me, as I supposed this to be your wish. No one, therefore, knows that I have received a letter from you, and the present letter is equally private.

I shall tell you plainly and faithfully, but with kindness, what I think of your letter and of you. My hesitation at doing this has made me keep back this letter, and may delay it, after it is finished; but I now think it best to send it, especially as you have invited it, and in some measure, made it necessary. To have treated your letter with silence, might have seemed to you like contempt, which I do not wish to cherish. Yet if I write, I must be honest, and this perhaps will not be acceptable to you, considering what I am obliged to say. You will bear in mind, however, that no one, beside yourself, knows of your letter to me, nor of my reply.

With what preface then shall I introduce the remark that your letter confirms all my convictions of your character? The occasion of it seems to be the refusal of my Church to dismiss members to your care. This leads you to ask me the reason of my prominent and persevering opposition to you? After insinuating your reasons for supposing me to have been forward in several demonstrations against you, you boldly ask if I know who procured the requisition from the Governor against you? The implication in this question is as utterly without foundation, as some other allegations are gratuitous. Your purpose, however, is to intimidate me from holding out in my opposition to you. In the absence of all other probable ways of influencing me, you bring forward my last letter to you, written at Marblehead in July or August, 1844, and pretend to construe it into a plot to screen myself by urging you, guilty or not, to confess before the Council at Exeter.

I kept no copy of that letter, and can judge of its particular expressions only by the quotations you make from it. It seems, then, that in the interval of the Trial and the Result at Exeter, I urged you to confess your sin, before the Council should declare against you, and while confession would seem to have any virtue in it. At the same time, it seems that I said to you, "If you are innocent, take courage. Your enemies will be found liars unto you, and you will tread upon their high places"—with other exhortations to the same effect.

On reading these quotations, it occurred to me that, had I conceived the plot, (which I had entirely forgotten,) of making you confess, so that I might be justified in my convictions and testimony, I used a singular way to effect it. Those words of encouragement and cheering appeals to you, if innocent, were unaccountably indiscreet. I really think I have more art and skill than such a letter for such a purpose would prove. If I am a knave, I know I am not so much a fool as not to write a more insidious letter to accomplish such a purpose. You know it too, and therefore I shall not think of replying seriously to what you have forced yourself to say.

I have often thought of late how that letter must have troubled you, if you were all that I feared. It seems it does trouble you to this day. You knew that I inferred, from your silence with regard to it, that you were guilty, or you

would have responded to it in some moment of kindness.* The time has at length come when you feel compelled to notice it; and the way in which you have chosen to do so is, by pretending to impute cunning to me in writing. With all that was sad in my feelings in reading your letter, when I came to that part of it, I could not resist a smile at the ludicrous folly of the invention. But as one quotation followed another, illustrating my former love of you, I felt sad again to think of the past, and to see how desperate you must have grown to invent a charge which your own quotations palpably contradict. The only way in which I could account for this part of your letter, (indeed it is the main design of it) was by supposing that you had been, for so long a time, engaged in breaking down the character of witnesses against you, and in inventing false explanations, that you had acquired a degree of unearthly skill in the trade.† I see through your design. I deplore the sad condition into which the long practice of evil has brought your moral faculties. If you had ever ruined the virtue of an individual, and then, to screen yourself, had contrived to destroy her reputation, you would be in a state of mind which would help you to invent such a construction of my letter, and, what is more, make you bold enough to propose it.

As to the letter itself, I remember the reason why I took no copy of it. I was on the point of transcribing it; but I felt that to do so was to use a degree of wariness which, with the frame of mind in which I wrote, I could not allow. But after I heard the Result of Council, and perceived that you had made no confession, I recollect wishing that I had kept a copy of the letter so that, if the Result of Council should lead you again to desperation and to self-destruction, I might show, to my Christian friends, the means which I, at least, had used to save your soul. If you are ever willing to publish the letter, you have my full and free consent to do so, and, in the mean time, to read it privately to any and every one, as you say you have done to some. If you would like to add your recent letter to the publication, I shall not object to it, nor regret it on my own account.

I am very sorry to say that no part of your letter awakened any suspicion or

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* What! Mr. F. respond to *such* a letter! We admire his prudence and foresight; for he must have felt that, if he had rightly interpreted the object of it, to answer it *then*, would be to sink himself lower than even Mr. A. had attempted to sink him. He acted wisely in remaining silent, that he might see whether future events would confirm his suspicions as to Mr. A.'s design in writing the letter. And after having waited more than a year and a half, and having had, as he thought, abundant evidence of the spirit and motive which dictated it, he then noticed it in a Christian and courteous manner, as it became him to do. Our only surprise is that he did not take it immediately into the lecture room, and read it aloud to the Council, and warn them in tones of thunder not to condemn one of their brethren, when *such* influence had been used to convict him. And we verily believe that if Mr. F. had read that letter to the Council, they would have come to a very different result.

† Is not Mr. Adams aware that the witnesses broke themselves down? Out of their own mouths they were condemned. When they left the stand, there was probably not a single juryman or a single unprejudiced spectator, who gave the least credit to their stories. Not a witness was introduced by Mr. F. but for the sole purpose of bearing testimony to what his accusers had been heard to utter or seen to do, in relation to the very matter then before the Court. Does Mr. A. sympathize with perjury? Is he afraid that those who swear falsely will be broken down? Or is his pride mortified because he has been duped by a lying wanton? But the mortification he must bear. It will cleave to him as long as his name shall be remembered. He may continue his efforts to break down Mr. F. if he will, till the end of life; but he can never get rid of the reproach which he has brought upon himself by the part he has acted in this affair. When the trial before the Civil Court was ended and the verdict returned, he might have saved himself. And had he then submitted to the law, which, as a good citizen, he was bound to do, all might have been well with him. His name and his fame might have suffered no lasting harm. We would remind Mr. A. of this text, "He shall have judgment without mercy, who hath shown no mercy."

hope, in my mind, that you are a good man. The letter throughout is vindictive. It breathes, I reget to say, an insulting, insinuating, retaliatory spirit. Had you been an innocent, injured man, I think your trials would have softened your feelings; and, in addressing me thus privately, however much you might have been grieved at my treatment of you, you would have expressed something like expostulation and sorrow at my mistakes. Instead of this, you pretend, (for it is only pretence,) to impute the worst of motives. You search my public life for something wherewith to provoke me, and ask questions when you dare not assert any thing unfavorable to me.

I think you cannot suppose that Rev. Drs. Dana, Storrs, and Emerson, and Messrs. Dimmick, Parker, and Richards, to mention no others, were so imbecile as to be governed by my impressions, without judging whether the facts stated justified those impressions. In saying this, you injure those men even more than you exalt me, and they have reason to be offended with you, while all who know them must regard what you say as too absurd to be answered.*

You do not suppose that when I told you I had hurt myself by my testimony more than I had hurt you, I believed or meant to say that I had hurt my reputation more than I had hurt yours.†

Neither do you think that I was so inconsiderate as to tell any one that if you should get clear in a court of justice, I would invite you to preach for me.‡

I presume you cannot think that I delivered a Charge to a man on a subject upon which he requested me not to speak.§ Your allusion to this, and to Evangelists, and to a published sermon of mine,—are they the dictates of Christian feeling, or of an irritating, retaliatory spirit, which is disappointed in not finding something more injurious, as a ground of reproach? When I saw you indulging in such feelings which pervade your letter, I could not help feeling and saying, as the Prophet did when he looked on the remains of the disobedient prophet whom a lion slew—"Alas! my brother!"

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* This charge against Mr. F., for seeming to impute imbecility to those worthy gentlemen, comes with an ill grace from Mr. A. He certainly designed, by his testimony, to influence those men in their decision; if not, why did he testify? And now because Mr. F. intimates that he *did* influence them, just as he intended to do, he reproaches Mr. F. as though *he* had been representing them as imbecile! And be it remembered that all his testimony amounted to nothing but the *impressions* he received from certain appearances in Mr. F. which *he* thought were indicative of guilt. Now, if he had been in possession of any *facts* to convict Mr. F. of crime, would he not have been upon the stand before the Civil Court, and there have given oath to those facts? His absence is proof positive that he knew nothing against Mr. F. in the matter about which he testified at Exeter. His object was to influence the Council solely by his impressions; and because Mr. F. complains of him for doing this, he accuses him of imputing to them imbecility! If the majority of the Council have reason to be offended with either of them, it is Mr. A. who has given the offence, and not Mr. F.; for had he not deemed them imbecile enough to be moved by his speech, why did he make it?

† So far as Mr. F. was concerned, there were only two things which Mr. A. could have hurt by his testimony. These were Mr. F.'s feelings and his reputation. Can any body believe that Mr. A. meant that he had hurt his *own feelings* more than Mr. F.'s by his testimony on that occasion? If not, then he must have meant *his own reputation*. But whether he meant it or not, is not such the fact in the opinion of all judicious men?

‡ Why should not Mr. F. think so? Mr. Hayward has repeatedly assured him that he heard Mr. Adams say, on two different occasions, that his pulpit should be opened to Mr. F. on his acquittal by the Civil Court. And to the truth of this statement Mr. H. is ready at any time to give his oath.

§ Here again we ask, why should not Mr. F. think so? He must either think so and believe so, or think and believe that Mr. T. has falsified the truth. For Mr. T. has made the statement to many individuals, and he reaffirms it still. Why does not Mr. A. come out boldly like a man and deny these things, and not try to get rid of them by such unbecoming evasions?

It is with unaffected kindness towards you that I wish you to look at some things in your conduct in their true light. Not to reproach you—not to afflict you, even if you were worse than any have supposed you to be, but to lead you, if possible, to a right state of mind, I will state some things for your consideration.

I sat by your side the morning after you had met with the men who had acted as the Referees on your previous difficulties. We had read the Davidson papers the day before. That morning I disclosed to you, for the first time, the idea that those men, your friends, who had once acquitted you, had this impression that, in your denial, you secretly made a distinction between criminal intercourse and paternity.*

I was not your enemy nor your accuser, but your friend, and you believed me to be so. At my suggestion you had seen Mr. S. the day before, on the subject of prosecuting the alleged conspirators. The evening before, I had also been to South Boston to stop a prosecution against you, and you knew that I had succeeded. You had every reason, therefore, to feel that I was your friend, which I had also proved by gladly entertaining you at my house.

Now what do you think my opinion of you must have been when I found you capable of saying in your pamphlet that when I stated to you the fears of the Referees, and you made no answer, you think a parallel case is to be found in the conduct of Jesus before Pontius Pilate, who "answered never a word, insomuch that the governor marvelled greatly"—you, the innocent Jesus, and I, your accuser, prosecutor, and judge. What opinion must I have had of you on reading that paragraph, knowing all the facts as I did?†

But this was not worse in its impression on me than the reasons you assign for your silence. You were filled with indignant resentment that you should be suspected of prevarication! It was this which made you hold your peace as Jesus did before his impious heathen judge. You know—I say you know—that, at that moment, you were not capable of entertaining such feelings towards me and the other Referees.

But in the next sentence you say that the reason why you did not speak was, you had passed two sleepless nights,—you were on the borders of derangement,—you feared an arrest,—you were afraid the carriage might not come; and, in such a condition of body and mind, it is not strange that you should not have had strength or presence of mind enough to reply to my suggestion.

Now which of these two explanations is the true one,—the indignant resentment, or the prostration of your power of attention? for you know that the two states of mind could not co-exist. Did you deliberately and purposely act like the injured Jesus, and hold your peace? or were you so unstrung that you could not think, or feel, or act at all? If you say the former, it is contradicted by your feelings of kindness and confidence towards me. If you say

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* Mr. Adams stated to the Council at Exeter that he proposed the question to Mr. F., *to satisfy his own mind*, whether he did not mean to make "a distinction between criminal intercourse and paternity." It is quite new to us that the other Referees had any such impression; especially after Mr. F. had assured them, in the most solemn manner, that "he never touched the girl." Did this look like making any such distinction? We believe that the other Referees had sense enough to know that if Mr. F. "never touched the girl," he could not have had any mental reservation, and of course no such impression could have been made on their minds. Neither could it have been made on Mr. A.'s mind, had he not been more given to *impressions* than any man we ever knew.

† We would ask the reader whether this and the three following paragraphs, are not a gross perversion of that part of Mr. F.'s letter on which Mr. A. is here commenting? Mr. F. simply stated the fact that silence was no evidence of guilt. And to prove this, he adduced the example of Jesus before Pontius Pilate. And yet Mr. A. seems to think that, by so doing, Mr. F. has committed a sort of sacrilege,—perhaps an unpardonable sin; at least, a sin which makes him odious in Mr. A.'s eyes.

the latter, how could you dare insinuate the former, and venture to use such a comparison? If you say both, no one will believe you.

Again. On page 39th of your pamphlet, you profess to give a true narrative of the affair between yourself and the young woman who, on your attempting the third time, within two days, to kiss her, repulsed you and said, "Do you think such conduct proper for a minister?" You did not deny this before the Referees, but admitted it, and argued upon it, and acknowledged that you had done foolishly. In our exculpation before making up our result, it was this transaction which made us hesitate so long what to say of you, till finally, at half past 11 o'clock at night, as you know, we came to the conclusion that we could conscientiously say that nothing had appeared to impair our confidence in your moral and Christian character. The thing took place ten or twelve years before. We were pained at the folly of it; but could not call it an immorality.

But in your account of it, you suppress the essential part of the story; and on the principle that "*suppressio veri*" is "*suggestio falsi*," you cannot wonder how the reading of that false account of that affair affected me. It confirmed all my suspicions of your guilt. I saw that you were capable of falsifying; while, in connection with your comparison of yourself to Christ, it threw a terrible suspicion on the piece of rhubarb under the operation of which you told the Referees that you disappeared in a moment from Mrs. D.'s house when Mrs. H. went in to detect you in adultery. While I still say that with the same evidence as the Referees then had, and with the good opinion of you which we then entertained, I should come to the same result, your pamphlet makes me suspicious with respect to all the cases which came before the Referees, and things are coming to our knowledge which may lead us, in justice to ourselves, to make a public re-consideration of our Result.* Seeing you capable, as I did in reading your pamphlet, in one case of inventing an explanation and using a comparison which I knew to be false and unjustifiable, and in another case of suppressing the essential parts of a story; you cannot wonder that I lost all confidence in you, believed you capable of doing and feigning, and saying any thing, and that the bonds of brotherhood between us went asunder. Having taken so active a part in the matter of the Referees, and being thus deceived and imposed on by you, you cannot wonder at any prominence or perseverance in my opposition to you.† No man living knows

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* On reading this, immediate inquiry was made of four of the other five Referees, to ascertain what "things had come to their knowledge." They all affirmed that they had heard nothing,—no, *not a word!* The inquiry made of them was the first intimation that it might be necessary for them, "in justice to themselves, to make a public re-consideration of their result." We think that Mr. A. would have come nearer the truth, if he had said that he was searching and writing in various directions, hoping, in this way, to find something against Mr. F. which would give him another opportunity to sit in judgment on his case. But Mr. A. need not flatter himself with the idea that he will ever again sit in Council, or a Board of Referees to pass judgment on Mr. F. We should as soon expect justice to be done him by a Jury composed of such men as the Deacons and the Dunhams.

† We should have thought that Mr. A. would have had too much self-respect and self-consistency, as well as regard for the truth, to have penned the preceding statements. They might have answered his purpose to be told in his Church meeting to influence the action of the brethren, where no one was present to point out his mistakes. But to put them on paper and into Mr. F.'s hands, is, to us, a matter of utter astonishment, and must, we think, be to him a matter of deep regret. Knowing, as Mr. A. did, all the circumstances of the kissing affair to which he alludes, and having passed judgment on it and said it was nothing, what shall we think of the man who could sit down and deliberately pen such statements? Mr. A. does not pretend to deny that the account which Mr. F. has given in his pamphlet is true, *so far as it goes*. He dare not deny it; for the evidence of its truth, as exhibited to the Referees, was such as to admit of no denial. Now we assert, without fear of contradiction, that if what Mr. F. has stated in his pamphlet of that affair be true, then it is impossible for him to have omitted any thing

you so thoroughly as I do,* and if you ask the reason for my feelings and conduct towards you, you have it in the abuse of my confidence,—the injuries

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which could have involved him even in a suspicion of guilt. The confidence of that female in Mr. F. from that time till he asked his dismission, (a period of eight years,)—her continuing to reside in his family for many months afterwards,—her frequent calls on him for his counsel and advice,—her repeated declarations to many individuals, of the high estimation in which she held him as a preacher and a Christian, and her opinion expressed, as soon as she heard of his dismission, that "his loss to the people could never be made up,"—all these things are proof positive that she imputed no bad motive to Mr. F. Indeed, she gave a key to the whole matter when she stated to the Referees, that it was done when she was in deep affliction, in consequence of the derangement of a beloved brother. It was to console and comfort her. True, Mr. F. admitted that he had done foolishly, not because he was actuated by any impure motive; but because it gave his enemies an opportunity to make a very foolish and wicked use of it. But they gained nothing by it. It only showed to what straits they were driven to get evidence against him. When Deacon Drake got her alone and told her, in those grave and pious tones for which he is somewhat remarkable, all about his suspicions, and the result of their watching the window-blinds and curtains, and how anxious he was to prove Mr. F. an innocent man, and thus fairly wormed the story out of her, merely to satisfy his own mind, and not for public use, or to involve her in any trouble, he doubtless expected to make much capital out of it. But alas! his mean attempts at worming, availed him nothing;—for many individuals, with whom she had been most intimate, could testify to a thousand things which they had heard her say of Mr. F., which could not be true, if the deacon had put a right construction on her story, or if she could be induced by him to say any thing to Mr. F.'s injury. Well might the deacon afterwards say, as we are credibly informed he did, that he was disappointed in her testimony. And we verily believe that if every clergyman who has kissed a female as innocently as did Mr. F., and with motives as pure, were to be turned out of the pulpit, it would take a long time to fill the vacancies.

If Mr. F. had any particular design in omitting any part of this affair, because there was something very dark and suspicious in it, we should judge that his motive was to save the feelings of the witness, and especially to protect the Referees from merited censure; for they had examined thoroughly into the whole matter, and published to the world that, in their judgment, there was not a stain upon Mr. F.'s character. We will here quote that paragraph in their Result, which has special reference to this point:—

"After a protracted and laborious investigation of all the particulars touching this subject, the undersigned are constrained to say that the circumstances brought to view as tending to excite suspicion against the Rev. Mr. Fairchild, do not impair our confidence in his moral and Christian character. In this remark, we include also alleged misconduct on his part, while pastor of a Church in East Hartford, Conn.; and we are happy to state, that after a severe and thorough scrutiny, nothing has appeared in any part of his life, which prevents our according to him our full confidence as a minister of Christ.

H. Winslow,
N. Adams,
W. A. Stearns,
Tho. M. Vinson,
Nath'l Dana,
Daniel Noyes."

Now if Mr. A. wishes to stultify himself in this matter, so be it. But let him not attempt to involve the other Referees in the same disgrace. Let him not say that they are thus ready to eat their own words and annul their own doings in a matter which they say they had investigated with "a severe and thorough scrutiny."

But Mr. A. tells Mr. F. that "it was this transaction which made the Referees hesi-

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* We presume that when Mr. A. penned this, he anticipated, from hints dropped by "a mutual friend," some astounding information from Pittston. But alas! it seems he did not get "the shadow of a shade against him." We think we know Mr. F. quite as well as does Mr. A. Some of us have been intimate with him for more than fifteen years, and have known him under circumstances which would be likely to give us a fair opportunity to judge of his character and habits. And never, in all our intimacies, did we discover the least thing, either in word or deed, which even excited a suspicion that he was not a pure minded man. We think too that Mrs. F. having lived with him more than twenty years, must be supposed to know as much about her husband's habits as Mr. A., or any one else. *Her* views of him are well known to the public. And when this fact is mentioned to his enemies, the only way in which they can evade its force is by replying, "she is as bad as he."

of my love. You say, in your letter, "If the *last* charge brought against you had changed my views with respect to the *first*, you should not have been so much surprised at the stand I have taken." Your conduct under the last charge has opened my eyes.* Drs. Woods and Burgess, and Mr. Bennett and

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tate so long what to say of him, till finally, at half past 11 o'clock at night, they came to the conclusion, &c." But was it indeed so? We have had, from one of the Referees, the following account of what took place that night. He says that after they went into secret session, Mr. A. was the first to speak, and that he said, "Now in all this there is nothing against Brother Fairchild. There is not even the shadow of a shade against him." When this gentleman was asked what detained them till that late hour, he replied that Mr. Adams had drawn up their report, in which he had censured the deacons with great severity, and advised the Phillips Church to discipline them, and if they refused to do so, he proposed to call on the sister Churches to withdraw fellowship from that Church. And this agrees perfectly with Mr. F.'s account given in his letter of what Mr. A. said to him in private. The Referees were not prepared to adopt Mr. A.'s report; and for these reasons among others that the deacons were not on trial,—that Mr. F. had been tried and acquitted,—that his acquittal would, by implication, be a severe censure upon those men,—that to do any thing more might seriously injure the Phillips Church which they wished to avoid,—and that if the deacons did not in future let him alone to pursue quietly his labors in Exeter, they could then do what Mr. A. proposed to do at that time. This counsel prevailed. And yet Mr. A. says that they were kept up till that late hour because they knew not what to say about that kissing affair, and when he himself had said that "there was not even the shadow of a shade against him!!"

But Mr. A. tells Mr. F. that as he has suppressed a part of the truth, he has uttered a constructive falsehood. We have shown the reader that Mr. F. could have had no such motive in omitting a part of the story. He never professed to state *all* that was said or done on that occasion. This would have made a volume five times larger than his pamphlet. Besides, he made continual reference to the Referees to confirm the truth of his statements as to those matters which came before them. And never did he receive an intimation from one of them that he had not stated those matters truly, till he read Mr. A.'s letter. But is he willing to have his Latin quotation thrown back upon himself? Whether willing or unwilling, he must take it. When testifying before the Council at Exeter, he had taken an oath to tell "the *whole* truth." But he confined his testimony solely to Mr. F.'s silence and appearance, when he renewed his inquiry as to his innocence or guilt. He omitted to state this important fact, that as soon as he had read to Mr. F., in the presence of the Referees, the Davidson papers containing the charges against him, he asked him whether those charges were true or false, and that he raised his hand and said, "They are a tissue of falsehood from beginning to end. I never touched the girl." This he found it convenient to suppress. Whereas, had he stated it to the Council, all his testimony about impressions would have been scattered to the winds. It would have had no effect upon the Council. But it seems that Mr. F.'s full and explicit denial, left no impression on Mr. A.'s mind. But his silence and strange appearance the next morning, when on the borders of derangement, made a *deep* and *lasting* impression. The one he could remember and state with great solemnity before the Council; while the other had flitted away from his memory "like a dream when one awaketh." And thus by omitting to tell the whole truth as required by his

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* And what has Mr. F.'s conduct been under the last charge? We are not aware of his having done any thing but vindicate himself just as every upright man would do, and *ought* to do. And he has done it most effectually, without bribing a single witness, or using any unjustifiable or improper means. We have no evidence that Mr. A. had changed his views with regard to this matter, till December, 1844. At that time Mr. F. published his pamphlet; and while it convinced thousands of his innocence, it seems to have had the contrary effect on Mr. A.'s mind, confirming all his suspicions. From that time he seems to have viewed all the matters which came before the Referees, just as the deacons did. If Mr. F. had not inserted the note on pages 51–52 of his pamphlet, we presume that no such change would have taken place in consequence of the book. That note, though kind and affectionate, called in question the soundness of Mr. A.'s judgment and the correctness of his course in "testifying to his impressions." This doubtless gave him offence, and thus "opened his eyes;" for we have not since heard of one kind or charitable word coming from his lips in reference to Mr. F., but quite the reverse. We would request the reader, if convenient to do so, just to cast his eyes over that note, that he may see what *we* apprehend caused so great a change in Mr. A.'s feelings, and "makes him suspicious with respect to all the cases which came before the Referees."

others, have not been more deceived than I was. They will, ere long, be undeceived, as I have been.

With such feelings and opinions, you cannot wonder that I am unwilling to dismiss Church members to your care. What would you think of me if I did? Courts of Justice may say of you "not guilty,"—ministers may fellowship you,—Councils may install you,—Churches may dismiss members to your care; but you know me well enough to know that I will never publicly treat you otherwise than as my conscience dictates. You attribute my conduct to what you are pleased to call an "unyielding spirit." Whatever of firmness I possess has enabled me to be of some benefit to you in times past, and if you should ever have occasion for it again, and deservedly, it shall be at your service.

Your treatment of Messrs. Beecher and Riddel in your pamphlet, shows a very bad spirit. Your jeers at Brother Beecher as "the Commentator of the Canticles" is enough to satisfy me that you are not a good man.* In the first place, he never made or preached a commentary on that book, any further than every minister is led to notice it incidentally in the course of his sermons, nor did he ever entertain any theory of explanation beyond what is generally received. But suppose that he had. Imagine Dr. Payson accused of immorality, and A. C., for example, being a witness against him. Can you conceive of Dr. Payson in his defence, published in a pamphlet, jeering at Mr. C., and sneering at him as the "Expositor of the Cherubim?" What sort of a spirit is this for a holy man, in the furnace of affliction, to exhibit? Surely, the Son of God has not been with you there.

You make it appear that Mr. Riddel walked with Rhoda Davidson at Exeter familiarly, and as a companion. Whereas all who saw him know that he only helped her through the crowd across the street from the Vestry to the Hotel, as a mere act of humanity to one whom he believed innocent and injured;† and because he, as Chairman of the Committee from the Association,

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oath, he doubtless led the Council to their strange result. Nor are we alone in this opinion. The able and candid Reviewer of the Exeter trial uses this language: "If our own view of the case be correct, Mr. Adams did more by his impressions and his manner of stating them before the Council, than almost any thing else, to bring the matter to the issue to which it has come." Now we will say to him, not in Latin, but in plain English, "Physician, heal thyself."

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* Mr. F. did not intend to jeer at Dr. B. As he appeared so confident of Mr. F.'s guilt at Exeter before he was tried, and so anxious to impress his belief on the minds of the Council, Mr. F. took occasion to remind him in his pamphlet of an occurrence which happened in 1828, and which led Dr. B. to turn his attention particularly to the Canticles, and to form an opinion that he was raised up by Providence to give to the world a true exposition of that Book. But as no such exposition had appeared, Mr. F. simply reminded him that since he was mistaken *then*, so he might be *now*. Mr. F. received his information from Dr. Wisner. If Dr. B. denies it, and calls on Mr. F. for proof, we doubt not that he will be able to substantiate what he has said. He has no desire to tell the story to the world. But if necessary he can give it as it was given to him by Dr. W.; and probably be able to find some living witnesses of its truth.

† What a lesson to teach our daughters! Is there a parent among us, who is not shocked at the idea? What! teach a daughter that she is "innocent," after doing what this girl said she had done,—living with a married man fifteen months, though "always having her own way,"—then becoming a mother,—and then publicly accusing a clergyman, because she was to have "as much agin money," though she had stated six weeks before the birth of the child, that "she had been with so many, it would puzzle a Philadelphia lawyer to tell who the father was." Such a girl innocent! and such a lesson taught our daughters! and taught by ministers of the Gospel too!! O shame! where is thy blush? Let Mr. F. be what he might, what was she according to her own showing? Yet she was deemed "innocent and injured," and Mr. F. against whom nothing was proved, was deemed the vilest of the vile. Mr. F. discredited and discarded by the Committee of the Association, while Miss Rhoda, the wanton, was credited and caressed! Surely truth is stranger than fiction here.

If Mr. Riddel denies the statement which Mr. F. made about his attentions to R. D.

had the direction of the witnesses. You have much to answer for in what you have said of him, as pure and upright a man as can any where be found.

One thing, which, in the progress of your affairs, has had an accumulative force in confirming my opinion of your character, is the character of all your public communications. It is very evident that the Spirit of all grace has not breathed upon you in preparing your published writings. The savor of piety, of meekness, gentleness, and forgiveness is no where found in them. They are your worst enemies. One of the most influential men in our Churches said to me, "I was always in doubt what to think of Mr. Fairchild's case, till I accidentally took up his pamphlet and read two pages," (naming the subject of them;) "from that time my mind has been clear."

A distinguished member of the Grand Jury who indicted you, said to me, in company, a short time since, that after your acquittal, he thought the public would, in time, so far acquiesce in the verdict as to regard you with charity. But he said, "I have often told his friends that his book destroyed him."

Your production in the Boston Times in reply to our Remonstrance is of the same character with the pamphlet. You did not expect, of course, to conciliate any Christian respect or esteem when you wrote the sentence advising some of the Remonstrants "to tarry at Jericho till their beards were grown." In short, were I your enemy, I could wish you no greater evil than that you should continue writing as you have done.

The way in which you subscribe your letter to me, quoting an affectionate expression of mine and flinging it back to me, is not in accordance with my ideas of that delicacy which usually attends innocence. But enough. All—all conspires to make me feel that my first fears and convictions are true. As Dr. S. said to me the day before yesterday, "The impression has deepened on my mind that Mr. Fairchild is a guilty man."

Having now replied to your letter, I cannot consent that you should write to me again in a similar temper and strain. Neither can I spend time to discuss your case with you. If you find it necessary to address a letter to me, I have to ask that you will send with it a very brief note, informing me of your purpose in the letter, so that I may decide whether to read the letter or to return it unopened.

Should I now tell you that notwithstanding all that I have said, I still feel interested in you, and then proceed to show it, I have no doubt you would affect to pervert what I should say as you have done with my letter from Marblehead. The poor satisfaction of being justified in my convictions and testimony has not occurred to me in my kind endeavors for your best good. There will be so many others whose opinions and conduct would be justified by your repentance and confession, that I could hardly hope for any preëminence in such a reward.*

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at Exeter, and says that "he only helped her through the crowd across the street," it will then be time enough to adduce the proof. But we presume that he will not deny it. Why should he? It is certainly no disgrace to any gentleman to walk arm in arm with a lady whom he deems "innocent and injured." Such gallantry is more generally considered an honor than a disgrace.

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* When Mr. A. says that "there will be so many others whose opinions and conduct would be justified by Mr. F.'s repentance and confession," we think he must refer particularly to the deacons. For surely he cannot mean the Davidsons who proved themselves such barefaced liars before the Court. Nor can he mean the Dunhams. And what have the deacons done to deserve so much of his sympathy and concern? We will tell him in part; for to tell the whole would require a volume, rather than a single note. We need not notice the watching scene so graphically described in Mr. F.'s pamphlet,—nor the outrageous attack made on him by one of the deacons with his tongue in the public highway,—nor the private agreement made by the deacons with Mr. F. (after having affirmed to them his innocence,) to resign his office on their solemn promise to say nothing to his injury,—nor the letters of high recommendation which they

I can never forget some things in our past intercourse of a pleasant nature. When I was young in the ministry, you once invited me to preach at your protracted meeting; "for, they tell me," you added, "that you preach a good deal about the love of God." I was not aware of doing so; but the remark encouraged me to think more of that theme in preaching.

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permitted the Church and the dismissing Council to give him, when all the while they regarded him as a knave and a hypocrite, thus allowing him to go forth as "a wolf in sheep's clothing," to kill and devour some innocent flock,—nor the scurrilous letters and circulars sent to Exeter by "Epaphroditus," in which special reference was made to the deacons for information,—nor the frequent interviews between them and the Dunhams about that time,—nor their treatment of Mr. F. and the spirit they manifested when they had made it necessary for him to meet them and answer to their charges before the Board of Referees, which he did most successfully and triumphantly,—nor the attachment, (which was advised by one of them,) levied on Mr. F.'s house for a debt which he never owed, and which no one attempted to prove before the court where he was summoned to appear, but which cost him nearly one hundred dollars, through sheer malice. With most of these matters Mr. A. is perfectly familiar. But we wish to state to him some other things equally important, and which have been *proved* either at the Council or the Court. It has been *proved* that soon after Mr. F.'s acquittal by the Referees, Deacon Drake called *three* times on Mr. Shailer at Brookline, and gave him the first intimation that Mr. F. was the guilty man, and then plainly insinuated to Mr. S. that if the charge were not brought against Mr. F., he himself would probably be involved in the affair; and thus prevailed on Mr. S. to go to Taunton where the girl was then residing. It has been *proved* that she there signed a paper containing grave charges against Mr. F. on condition of the payment of five hundred dollars. It has been *proved* that such payment was promised, and a written obligation given accordingly. Mr. Robbins, the gentleman with whom she resided, testified before the Court, that Rhoda said to him, "they give me as much agin as Mr. Fairchild." She told him further that "the deacons of South Boston had secured the money to her, provided she secured a conviction of Mr. Fairchild." Deacon Vinton acknowledged, in the counting-room of Messrs. Hayward and Morse, that *he* had signed a paper agreeing to pay a certain sum of money on the final conviction of Mr. F. And on the 29th page of what is called "the Deacon's Book," we find the form of the obligation which, the book says, Deacon Vinton had signed, and several other individuals, though their names are not mentioned. Now look at this picture! Read their obligation! We will here quote it literally. "Boston, June 7th, 1844. We, whose names are hereunto subscribed, do covenant and agree to pay annually in the month of October, the first payment to be made next October, for the term of ten years from the date hereof to"—[they ought to have printed the name,] "in trust for the maintenance of a child born in September, 1842, of Miss Rhoda Davidson, formerly of Newcastle, Maine, the sums set against our names respectively, provided, nevertheless, that when the sum of five hundred dollars shall have been paid, that the payments shall cease, and provided also, that if the father of said child shall be ascertained, and an equal amount obtained from him, that this obligation shall be void." Here it is, *verbatim et literatim*. But alas for the signers! "the father of said child could not be ascertained." And no wonder; for it was in evidence before the Court that she had said that "it would puzzle a Philadelphia lawyer to tell who the father was." And so their obligation is binding on them to pay fifty dollars a year for ten years. And old Mr. Davidson comes regularly to Boston, as we are informed, every October, for the annual instalment. What a shrewd bargain the girl made with the deacons! She fairly outwitted them. Though one of them is very keen in his bargains, yet we do not believe that he often doubles his money. How were the biters bitten! And yet these men would doubtless have the world believe that there was no attempt to influence the girl by money in this matter, or any exhibition of hatred and ill-will towards Mr. F., but that it was all done to purify the Church, and possibly to show the superabundance of their benevolence and compassion in maintaining a poor illegitimate child; and that they would have been equally ready to pay five hundred dollars on condition that the girl would publicly accuse Mr. S., especially if they had seen the initials W. H. S. on Rhoda's pincushion. This might possibly have been as convincing evidence to their minds as the paying of hushmoney. But however this may be, they have assumed the burden and they must bear it seven years longer; and it *may* not be taken off even then. More than one man has paid hushmoney, and more than one Haman has been hung on his own gallows. How true is this text: "He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong"!

It is worthy of remark, that the deacons sent a paper to the Council at Exeter, remonstrating against their hearing any thing which Mr. F. might state to that body touching their treatment of him in relation to the matter then before them, because they had

I recollect how interested I felt in you when you were in the controversy respecting Theodore Parker. I went over to your house one evening on purpose to speak a cheering word to you at the door; but you heard my voice, came down, and drew me in by the hand, and saying "Brother Adams, I was never so glad to see any body in all my life." I remember how we counselled together, and ate those fine large strawberries from your garden.

I have not forgotten the gratitude you expressed, and the affectionate message you brought me from Mrs. F. on account of my remembering you in my prayer at the close of Mr. Patton's ordination.

I remember how earnestly I undertook the preparation for the meeting of the Referees, and how happy I felt that I was able to rely on your word alone in opposition to strong circumstantial evidence against you.*

You never said or did any thing to me to make me your enemy. Yet in view of all our past acquaintance have you brought yourself to accuse me of wishing to sacrifice you to justify myself. No! you do not believe this, though you have brought yourself into such straits that it seems necessary to say it. Why then have I turned against you? I stood by you with unfaltering confidence till I read your letter to Rhoda Davidson. That was the flash and the bolt which consumed my spirits. The effect of it has never been re-

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had no conversation with the principal witnesses in the case. Among other reasons which they assign, the following is one: "Because we think it irrelevant to the case in hearing, which we understand to relate to charges brought by Rhoda Davidson, *with which we do not consider ourselves connected.*" Yes, this is their very language, and signed by their own proper names; and the only published paper, relating to this matter, to which they have ever ventured to append their names. They here tell the Council that they had no connection with the charges then in hearing, when the obligation quoted above, to pay fifty dollars a year for ten years, had been signed six weeks before, and when the girl herself had told Mr. Robbins that "she had as much agin money secured to her by the deacons, provided she secured a conviction of Mr. F." The girl also testified before the Council that "they wanted her to reveal, because it would throw light on the subject, and cause people not to think so hard of the deacons of the Church at South Boston, who were suspicious of Mr. F. upon some other affairs."

And yet Mr. Adams is so anxious to bring Mr. F. to repentance and confession in order to "justify the opinions and conduct" of these men, that he is willing himself to forego all "hope of any preëminence in such a reward." He seems to regard them as very pious and holy men, deserving not only his own sympathy and confidence, but the sympathy and confidence of all the Orthodox pastors and churches in Boston; while the Payson Church must be cast out as loathsome to all decent people, because her members sustain Mr. F. as their pastor, and refuse to submit to Mr. A.'s dictation. But let him take his own course. If he has not had rope enough yet, let him take more. Let him go back *again*, as he has done *once*, thirty years into Mr. F.'s *private* life to seek for something against him, and then, after having descended to such meanness, let him throw himself back upon his own dignity, as he affected to do in refusing to open Mr. F.'s letter, but would not return it. And if he will further seek to exclude *us* from the sisterhood of Churches, let him. If he *will* continue to sympathize with those deacons, let him. And let him sustain them, if he can. But let him not think to do it by crushing us and our pastor. Why, if he could *prove* that "there is more guilt resting on Mr. F.'s head, than on the head of any man in Boston," it would not remove one particle of the stain which adheres to their garments. If he could get him ever so low into the ditch, those men would still be undermost. We are affected to think that ministers and deacons of the Church of Christ should do such things, and that any godly pastors and laymen should sustain them in it. O what cause for humiliation, and shame, and grief, and tears! Only let a few deacons, and Dunhams, and clergymen pounce upon Mr. A. as they have upon Mr. F., and what would become of him! And we may add, what would become of *any* minister?

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* This is the very man who said, in view of all the evidence, "there is not the shadow of a shade against Brother Fairchild." Now he can speak of the "strong circumstantial evidence against him!" Consistency, thou art indeed a jewel.

moved.* Many things have confirmed it. And now, if you are guilty you will not,—you cannot wonder at my opposition. You respect me more than you do those who continue to be deceived by you.

If you wish to know why I write in a strain of agreeable recollections to one of whom I have such an opinion as I now possess, you have the reason in the remark you made to me about the love of God. Such are my views of the infinite kindness and love of God in Jesus Christ, that I can fancy you in this world, and ere long saying in view of the deepest guilt,

> "His blood can make the foulest clean,
> His blood availed for me."

I often have very tender feelings towards you as I pass over the South Bridge. What a "bridge of sighs" to you! I never shall forget how old Mr. Davidson looked when he had said before the Association, "I told him he admitted to Mrs. E. that he had had criminal intercourse with my daughter," and some one asked him what you said, and he said, "I looked him in the face, but he looked away and walked on, and said, however that may be, I am in your power." I never can forget the impression made by the narrative, that you must then have had deep agony of soul, for which I can never feel any thing but the strongest compassion.† With all my compassion and tenderness

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* We would here remind the reader that that letter was put into Mr. A's hands about the middle of June. On the 27th of July he wrote his Marblehead letter, so full of sympathy and brotherly love. And yet *five weeks before* he penned that letter, he had received "the flash and the bolt which consumed his spirits, and the effect of which had never been removed." After *such* a flash, and *such* a bolt, producing *such* an effect, we will leave it to him to reconcile the writing of *such* a letter, with the piety, candor, and sincerity which ought to characterize every minister of the Gospel. But after all, was *that* "the flash and the bolt" which had so curdled Mr. A's milk of human kindness? Was it not rather some after-clap? for more than four months after reading that letter he declared that his pulpit should be opened to Mr. F., in case of his acquittal before a civil tribunal. We would also state that that letter was published in one of the penny papers, some weeks before Mr. F's trial at Exeter. And when the publishing of that letter was spoken of in the Council, Mr. A. said, "When I learned that the letter had been given to the public, I regarded the act as a felony." Who gave it to the public? We do not know. But we *do* know that the letter was entrusted to the care of Deacon Drake. Whether *he* committed the act which Mr. A. regarded as a felony, we presume not to say.

† At an earlier stage of these proceedings we should have been utterly amazed that Mr. A. should have referred to this old man's testimony before the Association. But *now* we wonder at nothing. He must have known that the same testimony which old Mr. Davidson gave before the Association, he gave in Court; and that it was there totally destroyed. His statement to the Association was got up for the occasion, he having in his eye the "as much agin money" which had been promised "on condition of Mr. F's final conviction." This is evident from the testimony of Mr. John Dodge before the Court,—a man held in high esteem by all who know him, and whose very appearance and manner of testifying carried conviction to every one who heard him that he was telling the truth. To refresh Mr. A's memory we will here subjoin the testimony of Mr. Dodge.

"Davidson told me in February 1843, about his visit to Boston. It was in my barn. He said if I would not name it, he would tell me how much he had made out of the Rhoda affair in Boston. He said he went first to Billerica, then to Boston, and then to see Mr. F. He said he told Mr. F., "my daughter Rhoda has got a child, and says it is yours." Mr. F. said, "It can't be so, I never had any intercourse with your daughter, and am wholly an innocent man. Mr. F. said too that Rhoda came to him and wanted money, and wanted to go home; but he told her that he was poor, going on a journey, and she must go to somebody who was better able; and that then Rhoda wanted to see Mr F. alone. She did so, and said, "Mr. F., I am going to have a child; and if you don't let me have it, I'll swear it on you." Mr. F. then said he told her he was a poor man,—that the charge would ruin his family, and he had rather pay money than be accused. She demanded the money and he agreed to pay one hundred dollars then, and one hundred within a year; and though the time had not come for the second sum, he would try and raise it, provided it could be kept a secret. The money was paid. Then old Mr. Davidson said to Mr. F., "You have now settled with my daughter. You must now settle with me." Mr. F. said, "This is *hard*, this is

for you, I am thoroughly convinced of your consummate wickedness, but with all those convictions I have preached, and trust I have felt too much of the love and mercy of God to depair of your recovery and forgiveness. Hence my letter from Marblehead and this part of the present letter. If there is ever any change in your feelings and determination, you will find me the same firm and faithful friend as ever. I will add, at the risk of being charged with inconsistency, and against all my convictions, if you are innocent, maintain a humble, quiet, steady course of labor for the good of souls and leave yourself to God. "For remember, I pray thee, who ever perished being innocent, or where were the righteous cut off?" *

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unjust, this is *cruel;* I am an *innocent man;* but I had rather pay the money than be ruined; but I am innocent." Said Davidson, "Whether you are innocent or guilty makes no difference. It shall be laid on you if you do not come to my terms." Mr. F., after protesting his innocence again, agreed to pay three hundred dollars in yearly payments. Davidson closed by saying that Mr. F. was a nice man, a true gentleman, and he believed him a humble Christian. I am a member of the Congregational Church."

Here then is the story, and the true story. It was told to Mr. Dodge in confidence, when the old man had no possible motive to falsify the truth. And this agrees essentially with the account which Mr. F. has given of the affair from the beginning. How it looks to see Mr. Adams, rather than admit that he had been gulled, quoting this old man's testimony before the Association to justify his "impressions" of Mr. F.—and quoting it twelve months after the same testimony in Court had been utterly demolished, not only by Mr. Dodge, but also by several other witnesses equally credible, and who had heard him make similar statements to them! And yet Mr. A. gravely tells Mr. F. that "he can never forget the impression" (what a man for impressions!) "made by the narrative,"—an impression so deep that "he can never feel any thing for Mr. F. but the strongest compassion." Oh, "*the bridge of sighs!*" And we would here ask, without designing to give offence to any, whether that old man's testimony ought not to prove "a bridge of sighs" to those who used it for the purpose of expelling Mr. F. from the Association?

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* Does Mr. Adams mean to say that the innocent have *never* perished, and that the righteous were *never* cut off? It is indeed true that the innocent have never perished, and the righteous were never cut off, if those who cut them off and caused them to perish are suitable judges in the case; for they never deem their victims either innocent or righteous, but always wicked and guilty. Were not Christ, and his apostles, and a multitude of martyrs, "of whom the world was not worthy," innocent and righteous? And yet they were cut off. And in later times, has not many a man been imprisoned and even executed upon the gallows, who was entirely innocent of the crimes for which he suffered?

But we thank Mr. A. for this quotation. It was taken from the book of Job; and we should like to turn his attention to some things in Job's history as bearing a strong resemblance to some things in Mr. F's. It seems that Job had three friends who came to sympathize with him in his troubles; which reminds us of Mr. F's three friends who went to Exeter. Job's friends "sat down with him seven days and seven nights, and none spake a word unto him; for they saw that his grief was great." But the Council at Exeter had hardly been in session *seven minutes*, before one of Mr. F's friends told them in effect, "that if they did not put him down, he would be a millstone about their necks." The friends of Job had previously made up their minds against him. Before they went to sympathize with him, they believed him a hypocrite and guilty of the most "consummate wickedness," just as did Mr. F's friends. The first who spake, after their long silence, was Eliphaz the Temanite, in the language quoted by Mr. A., "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?" We will add another quotation from his speech; for he was evidently "testifying to his impressions." "They that plough iniquity and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed." Thus we see how the mind of Eliphaz was warped by his previous presumption of Job's guilt. Then Bildad the Shuite addresses him in much the same strain. He tells him that "he is a hypocrite,"—that "his hope shall be cut off,"—and that "his trust shall be a spider's web." Then stood up Zophar the Naamathite and said, "Should not a multitude of words be answered? and should a man full of talk be justified? Should thy lies make men hold their peace? know thou that God exacteth of thee less than thine iniquity deserveth."

No wonder that poor Job, in the presence of such friends, appeared strange, and made an unfavorable impression on their minds. He knew that he was not the man they took him to be. But all his solemn asseverations of innocence did not "remove their first impres-

I may wish, for my own justification hereafter, to have a copy of my letter from Marblehead. If you will send it to me through the Post Office, I will copy it with your permission, and return it immediately. That letter was bathed in prayers and tears. I begin to hope that it may be the occasion, if not the means, of great joy to both of us. If you wish to know what I would advise you to do, I will, in the same confidential manner in which I have written this, and without the knowledge of any one, with deep interest and kindness, inform you. In the mean time, I am, with the utmost benevolence and kindness, Your friend, N. A.

P. S. I shall not interpret your silence at this reply unfavorably to you. I say this, because, if you are not prepared to intimate any change in your feelings, I should prefer not to spend any more time in a correspondence, and will consider your silence as a mere regard to my wishes.

To this letter Mr. F. returned the following brief reply:—

Boston, May 12, 1846.

My Dear Sir: Inclosed I send you a copy of your letter dated Marblehead, July 27, 1844. Your request that I would send the original to you through the Post Office, I could not comply with, because letters thus sent are sometimes lost; and I felt quite unwilling to expose your letter to such a hazard.

If you inferred from the manner in which I directed my last letter to you, that I designed it for your eye alone, you mistook my object. You will recollect that on the inside wrapper I wrote "to be *opened* by no one but Mr. Adams." I wished you to be the *first* to read it, expecting that *after* you had read it, you would make what use of it you pleased. And that liberty you still have.

I presume you did not expect me to make any reply to your last letter. I think that no man, unless lost to all self-respect, would ever take up his pen to reply *privately* to *such* a communication.

If you, in conjunction with those who have, for years, been my bitter enemies and persecutors, see fit to make another demonstration against me, I trust in God that I shall be able to meet it as successfully as I did the others. And I feel truly thankful for those weapons of defence which, in such an event, your letters will furnish. The world will then have an opportunity to judge who has been most injured by his own writings, you or myself. Till then, I shall endeavor, (as I have endeavored from the beginning,) to do as you advise —"maintain a humble, quiet, steady course of labor for the good of souls, and leave myself to God." And if you choose to make any further attempts to annoy and hinder me in this good work, on *you* be the responsibility.

Yours, in great kindness,

Rev. N. Adams. J. H. Fairchild.

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sions." At first he was as meek as a lamb, and as plaintive as a dove. But at length he grew restive and impatient under their false charges and pious cant, and addressed them in language so indignant and sarcastic, as made them quake and quail, and blush for very shame. He exclaims, "My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away. Ye dig a pit for your friend. Ye are forgers of lies. No doubt ye are the people, and wisdom shall die with you. But I have understanding as well as you. I am not inferior to you. Miserable comforters are ye all. If your soul were in my soul's stead, I would heap up words against you, and shake my head at you. Suffer me that I may speak; and after that I have spoken,—mock on." What withering irony! What biting sarcasm!

Now Mr. Adams thinks that Mr. F. cannot be a good man because he has shown such a spirit and temper in his writings. But would he cast Job out of the pale of his charity, because *he* exhibited such a spirit and temper when replying to *his* sympathizing friends? Whatever Mr. A's opinion may be, we believe that Job was a good man, notwithstanding he addressed his three friends in such burning words of indignation. And we have not yet discovered any thing in Mr. F's spirit and temper which forbids us to indulge the same belief respecting him.

It seems that Mr. Adams was quite willing to assume the responsibility of annoying Mr. F. in "his labor for the good of souls." At a meeting of Mr. A.'s Church early in March, it was voted, we are told, by twenty-seven yeas and twenty-one nays, to defer acting till October, on an application then before them by a gentleman and his wife, for a letter of dismission from them and recommendation to us. Soon after this meeting, Mr. A. called on the lady, who expressed to him her disapprobation of the course taken by him in opposing the granting of the usual letter to herself and husband. She well knew, and so did Mr. A., that both the *rules* and the *covenant* of that Church *required* the granting of letters in the usual form, to any members in good standing, who might wish to unite with a sister Church. This she claimed as a right, it being one of the conditions on which she originally connected herself with that Church. In justification of his course, he intimated to her the probability that before October Mr. F. would be proved to be as bad a man as any one had ever supposed him to be; and asked her whether, if this should be the case, she would not be thankful that the Church had not granted the letter? From this conversation, the inference was plain that a portion of the seven months was to be improved in searching after some new evidence to prove Mr. F. a bad man. Mr. F. himself supposed that this was to be the plan of operation. He, however, said nothing; but attended diligently to his appropriate duties, and endeavored to "maintain a humble, quiet, steady course of labor for the good of souls, and leave himself to God." He heard nothing more of what was going on till early in September, when a kind Providence disclosed to him a most singular, and we must say, contemptible transaction. A respectable female member of the First Church in Exeter, was on a visit last August to some relatives in Pittston, Maine. An aged and worthy lady with whom she spent a part of her time, remarked to her that she had recently received two letters from Rev. N. Adams of Boston, making inquiries about the moral character of Mr. Fairchild. She handed her the letters which she read, and stated to her the substance of the replies which she made to Mr. A. This lady, on her return to Exeter, mentioned the circumstance to some friends of Mr. F., and one of them notified him by letter. On consultation, it was deemed advisable that some one should go to Pittston and ascertain the particulars more definitely from the lady herself. Accordingly, a friend of Mr. F. went to Pittston and had an interview with the lady, and found that what had been stated to him by the lady from Exeter was indeed true. After his return he sent Mr. F. the following statement:—

EXETER, N. H., Oct. 5, 1846.

I hereby certify that I was at Pittston, in the County of Kennebeck and State of Maine, on the first day of October this present year, and that I then called upon Mrs. J., widow of the late E. J., formerly of said Pittston, for the purpose of obtaining some information relative to a correspondence which I understood had passed between her and the Rev. Nehemiah Adams, of Boston, relating to the Rev. J. H. Fairchild.

Mrs. J. informed me that she was wholly unacquainted with Mr. Adams; but that soon after her return from a visit in Connecticut, which was about the 15th of June last, she received a note from Mr. Adams, saying that he wrote her by the advice of a mutual friend, for information relative to the conduct of Mr. Fairchild and a Miss P. of Connecticut. He stated that he presumed she did not doubt that Mr. Fairchild was a bad man, and that he thought it a duty which she owed to the cause of Christ to expose him. He promised to keep her name a secret if she would communicate all she knew of him, and assured her that no harm should be done her.

Mrs. J. says she replied to this letter and stated to Mr. Adams that she knew Mr. Fairchild when he was a young man keeping school in Connecticut, and that he paid some attention to a Miss P. who was a niece or cousin of hers, and that she was one of his scholars; but that she never heard that he was engaged to her, or that he intended to marry her, and that she never knew or heard of any impropriety on the part of either of them, and that the character of both of them stood high and above suspicion; or in words to that effect. She said she also requested Mr. Adams to give her the name of the *mutual friend spoken of by him.*

Mrs. J. says that Mr. Adams replied to her letter, and that he stated he still thought she knew something against Mr. Fairchild, and that he thought it her duty not to with-

hold what she knew about him, and set forth some reasons, (which I have now forgotten,) why she ought to expose him; but he did not give her the name of the *mutual friend*.

Mrs. J. replied to this letter, as she says, and referred him to her first letter as containing the whole truth relative to all she ever knew or heard respecting Mr. Fairchild and Miss P.; and here, she says, the correspondence ceased.

Mrs. J. stated to me that at the time she knew Mr. Fairchild, she should think he was about twenty-two years of age, and that he was unmarried,—that she never, from the time she first saw him to the time she received Mr. Adams' letter, heard of any suspicion or rumor of any impropriety, either on the part of Mr. F. or Miss P., and that if there had been any thing of the kind, she should *certainly* have known it. She also stated that Miss P. was still living, and that her character was now, as it ever had been, above reproach or suspicion. She further stated that Mr. Adams might write to Connecticut for information respecting them for five hundred years, and yet he would find nothing against the character of either. She appeared to be surprised that a *mutual* friend should have ever put Mr. Adams upon such a false track, and she exhibited the greatest anxiety to know *who he could be*. ISAAC L. FOLSOM.

Now what shall we say of this transaction! We dare not trust ourselves to speak of it in such terms as our feelings would dictate. Can this statement be true? We could wish, for the sake of humanity as well as the ministry, that it were not true. But the respectable character and standing of those on whose authority the statement is made, forbid us to entertain a doubt of its truth, at least as to all its essential particulars. If Mr. A. denies it, then let him produce a certified copy of the correspondence. The public will then see whether the matter has been stated correctly. Till that be done, we are forced to believe, however reluctantly, that such letters have been written. Had we been told three years ago that Mr. Adams could ever have written *such* letters and for *such a purpose*, we should have pronounced it utterly impossible. "Was the Spirit of all grace breathing upon him" when writing those letters? We should judge that he was under the influence of another and quite a different spirit. And yet this is the man who gravely tells Mr. F. that "his writings are his worst enemies;" that he could wish him no greater evil than that he should continue writing as he has done; and that his book has destroyed him!" Had he written any thing like these Pittston letters, we should indeed think that his destruction, as a clergyman, was certain. We can bear with many failings in a minister of the Gospel, because we know that, like ourselves, he is only a man, and subject to imprudencies and indiscretions, like other men. But when he descends from his high and dignified station to do an act of meanness, especially for the purpose of bringing reproach and disgrace upon a brother clergyman who never wronged or injured him, our respect for such a minister and our confidence in him are gone. And if Mr. A. could prove that Mr. F. had done such an act in reference to him, or any human being, others might sit under his ministry if they chose, without any annoyance from us; but for ourselves we should pray to be excused. He certainly could no longer preach to *our* edification or comfort.

Only think of it! If Mr. A. had written such letters to get information against Mr. F. *before his trial*, that would have been bad enough, though there might have been some shadow of excuse for him. But to do it sixteen months after his trial and acquittal, and when he had been laboring among us as our pastor with fidelity and success for nearly a year, strikes us as such an outrage upon every rule of propriety as well as the spirit of the Gospel, that we are ready to weep over the man, and to say, in the language quoted by him in his letter to Mr. F.—"Alas! my brother!" It is somewhere stated, if we remember correctly, in the writings of Dr. Hopkins, formerly of Newport, but now in heaven, (referring to cases of discipline in the Church,) that whenever a brother finds in his bosom a secret wish or desire that an accused member should be proved guilty rather than innocent, he ought at once to distrust the purity of his motives, and to conclude that his feelings are not those of a Christian. And who does not admit the correctness of this sentiment? But

can any one suppose that Mr. A. was more anxious to prove Mr. F. innocent than guilty, when he wrote those letters to Pittston? Let the letters themselves answer the question.

Think, too, of the period in Mr. F.'s history about which Mr. A. sought information—*thirty-three years ago—three years before his ordination!* Why, the law says that no man shall be tried for such charges as have been preferred against Mr. F., after the expiration of six years. And this is a just, as well as a merciful provision of law; for witnesses may die, or facts may be forgotten, so that the most innocent man living might be ruined in his reputation, in spite of all his efforts to save himself. But Mr. A. goes back not six years only, but more than five times six. And what does he find? Nothing. The lady knows no ill of Mr. F. And after she tells him so, he writes again, and in effect tells her that she is mistaken—that she *must* know something against him, and that she "owes it to the cause of Christ to expose him." But he does not give her, as she requested, *the name of the mutual friend* who advised him to write. We wonder who this friend is.

Does Mr. A. say that he was actuated in all this by the purest of motives,—that he had "impressions" that Mr. F. was a bad man, and that the glory of God and the good of the Church demanded his exposure? Doubtless those who led John Rogers to the stake, said and felt the same. Those who kindled the flames which were to consume him, unquestionably believed that they were doing God service, because, in their judgment, Christ would be dishonored if they allowed such a vile heretic to live. And this was not the work of the lawless rabble, but sanctioned by the high dignitaries of the Church. The glory of God and the good of the Church has been the plea of all persecutors from the beginning. Their work of ruin has always been undertaken and carried on under this plea.

Mr. F. wishes us here to state that about the time of his trial before the Referees, he mentioned to Mr. A. that the deacons were going to adduce evidence against him for something alleged to have taken place ten or twelve years ago. "What!" exclaimed Mr. Adams, "do those men think that the day of judgment has come, when a man's whole life is to be reviewed, and that they themselves are the appointed judges?" But it would seem that since he has taken the judge's bench, he thinks it proper for him to go back *thirty-three years*, to find matter why sentence of condemnation should be passed upon Mr. F.

We would here ask Mr. A., in all kindness, whether he received it in charge at his ordination, to treat a brother minister in this manner? Was this enjoined upon him as part of the duties of his sacred office? And as he has himself become somewhat noted of late for his charges, we ask him whether, in the next charge he may give, he would tell the candidate that if he have "impressions" that a brother minister is a bad man, he must be so zealous for the purity of the ministry, as not only to testify to his "impressions" against him, but if he fail to procure his conviction by so doing, and a jury of his countrymen acquit him, he must then not submit to the law, but try to banish him from the pulpit by writing private letters to make inquiries whether there was not some stain upon his character before he entered the ministry, especially if he has been in the ministry more than thirty years, only giving (by way of parenthesis,) the assurance that the name of the person to whom he writes shall be kept a secret, and no harm shall be done him. Who would not be shocked at hearing such a charge? But if it be shocking to hear it, would it not be still more shocking to have it carried into practice?

Mrs. Fairchild has also stated to us that during the progress of the trial at Exeter, and the same evening on which Mr. Adams had been testifying to his impressions before the Council, he said to her when alone, "Well, you have one thing left to comfort you yet. If your husband lives through this, you need never be afraid of any thing else hurting him as long as he *does* live; for it won't be in any body's power to do it." Mrs. F. further states that the next

morning she sent Mr. A. a note, requesting him to call before he left Exeter and when he came she immediately alluded to the note she had sent him; to which he replied, "I was coming in if you had not sent for me!" And soon after her husband entered the parlor he said to him, "Brother Adams! how could you have so misapprehended me as to have testified as you did last night?" He replied, "Well, I think I hurt myself more by what I said than I did you, and I think that what you said when you supposed yourself to be dying ought to be set off against it. And I have come in this morning to tell you to take courage. They have now got to the bottom of the well; and if they don't condemn you now, you will stand higher than you ever did. And if they should condemn you, don't despond; for if you are innocent, God will yet make a way for it to appear." And after saying some other consolatory and encouraging things, he went immediately to Marblehead, and that very day wrote his letter urging Mr. F. to go before the Council and make a confession!!—urging him to confess himself a liar and a hypocrite!!! How consoling must this letter have been to Mr. and Mrs. F., from whom he had just taken his leave with such kind and gracious words of encouragement!

It seems that Mr. A. was not satisfied with going "to the bottom of the well," but he must afterwards ascend and peep carefully between the stones and into the crevices to see if some filth had not been left behind which had escaped the notice of the Council and the jury. For, be it remembered, that the Council did not dare to vote that Mr. F. was guilty, but simply suspended him from the ministry "till he should present a clearer vindication of himself before some tribunal more competent than themselves to compel the attendance of witnesses, and the utterance of all the truth." And when he came before that more competent tribunal, his prosecutors did not produce evidence enough, as the Courier justly remarked, "to hang a dog upon."

Now suppose Mr. Adams had obtained from the lady at Pittston the desired information? Suppose she had made some "awful disclosures" respecting Mr. F. when he was in college, "thirty-three years ago." What possible use could he have made of it? He had promised that "her name should be kept a secret, and no harm should be done her." How did he expect to use her testimony without disclosing her name, and thus violating his solemn pledge and promise? Or did he intend to use it in his Church meeting, to prevent them from granting letters to their members who wished to join us, as he did the very valuable information which he thought he had obtained from a letter addressed to his friend, Deacon Drake, by Mr. Patton? In our opinion any information obtained against Mr. F. from any quarter whatever by such means, while it might have weight with those who already believed him guilty and wished to prove him so, would have a directly contrary effect on all candid and unprejudiced minds. And we do think that the individual who should give information unfavorable to another in reply to such insidious letters, and *especially* the man who could descend so low as to write such letters, ought to be ashamed of themselves, and henceforth be "girded with sackcloth and sit in ashes." If such conduct be tolerated, no man in the community is safe. If such means are to be made available in destroying a man, there is not a clergyman in the land, who has preached thirty years, though as pure and upright as Paul, whose reputation and influence might not be utterly ruined. Let him be made the victim of such influences and efforts to destroy him, and we venture to predict that he would deeply sympathize with Mr. F., and weep over his sorrows and pity him for his injuries. And his tears would not be like those which Mr. A. promised to shed over him whether he stood or fell,—whether he was proved innocent or guilty.

But we have something more to say about that astounding information which came through Mr. Patton to Deacon Drake, from on ship-board; (for they seem to have compassed sea and land to make proselytes to their party against Mr. F.) When the deacon showed that letter to Mr. Adams, he must have

known that it was the same old story newly vampt up, which he had circulated in South Boston years ago, and which he must, we think, have ascertained to be false, as others had done, by getting the opinion of Mr. F.'s physician. For had he not been made acquainted with its falsity, no one who knows the bitterness of his feelings towards Mr. F., can believe that he would have permitted it to slumber so long, when he might have used it, if true, with complete success in destroying Mr. F.* But there was an end to be gained when that letter was shown to Mr. Adams. In a short time Mr. A.'s Church were to act on the application for a letter of dismission to our Church, which had been postponed for seven months. He probably foresaw that if Mr. A. would state to his Church that he had seen such a letter, no vote could be obtained in favor of the application then pending. And Mr. A. did make the statement; and had he not made it, and some other statements equally groundless, there is little doubt but that the letter would have been granted; for even after his statements, as we have been told, nineteen voted for it, and twenty-six against it, while several of the brethren who designed to have voted for it, were so confused by what he said, that they did not see their way clear to vote at all.

And by whom was that letter written? By young Mr. Patton of Hartford; —by the same man who went before the Council at Exeter, and stated voluntarily and unasked, in order to convict Mr. F. of falsehood, that the Phillips Church contained one hundred and two male members, and repeated the statement, when there was only about one half of that number who were then residents in this place, or who took any part in their business transactions;—the same man who afterwards reported to the world, through the New York Evangelist, that the Council that installed Mr. F. over the Payson Church, sat with closed doors, when the young man himself was present to witness all their doings from beginning to end, and who must have known that if the Committee had designed *permanently* to exclude any one, he would have been the first to be excluded, as being, of all others, the most offensive. Yes, this young man wrote the letter to Deacon Drake. What an employment for a preacher of that Gospel which enjoins charity, peace, and good-will to men!—thus attempting to destroy the reputation of a clergyman who had never wronged him, and who had been laboring successfully in the ministry many years before he was in his nurse's arms! Mr. Adams intimated to his Church, we are told, that this letter would soon be published. We have not yet seen it. But we now call for its publication. And we hereby give assurance to Mr. A. and Deacon Drake that no civil prosecution shall be commenced against them for publishing it, nor against its author. We desire its publication that Dr. Hayward may have a suitable opportunity of telling the world the whole truth about the matter, (as Mr. F. has done on the 68th page of his pamphlet,) that he may thus nail the story, as base coin, to the counter, and show up the men who have been engaged in the disgraceful business of giving it circulation. But perhaps Mr. A.'s recent interview with the Dr. has led him to conclude that it is most prudent to suppress its publication. But has he yet retracted what he said to his Church about that letter? If so, we have not been informed of it. Probably, like the deacons, he takes nothing back, but justifies himself in all that he has done.†

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* We would here ask the deacon whether he has forgotten the call which he made on a certain Apothecary in Washington Street near State Street, soon after Mr. F. came to Boston and delivered himself up for trial? Does he recollect how unbelieving he was when the gentleman assured him that he had never sold Mr. F. any medicine of a suspicious character, and how he threatened to bring him upon the stand where he would be *compelled* to tell all he knew? We should think that the result of that interview would have cooled down the deacon's heat to a degree lower than zero. But we find it rising again to the boiling point, as soon as he received Mr. Patton's letter. How disgraceful is such conduct to any man, but especially to an officer in a Christian church!

† Since writing the above, a copy of Mr. Patton's letter has been put into our hands. We are now more anxious than ever that Deacon Drake should publish it. And we

We have now shown to the public the course which Mr. A. has seen fit to pursue in reference to Mr. F. A most painful task we confess; but one which, as it seemed to us, Christian duty imperiously demanded at our hands. Let us briefly state the case. Mr. Adams first receives impressions unfavorable to Mr. F. because he was silent when Mr. A. questioned him as to his innocence or guilt, at a time, when he was on the borders of derangement, and became a raving maniac in less than eighteen hours afterwards, and when, the morning preceding the one on which he questioned him, Mr. A. had read the papers containing the charges against him in the presence of the former Board of Referees, and then asked him whether those charges were true or false; to which he replied, "They are a tissue of falsehood from beginning to end. I never touched the girl." Mr. A. then goes before the Grand Jury, and there testifies to his impressions, which doubtless procured the indictment; and who can wonder that they should have indicted him, after a clergyman of Mr. A.'s character and standing, had given his opinion that he was guilty? He then

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renew the assurance that no civil prosecution shall be commenced against him for so doing, by us or our pastor. But we give him no such assurance, if he continues to show it *privately* to individuals. We advise him to cease at once from that plan of operation to injure Mr. F. Deacon Drake has no more right to put into the hands of others, or to read to them in private, a false and libellous letter, though written by another, than if it were written by himself. And we now tell him (and we know what we say,) that every time he shows that letter, or repeats its contents to another, he is guilty of "bearing false witness against his neighbor." We consent to its publication, because Dr. H. will then be called upon in justice to himself as well as to Mr. F., to point out its falsehoods, and tell the true story to the world, as he has already told it to many persons who have called on him for information.

But lest the deacon should not publish the letter, there are a few sentences which we will here quote, to show the reader how it was to be used. "Will you please show this letter to Rev. N. Adams, as it will save me the trouble of writing to him." The gentleman, who gave us the copy of the letter, says that over the name of Mr. Adams there was pasted a piece of paper; but by holding it up to the light, he could distinctly read the name. Now we ask who concealed that name? We cannot believe that Deacon Drake would do it of his own accord; for he doubtless regards himself as encouraged and sustained in his conduct by Mr. A. Of course, he would naturally wish that every reader of the letter should know that so good a man as Mr. A. is reputed to be, is connected with him and Mr. Patton in their efforts to destroy Mr. F. The probability therefore is that Mr. A. gave directions to have his name concealed. And we do not wonder at this. We should think that he would be ashamed to have it known that he was one of such a trio. But alas! he must find something thicker than a piece of tissue paper to conceal his connection with those men. We are truly sorry that he should have fallen into such company. But we pity him less, because he joined them with his eyes open. He knew them well, and the object which they designed to accomplish; and it would seem that he has become their most efficient co-worker. What Christian can think of pastors and deacons engaged in such an employment, without weeping eyes and a bleeding heart! Truly, our eyes weep and our hearts bleed at the necessity which is upon us, to tell this story to the world, lest the enemies of Christianity should rejoice and triumph. But it is no fault of ours. We cannot consent to remain silent, when such unchristian attempts are made to ruin our pastor; especially after he has done all that a Christian could do, in private, to restrain those men from pursuing him any further, and henceforth to let him alone.

We will quote another sentence from Mr. P.'s letter. "I thought these things would interest you, and might, some way, be put to use. We must not despair." And truly, they were put to use. The letter was dated Oct. 12th, and on the 16th of the same month, Mr. A. makes use of it to open the eyes of his brethren, to Mr. F.'s "consummate wickedness," and to prevent them from voting to place any of their members under his pastoral care; though doubtless, had they requested to be placed under the pastoral care of Mr. Patton, or the guardianship of Deacon Drake, he would have granted the request with all readiness. And had any one suggested that they were not suitable persons to have the care of Church-members, he might possibly have defended, with much eloquence, their good Christian character as exhibited in their never "backbiting with their tongue" and never ceasing to manifest that "charity which thinketh no evil," which "covereth a multitude of sins," and "constraineth them to do to others, as they would that others should do to them."

"We must not despair." Despair of what? Why, of destroying a man who never

goes before the Council at Exeter and again testifies to his impressions, and is again successful. He then writes his Marblehead letter, urging Mr. F., with much eloquence and pathos, to go before the Council, and make a confession. He then tells Mr. H., as an inducement for Mr. F. to submit his case to the decision of a jury, that if he will come to Court and obtain an acquittal, his pulpit should be opened to him. He then advocates Mr. F's expulsion from the Association on the testimony of old Mr. Davidson; and there he is again successful. But he did not appear before the Court in Boston to testify, having doubtless learned that juries try men, not on *impressions*, but *facts*. Mr. F. was acquitted. But this did not satisfy Mr. A. He then opposes the formation of the Payson Church, because he was apprehensive that it was their design to invite Mr. F. to become their pastor. Not succeeding in this, he then gets up a remonstrance in order to prevent the Council from installing Mr. F. Failing in this attempt, he then opposes the granting of letters from his Church to ours, in which he has hitherto succeeded. And then he writes the Pittston letters, in which, according to Mr. Folsom's statement, he tells the lady "that he presumed she did not doubt that Mr. F. was a bad man, and that he thought it her duty to expose him, and promised to keep her name a secret, if she would communicate all she knew of him, and that no harm should be done her." And when she wrote him that she knew no ill of Mr. F., he writes her again, and tells her "that he still thought she knew something against him, and that it was her duty not to withhold what she knew." And then finally, on the 16th of last October, he comes out in the presence of his Church against Mr. F., without any civil or ecclesiastical right to do so, and intimates to them, among other injurious things, the awful disclosures which were made by one gentleman to another on ship-board at sea; but he omitted to state who showed him the letter containing this information, or the fact that the gentleman who was said

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wronged them, by sending fresh daggers to his heart, and the hearts of his wife and children, merely because he will not confess himself "a liar and a hypocrite," to sustain them in their suspicions and "impressions," and to "justify their opinions and conduct." We know not how the good people of Hartford will feel when they are informed of this libellous letter written by their pastor. But perhaps they will excuse him and permit him to retain his pulpit, as he was permitted to retain his seat in the American Board, "on account of his extreme youth." We beg them to treat him with all possible lenity. We would recommend nothing more severe than a short residence with the beardless youth at Jericho. We think that even Mr. A. will not accuse us of showing "a bad spirit" in giving this advice.

In immediate connection with the last quotation, Mr. Patton says, "God will yet bring out the truth respecting Mr. Fairchild." This is precisely our opinion. And we believe that God will do it to the entire vindication of Mr. F., and to the utter shame and confusion of his enemies. A few more letters like this and those to Pittston, will do up the work completely. We believe that there is kind and Christian feeling enough in the community, and among all denominations, not to suffer a faithful minister of the Gospel to be put down by means so repugnant to the principles of Christianity, so fatal to domestic comfort and happiness, and so destructive to the well-being of society.

One more quotation, and we shall have done with Mr. P.'s letter for the present. "There seems to have been foul play somewhere." Yes, this is as true as the Gospel. *There has been foul play somewhere.* And we think, that the readers of this pamphlet will be at no loss to determine, who has had a hand in that foul game.

Here then we find Mr. Adams making use of the contents of that false and libellous letter in the presence of his Church, to convince them of the enormous guilt resting on Mr. F.'s head, and to deter them from recommending their members to fellowship with us. Instead of going directly to Dr. H. to ascertain whether those things were so, which he might have done in fifteen minutes, he proclaims them to his Church to accomplish a most unworthy purpose, and never goes near the Dr. till *after* he had gained his point. And having subsequently had an interview with the Dr. and ascertained his mistake, did he then go before his Church and take back what he had said? If so, that fact has not come to our knowledge. Mr. A. *suspects* Mr. F. of having violated the seventh commandment. We would ask Mr. A. whether the ninth commandment has not the same high sanction and authority as the seventh, and whether he thinks that no guilt is attached to a breach of it?

to have made the disclosures was one of the most respectable physicians in Boston, and then at home, ready to answer any inquiries which they might wish to make of him.*

Now in view of all these facts, who can blame Mr. F. for being aggrieved by such treatment, and making his grievances known to the public? We do think, that the most peaceful, pious, and conscientious members of our Churches will approve and applaud the course he has taken. They verily could not expect him to remain silent any longer under the gross calumnies which have been heaped upon him. And knowing as we did, the kind letters which Mr. F. had addressed to Mr. A. to induce him to change his course of conduct, and to settle their difficulties in a brotherly and Christian manner, but without success,—who can blame *us* for requesting him to permit us to publish this correspondence, or for connecting with it these notes and comments?

We have just read the result of the late Council that dismissed Mr. Storrs from the Harvard Church in Brookline. And as Mr. Adams has signed his name to that result as Moderator of the Council, we would direct his attention to a single clause, which it might be well for him to consider and inwardly digest. After an implied censure upon Mr. S. for not redeeming the pledge he had given to the same Council on a former occasion, that he would cheerfully submit to their decision, which was unanimously against his dismission, we find the following sentence: "Inasmuch as the result which has been accomplished has a direct tendency to weaken and destroy that respect for the ministry, and that confidence in the purity of their motives, which are the foundation of their influence and usefulness in the Church and in the community." Now if Mr. S. had been convicted of writing such letters as Mr. A. has written we should think that the sentence above quoted would have been peculiarly appropriate. Alas! how much easier it is to preach than to practise! to see another's faults than our own!

Applications have been made by different individuals to twelve Churches for letters to our Church. Eleven of this number have given letters. Mr. A's Church have refused. Even the Phillips Church have given letters to eight of their members who have united with us. But their letters were written in such a form,—so different from what their rules and covenant require, that we will here give a copy as a religious curiosity, as well as an exhibition of the spirit which the leading men in that Church indulge towards us and our pastor.

PHILLIPS CHURCH, Boston, June 12, 1846.

Whereas, Mrs. C. D., a member of this Church, heretofore in regular standing, has requested a letter of dismission and recommendation to the "Payson Church;" and whereas, it is known that said Church have, as their permanent religious teacher, Joy H. Fairchild, who was deposed from the ministry, and as this Church believe justly so, for immoral conduct, and has never been regularly restored to the ministry; whereas this Church do not, however, wish to abridge personal liberty, or to trample on the rights of conscience, therefore—

Voted, That although *we* consider the request of Mrs. D. inexpedient and improper, yet if, in the exercise of her own responsibility, she shall connect herself with said Church, she shall be considered as no longer a member of this Church.

Attest, C. J. F. ALLEN, Ch. Clerk.

Now this letter, in the opinion of legal counsel, contains at least three libels. In the first place, Mr. F. never was deposed from the ministry at all, but

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* Mr. A. says in his remonstrance, "We object to the proposed installation of Mr. F. because, in our judgment, there is enough in what Mr. F. confesses that he has done, and in what he wrote in connection with it, and in what he has more recently published, to make it inexpedient for him to preach the Gospel in this city and vicinity, not to say anywhere." Now we would respectfully request Mr. A. to look at what *he* has said, and done, and written, and compare it with what Mr. F. has said, and done, and written, and then turn to this text, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

simply suspended till he could do a certain act recommended to him by the Council at Exeter; and which act he did by coming before "the more competent tribunal" and obtaining an acquittal. And in the next place, the Council never voted him guilty of any immoral conduct; nor did they even say that they *believed* him guilty. And in the third place, he was restored to the ministry by the act of acquittal in the Civil Court; and as if that were not enough, he was voted as being in regular standing in the ministry before the Council proceeded to install him; and to make his restoration, if possible, still more complete, he was regularly installed over the Payson Church by that Council, composed of the fathers in the ministry, and of delegates of age and experience,—men known and respected for their piety, prudence and sound judgment, by all the Churches. And yet with all these facts staring them in the face, they give their members who come to us, such libellous letters! When Mr. F. was advised to commence a civil prosecution against Mr. Allen for signing such a letter, he replied, "No; Mr. Allen is a kind-hearted man; and to spare his feelings, I omitted to publish in my pamphlet the letter which he sent down to Edgecomb, believing that he was instigated to do it by my enemies. He has only put his name to the letter to gratify the deacons and those under their control. I would not make him suffer loss for such an act; for it was not done through malice prepense. I would rather "turn to them my other cheek" than to go to law. Besides, it will injure them much more than it will us. Good will come out of it. We know the persons who come to us with these letters; and we may safely receive them."

One of their letters contains the following preamble:—

"Although a Council have met and professedly installed Mr. Fairchild over the 'Payson Church,' since we took action in a similar case, we see no reason for yielding the positions then advanced,—especially as they have since the passage of our vote, been concurred in by nearly all the Orthodox Congregational Pastors in this city and the adjoining towns, as also by the Moderator and Scribe of the Council which deposed Mr. Fairchild; and seeing also, that the recent Council did not attempt to restore Mr. Fairchild to the ministry, but based their proceedings upon their own *opinion* that he was already restored—an opinion whose correctness is denied not only by us, but by the pastors aforementioned, by the officers of the Council which deposed Mr. Fairchild, and as far as we can ascertain, by every member of it that voted for his deposition."

This boyish and libellous preamble was written and signed by Rev. William W. Patton, the former pastor of the Phillips Church; the same young man who wrote the letter to Deacon Drake giving him that important information which came from on ship-board, and which Mr. Adams communicated to his Church for the purpose of opening their eyes to Mr. F.'s "consummate wickedness." We should think that the man who could write such a preamble, was the very man to write such a letter. However, we hope that the venerable doctors in divinity, who voted to install Mr. F., will not be so frightened when they read it, as to feel themselves in danger of forfeiting their doctorates on account of their "imbecility"!

We have another scene to describe, which is any thing but creditable to the actors in it. Soon after Mr. F.'s acquittal, the annual parish meeting of the Phillips Church Society was holden. Mr. F.'s friends were a decided majority of the legal voters. They designed, therefore, in the exercise of their unquestionable rights, to have appointed those to office who were friendly to him,—most of the then officers being unfriendly. Having done this, their object was to say to his enemies,—"Buy or sell; we are ready to do either." Those in office were empowered, by the rules of the Society, to sell pews; and knowing how the majority would vote, they defeated them by actually deeding away twelve or fifteen pews of little value, in the gallery, only a few hours before the parish meeting, though assurance had been given a day or two before by the Clerk of the Society, that nothing of this kind should be done. And yet it *was* done, and the deeds were signed by Deacon Alvan Si-

monds, conveying the pews for the avowed purpose of making voters for that occasion; and some, we are told, had pews thus conveyed to them who never pretended to belong to the parish, or to make that house their place of worship. Mr. F.'s friends, getting knowledge of this shameful transaction, met at a neighbor's house, and on consultation, came to the conclusion, that they could not, as gentlemen, go into a meeting made up of such men, and by such means. And when Deacon Simonds was asked, what he meant by such conduct, he only replied "that it was an extreme case." We think that they have often found themselves in "extreme cases," since they commenced their attacks on Mr. F., and we predict that if they pursue him much longer, they may find themselves "IN EXTREMIS."

Here then are men holding that meetinghouse, the control of which has been thus obtained, whose whole property in it does not probably amount to twenty-five hundred dollars. Why, Mr. F. himself, through the aid of his friends in Boston, has expended on it and its appendages, more than double that amount. Well, we quietly withdrew, not envying them the enjoyment of any advantages obtained in this way. We have a new and pleasant Hall in which to worship, sufficiently capacious for about four hundred persons. It is usually so well filled on the Sabbath, that Mr. F. cannot have many more hearers, without a larger place for their accommodation. We trust that ere long some wealthy and generous friends may help us to a lot of land on which to erect a new meetinghouse, feeling confident, as we do, in our own ability to meet the expenses of the building. But for the present, we are satisfied to remain where we are, trusting in the Lord to provide for the future.

Opposition was to have been expected from those who were our avowed enemies,—from men, the history of whose residence among us, is but a dark catalogue of litigation, contention, discord, and slander—men who had sworn to pursue our pastor with vengeance to the end of their lives, and then bequeath the feud as a legacy to their children. These men and their associates have raised the cry of "mad dog" against Mr. F. so long and loud, that some have been made to believe that he *is* mad. But we trust that the public will ere long see that *he* is not mad, but *they*. As says the poet—

> "But soon a wonder came to light,
> That showed the rogues they lied;
> The man recovered of the bite,
> The dog it was that died."

Opposition like this we expected, and were prepared to meet it,—an opposition which we knew would cure itself by the superabundance of its own malignity; and, like the scorpion, when surrounded with flame, destroy itself in the madness of its phrenzy. And had we no other opposition to encounter, we should have pursued the "even tenor of our way" in quietness and peace. But when we find members of a Christian Church so lost to respect for themselves,—so lost to the holy principles of Christianity,—so forgetful of that "charity which thinketh no evil," which would rather suffer wrong than do wrong,—and so unmindful of Christian courtesy and kindness, as to send a letter to us containing three libellous assertions, and then joining the hue and cry against us; and more than this, when we find ministers of the Gospel of love and good will, who should have been, of all men, the last to "take up a reproach against a brother,"—when we witness all this, and behold these clergymen joining such men in their wicked scheme to crush us and our pastor, we feel constrained to speak out with plainness and boldness, that the world may see who are our enemies, and that they may be held up to merited indignation and scorn, and serve as "an everlasting rock with a lighthouse on it," to warn others to avoid the place on which they were wrecked.

We have never yet seen any thing to impair our confidence in Mr. Fairchild, whom we have long known and esteemed. We have ever loved him for the uniform kindness and goodness of his heart,—confided in him as a

neighbor and friend,—and we still honor and respect him as a minister of the Gospel and an exemplary Christian, with an ardor undiminished, and a constancy unchanged. In the midst of his late severe trials and persecutions, when summer friends deserted him, and avowed enemies exulted in his supposed downfall, our confidence in his integrity was undiminished. And when the dark cloud which gathered around him and threatened to overwhelm him, cleared away, a thrill of gladness vibrated through our hearts, known only to those who have been restored to friends supposed to be dead, yet found to be alive again. We clearly saw that no guilt had been proved against him, and therefore felt bound to regard him as innocent, wondering how any human creature could have a heart to add another grain to his load of suffering, or inflict one fresh wound upon his wife and children. We deem him one of the most injured and persecuted clergymen which the history of this country can furnish. He has truly been hunted "like a partridge upon the mountains;" and this too chiefly by the professors of Christianity, which everywhere enjoins charity, kindness and forbearance; and all because he will not acknowledge himself guilty of crimes which he never committed, and make "a confession to justify the opinions and conduct of those" who saw fit to accuse him, and who seem to act as if they thought that *his destruction* was necessary to *their salvation.*

But, thank God, he still lives and is again restored to us, and laboring among us with his former faithfulness and success; and we shall still cluster around him and sustain him "through evil report and good report." Sink or swim,—come weal or come woe, we pledge ourselves to cleave unto him,—"his people shall be our people, and his God our God." A kind Providence blessing us, neither he nor his family shall suffer from cold, or hunger, or nakedness. True, we are not rich; but we will do what we can. And we believe that there are sympathizing men and women of ample means and generous hearts, who will gladly supply our deficiences. Here have we fixed our abodes in this world,—here have we erected our family altars; and with the broad ægis of the law around us, we would worship the God of our fathers in quietness and peace. Many of us were, through the instrumentality of Mr. F., aroused to a sense of our guilt as sinners, and were pointed by him to "the Lamb of God that taketh away the sins of the world;" and we still love to listen to the words of truth as they fall from his lips. It calls fresh to our minds scenes of joy that are past, and on which memory loves to dwell.

Since we have been organized into a Church, originally numbering fifty-six, (or rather since the present year commenced,) our little, but united band has nearly doubled. We seek not to annoy or molest our neighbors; but are willing that they should worship God according to the dictates of their own consciences. All we ask is that we should be let alone,—left in the hands of him "who doeth all things well," and who will never leave nor forsake those who humbly trust and confide in him.

EBENEZER HAYWARD,
WM. A. AIKEN,
NATHANIEL D. VOSE,
DANIEL TRACY,
CALVIN WALTON.

LETTERS

FROM THE

HON. ABBOTT LAWRENCE

TO THE

HON. WILLIAM C. RIVES,

OF VIRGINIA.

BOSTON:
1846.
EASTBURN'S PRESS.

LETTERS.

RESOURCES OF VIRGINIA.

We invite the attention of our readers to the interesting communication of this distinguished citizen, in our columns of to-day. It is a subject which comes home to the "business and bosoms" of us all—the interests and improvement of our own State. Mr. Lawrence, during his service in Congress, was most advantageously known to the whole Union, by the clear-sighted sagacity and strong practical sense which always distinguished his views of public measures. He is eminently *nati nal* in his sentiments and feelings, and has ever shown himself a true friend of the South. Suggestions from so liberal and enlightened a source, naturally commend themselves to the cordial and respectful attention of Virginians. We shall have great pleasure in laying before our readers the additional communication he gives us reason to expect. *Richmond Whig.*

MR. LAWRENCE TO MR. RIVES.

NUMBER I.

BOSTON, JANUARY 7, 1846.

MY DEAR SIR:

When you were with us last summer, I more than half promised to make you a short visit in February, and I have not yet given up entirely the long anticipated pleasure of doing so.

I have not forgotten our conversation on the condition of our country generally, and more particularly the strong desire manifested by you, to improve the condition of the people of your own State. I have always entertained feelings of high regard for the "Ancient Dominion," arising probably from the intimate revolutionary associations between her and our "Old Bay State," as well as from my having looked upon her as the mother of many of the greatest statesmen, and purest patriots, which our country has produced.

I am not surprised that you of Virginia should desire to do something by which the matchless natural resources of your native State may be developed. I have thought that the State of Virginia, with its temperate climate, variety and

excellence of soil, exhaustless water power, and exuberant mineral wealth, contains within herself more that is valuable for the uses of mankind, in these modern days, than any other State in our Union.

I need not say to you, that these gifts of Providence are of little consequence to your people, or to our common country, unless developed and improved, for the purposes for which they were intended. When the Constitution of the United States was adopted, Virginia contained double the population of New York; and now, New York contains double the number of people in Virginia. I do not propose to inquire into the causes that have produced such a mighty change in the relative numerical condition of these two States. I do propose, however, to state to you some of the reasons why you should *now* set about doing something, to bring back that prosperity, which many of your people believe is forever lost.

The truth is, that Nature has been profuse in her gifts, in behalf of your people, and you have done but little for yourselves. The settlement and development of the resources of the Western country, have brought into existence an active, and effectual competition with your people, in the great staples of your agricultural products, namely, Wheat, Indian Corn and Tobacco. Maryland and North Carolina, like yourselves, are essentially affected by competition from the same quarter; from Ohio, Kentucky, Indiana, Illinois, Missouri, Michigan, Wisconsin and Iowa. The great West is now supplying largely the New England, and other States, which are consumers of these agricultural staples, in quantity and value, to a greater extent than all the foreign world besides. The internal improvements of the country already finished, have brought Boston, by steam, within the distance of four days' travel of Cincinnati, by way of Buffalo; and a contemplated rail-road from Burlington, Vermont, to Ogdensburg, New York, will bring us practically yet nearer to those fertile regions of the West. The expense of transportation is essentially reduced wherever Rail-roads or Canals have been constructed, and even the Mississippi herself bears down upon her bosom the products of the West, at less than half the freight that was charged a few years ago.

Thirty years since, a few small schooners were sufficient to carry on the commerce between this city and New Orleans; now, within the last year, we have had one hundred and sixty-five arrivals from New Orleans at this port, and many of the vessels are of the largest class; ships from five hundred to seven hundred tons burden. They have brought us Tobacco, *Indian Corn*, Flour, Cotton, Beef, Pork, Lard, Lead, &c., amounting in the aggregate to many millions of dollars. Of the first three of these articles, which now come to us in such quantities from New Orleans, our importations, in former times, were almost exclusively from Virginia, North Carolina and Maryland. Can you expect to compete successfully with the Western regions of our country, where, without much labor, the soil produces double, and sometimes even more, to the acre, than the average crops of the last mentioned States? This competition will increase; and it appears to me that the remedy for its inauspicious effects upon your welfare, is to create a *market at home* for your surplus agricultural products; by establishing such Manufactures as may be adapted to the peculiar condition of your labor. There are two classes of labor; intelligent, and unintelligent; the former is that kind of labor which requires a considerable amount of mental culture, with active physical power. This combination is capable of applying Science to Art, and of producing results that are difficult, and oftentimes complicated. The latter description of labor, is of that character which depends principally on physical strength; this quality of labor you have in abundance; and I hope you are not without a tolerable supply of the higher class. You may, without doubt, commence the manufacture of almost every description of articles, requiring but little skill, and prosecute the work with success. Manufactures of such articles as Iron, Hemp, Wool, Cotton, Leather, &c., wrought into the coarser and more common articles, would succeed with you.

You will find, very soon after a regular system of the division of labor shall have been introduced, that a desire for knowledge will be created; more education, more intellectual cultivation, will be desired by those engaged in the mechanical departments; and with this eagerness for knowledge, will

follow skill and cleverness in the use of tools, and then will follow the inventive power, for which our people have become so distinguished in the estimation of the world.

You cannot do any thing in Virginia, that will so completely promote the introduction of Rail-roads, as the placing of manufacturing establishments on your beautiful waterfalls. The water power on the James River, at Richmond, is unrivaled; and it seems a great waste of natural wealth, to permit it to run into the sea, having hardly touched a water-wheel. If the prominent men of Virginia, of both political parties, will give up their party warfare, and resolve themselves into a "Committee of the Whole, on the Commonwealth, to improve the state of Agriculture," by making two blades of grass grow, where there is now but one; if they will establish manufactures, and carry on a well-adjusted system of internal improvements, they will then have done something that will be substantial, abiding—which will stand as memorials of their patriotic devotion to the interests of the people, through all time. Let your common school system go hand in hand with the employment of your people; you may be quite certain that the adoption of these systems at once, will aid each other.

You cannot, I should suppose, expect to develope your resources, without a general system of popular education; it is the lever to all permanent improvement. It appears to me essential to the preservation of our Republican Institutions, that the people of this country should be educated, and that all intellectual culture should be founded upon our Holy Religion: the pure precepts of the Gospel are the only safe source from which we can freely draw our morality. It is essential that we should have an educated population; inasmuch, as every man can exercise the right of suffrage:—the elective franchise, in the hands of an ignorant and debased population, would very soon place our country in a state of anarchy. We should strive to elevate the laboring and less favored classes. In Europe, the great body of the people have nothing to do with the election of their rulers; even in England, free as she is, compared with many of the continental States, the mass of the people do not exercise the elective franchise: this is a point of primary importance, and

your people may rest assured that taxes for education, even as a matter of pecuniary gain, would greatly enhance the value of their property. I am, therefore, clear in my convictions not only of the duty, but the expediency of introducing manufactures extensively into your State, with an expansive system of popular education; and from these movements will soon be seen the happiest results, in a healthful prosperity, and a striking improvement in the condition of the people.

Just for a moment imagine the whole supernumerary population of Virginia employed at a rate of wages, such as are paid in the Northern and Eastern States; what think you would be the effect? I have not a doubt that the value of land would increase within five miles around each manufacturing village, equal to the cost of all the machinery in it. The sphere of labor must be enlarged, diversified, if you would bring out the energies of your people. I yet hope to see Virginia take that place, among the old *Thirteen*, that seemed by Providence to be assigned to her: it can only be achieved, by energy and perseverance, on the part of those who have the destinies of their fellow citizens in keeping. Let the law makers, and those who administer them, not only speak out, but so act, as to give an impetus to labor: let it be considered respectable for every man to have a vocation, and to follow it. If not for his own pecuniary profit, let him labor for character, which he is certain to obtain, if his labors benefit others. I intended to make some remarks on the recommendation of the President in his annual message, and the report of the Honorable Secretary of the Treasury, to change our whole Revenue system. The plan proposed, if carried out, has an important bearing on the subject of this letter, which is, however, already sufficiently long. Reserving therefore my remarks upon the last mentioned topics, for another communication,

I remain very faithfully,

Your friend and ob't servant,

ABBOTT LAWRENCE.

To the Honorable W. C. Rives,

Castle Hill, Albemarle County, Virginia.

MR. LAWRENCE TO MR. RIVES.

NUMBER II.

Another Letter from the Hon. Abbott Lawrence.—We cheerfully give up our own space to-day, to a second Letter from the Hon. Abbott Lawrence, and feel sure that our readers will thank us for the substitution. We have taken but a mere glance at this document, but think we may safely say, it is a powerful and impressive paper—throwing much light upon subjects of particular interest to Virginia, and, indeed, to the whole country.

Richmond Whig.

BOSTON, JANUARY 16TH, 1846.

MY DEAR SIR:

I stated in my letter of the 7th, that I should write to you again, upon the subject of the entire change proposed by the President of the United States, and the Secretary of the Treasury, in our Revenue Laws. It is no other, than the adoption of ad valorem for specific duties, and a reduction of the whole to 20 per cent; this being the maximum at which the Secretary supposes the largest revenue can be obtained. I shall not now discuss the rates of duty that will produce the greatest amount of revenue. I will leave the Secretary to settle that question; but shall endeavor to show what the effect will be upon the country, if his recommendation should be adopted by Congress. I deem the scheme proposed to Congress, in the main, a *currency* question, and one which, if carried out, will reach, in its operation, the occupation and business of every man in the United States. I believe the most economical member of Congress will agree that thirty millions of dollars will be required, annually, to carry on this Government, for the next five years, and that this estimate does not include large sums that may be wanted to settle our affairs with Mexico, Texas, &c., &c., and that this sum is to be raised from Foreign Importations and the Public Lands. The goods, subject to duty, imported the last year, amounted, in round numbers, to 90 millions of dollars, and the goods free of duty to about 25 millions. I have not the returns at hand, and may not be exactly correct as to amounts, but they are near enough to illustrate my arguments: the former paid an average duty of about 32 per cent, creating a revenue, say of 28 millions. If the revenue derived from an importation of 90 millions,

gave 28 millions of dollars, what amount must be imported, to produce the same sum at 20 per cent ad valorem?

The answer is, 140 millions; add to this, the free goods, about 25 millions, and we have an importation of 165 millions of dollars. Our exports have not exceeded, nor are they likely at present to exceed 120 millions: we then have a deficit of 45 millions to provide for; and how is this balance to be paid? State Stocks are no longer current in Europe. Even the Stocks of the United States cannot be negotiated on favorable terms.

We who are merchants can answer this question, having often been obliged to make our remittances in coin, when our imports have exceeded our exports.

If we are obliged to import 140 millions of goods subject duty, to meet the wants of the Government, it is quite certain that the coin must be exported, to meet the deficiency. If the importations fall short of 140 millions, we then have an empty Treasury. In one case, the country will be made bankrupt to fill the Treasury; and in the other, the Treasury will be bankrupt, and resort to Congress for Treasury Notes and Loans. It may be said that our exports will increase with our imports; this supposition I think fallacious. The policy of Great Britain, and that of all Europe, has been, and is likely to continue, to protect every thing produced either at home or in their colonies. In Great Britain, the article of Cotton is now admitted free, the duty having been repealed the very last year. This was owing to repeated representations of the Manchester spinners to Parliament as to the necessity of such a measure, in consequence of the competition from foreign countries in the coarse fabrics manufactured from cotton produced in, and shipped from, the United States. The argument presented in the House of Commons was, that the Americans had taken possession of every market, where they were admitted on the same terms with their coarse goods. This is a true representation, and I apprehend the repeal of the duty on Cotton will not enable the British manufacturer to again obtain possession of those markets, for the heavy descriptions of Cotton fabrics.

What other article of importance does the Government of

Great Britain admit free of duty? I know of none. Cotton is admitted free of duty from necessity. How is it with Tobacco? A duty is paid of 1200 per cent. Wheat is prohibited by the "Sliding Scale," and in case of a total repeal of the Corn Laws, very little Wheat would be shipped from this country, inasmuch as it can be laid down, in ordinary years of harvest, much cheaper from the Baltic. Beef and Pork are burdened with a heavy duty. The duty and charges on a barrel of American Pork laid down in Liverpool, with the commissions for sales, amount to $5,75; so that the quantity of this article shipped to England must be inconsiderable, unless the prices here should be so low as to be ruinous to the farmer. I cannot find in the catalogue of our strictly agricultural products, a single article that is not burdened with a high duty, in England, or other parts of Europe, if it comes in competition with their own products; nor can I discover that there is a disposition on the part of a single European Nation to relax the stringent system of duties on imports from this country. It is possible that Great Britain may abate her Corn Laws, so far as to admit Indian Corn at a nominal duty. If it should be done, I have little faith in our being able to ship it to advantage. I state the fact, then, that exports will not increase in consequence of a reduction, or even a total repeal, of the present Tariff. The duty in Great Britain, on all the products of the United States, received in that kingdom, including cotton, is not less than 48 per cent., and exclusive of cotton, 300 per cent; and this, too, on raw produce generally, where the charge of freight constitutes from one-tenth to one-quarter of the cost here—and this is *Free Trade!*

I hope you, of Virginia, will examine this matter, and ask yourselves where the best customers are to be found for your agricultural products. I will just state to you here, that Massachusetts takes annually more Flour, Indian Corn, Pork, and many other articles, the productions of the West, as well as of Virginia, than all Europe.

The question then arises, what will be our condition after the proposed plan of low duties goes into operation? In twenty days after the bill becomes a law, it will have reached every country in Europe with which we have trade: the man-

ufactories are all set in motion for the supply of the American market; the merchandize is shipped on account of foreigners, in many cases with double invoices, one set for the Custom House, and another for the *sales*, so that instead of the duty amounting to 20 per cent, it will not, probably, exceed 15 per cent. This has been the experience of the American Importers in New York, who, previously to the passage of the Tariff of 1842, had (most of them) abandoned the business, not being able to compete successfully with fraudulent foreigners. I will not say that all foreigners commit frauds on the revenue—far from it;—but I do say, that enormous frauds have been perpetrated by foreigners, on the revenue, under ad valorem duties, and will be again—prostrating the business of honest foreign and American importers. In less than twelve months, after the new plan shall have been in operation, this whole country will be literally surfeited with foreign merchandize; (if it be not so, the revenue will fall short of the wants of the Government;) we shall then owe a debt abroad of millions of dollars, which must be paid in coin. The exchanges go up to a point that makes it profitable to ship specie; money becomes scarce in the Atlantic cities; yet bills on England and France do not fall; the loans made to the South and West are called in; demands for debts due from those sections of country, are made; exchange cannot be obtained,—produce is purchased and shipped; and when it arrives at the North, it will not command the cost in the West: a paralysis will have struck the business of the country; produce will no longer answer to pay debts due at the North, and the next resort is to coin, which is to be collected and sent down the Mississippi, or over the mountains, to Baltimore, Philadelphia, New York and Boston. Western and Southern credits are cut off, as the people of those sections can no longer promptly meet their engagements. The new States, and the outer circle of the Republic, are the weak points; and the first giving way of the Banks is heard from those places, where there is the least amount of capital. We see the storm approaching like a thunder shower in a summer's day; we watch its progress, but cannot escape its fall. It at last reaches the great marts of trade and the exchanges, having swept every thing in its

course; and the Banks of the Atlantic cities, after a violent effort to maintain their credit and honor, are forced to yield to this Utopian experiment on the currency. I have no hesitation in stating that all this will take place within the space of eighteen months from the time this experimental bill goes into operation; and not a specie-paying Bank, doing business, will be found in the United States. Where will be the revenue which was to produce such a mighty sum under low duties? Where is the Treasury, and the Secretary? and the President and his Cabinet? The Treasury is empty; the Secretary is making his estimates of income for 1849, and preparing to ask Congress for a large *batch* of Treasury Notes; or perhaps the deficit is so large that a loan may be required. We have now come to a point of depression in the great business of the country, which has attracted the attention and anxiety of all classes of people, *all* having felt its blight, excepting the great capitalists and money holders, who are reaping golden harvests by the purchase of property, which the wants of the unfortunate throw into the market at ruinous rates. It is now seen and felt from the low wages of labor, and the great number of persons unemployed, with the cries of distress from all quarters, that it is the labor and not the capital of the country that suffers by violent revulsions caused by unwise legislation. Have the people of the South and West forgotten their troubles of 1837 to 1842—to the hour of the passage of that Law, which has redeemed the credit of the Government, and restored prosperity to the country? I have intimated that there is less capital in the new States than in many of the old ones; it will not be denied that the monied capital of this country is held in the Northern and Eastern States, and that the South and West are usually largely indebted to them. Now, I should be glad to be informed what benefit is to be derived by a Planter in Alabama or Mississippi, or a farmer in Ohio or Illinois, by a change, like that I have described, particularly, if by chance he should be in debt? Do the people of the South believe they can raise the price of Cotton, or be able to negotiate loans, to prosecute the construction of their contemplated Rail-road? Do Ohio, Louisiana, Illinois, Michigan, believe they are to create a better market for their produce, or sooner complete

the Harbors, so much desired on the shores of those "Inland Seas," and be able to negotiate Loans, and obtain subscribers to the Stock of their intended Rail-roads, by the adoption of this new system of political economy? And now what say the *great States* of New York and Pennsylvania to this proposed experiment? Can they afford to try it, and are they ready? If they are, it will be adopted; if they are not, the present Law will stand, and the Country will repose for awhile in happiness and prosperity. Any one would suppose, that those States, that are now just emerging from embarrassment, which at one time seemed almost sufficient to overwhelm them in ruin, would be unwilling to try an experiment which is certain, in my judgment, to place them in a position that will be the means of destroying the fair prospects of thousands who are resting in quiet security upon the faith of what they deem a paternal and wise Government. The question of an important alteration in our Revenue Laws, should not be kept in suspense. The Treasury will feel its effects before the end of the present year. The expectation of a great reduction of duties prevents the merchants from going on with their usual business. Voyages are delayed, and orders for goods are held back, until this important question shall be settled. I say, therefore, if we are to go through this fiery ordeal, let it come at once,—we cannot probably place ourselves in a better condition than we are now, to meet the troubles that await us.

Mr. Walker proposes to substitute ad valorem for specific duties, in opposition to our own experience, and that of almost every other country. I have never yet found an American merchant who has not been in favor of specific duties, wherever it can be done with convenience to the Importer and the Government. I confess it is a bold measure to propose a total and entire change of a Revenue system, which was established with the Government, and has stood the test of experience, through all the trials of political parties and Administrations, from General Washington to Mr. Polk. It appears more extraordinary at this time, as the country is in a high state of prosperity. The revenue is enough for all the reasonable wants of the Government, and the people appear to be satisfied with their condition. The resources of the country were

never developing more rapidly; the increase of our population, the present year, will probably equal that of the last, which I estimate at 600,000 souls; our wealth too has been wonderfully augmented by the construction of Rail-roads; there has been a great increase of our shipping, engaged in the domestic commerce of the country, not only by sea, but upon our rivers and great lakes: the manufacturing interest has been largely extended; and the soil, too, has been made to produce vastly more than at any former period. The whole productive power of the country has been greater in three years (that is, since the passage of the Tariff of 1842,) than during any equal space of time in our national history. There have been three periods of universal distress throughout our land, since the peace of 1783, and in each case under low duties. I appeal to those who remember those periods; and to others, I refer to the annals of our country. Those periods were from 1783 (the conclusion of the Revolutionary War) to 1789, 1815 to 1824, 1837 to 1842.

I would respectfully recommend to the Secretary of the Treasury, who appears to have received new light upon the subject of our national economy, to examine the history of the legislation of Congress at the above periods. He will find in his own department of the Government, abundant evidence of the distress that existed under low duties and a deranged currency.

There is a prevalent idea abroad, that the capital of the country will suffer exceedingly by a revulsion in its business, and that the tariff of 1842, has operated in favor of the capital, and not the labor of the country. There can be no doubt that capital is generally profitably and safely employed, and well paid. The profits of capital are low, when wages are low; but capital has usually had the power to take care of itself, and does not require the aid of Congress to place it in any other position, than to put the labor in motion. Congress should legislate for the labor, and the capital will take care of itself. I will give you an example of the rate of wages under low duties, and under the tariff of 1842. In 1841 and 1842, the depression in all kinds of business became so oppressive, that many of the manufacturing establishments in New Eng-

land were closed, the operatives dismissed, the mechanical trades were still, and every resource for the laboring man seemed dried up.

In the city of Lowell, where there are more than thirty large cotton mills, with from six to sixteen thousand spindles each, it was gravely considered by the proprietors whether the mills should be stopped. It was concluded to reduce the wages; this was done several times, until the reduction brought down the wages from about $2 00 to $1 50 per week, exclusive of board; this operation took place upon between 7 and 8000 females; the mills run on; no sales were made of the goods; the South and West had neither money nor credit, and finally, it was determined to hold out till Congress should act upon the tariff. The bill passed, and of course the mills were kept running, which would not have been the case, if the act had been rejected; and now the average wages paid at Lowell—taking the same number of females for the same service—is $2 00 per week, exclusive of board. Yet Mr. Walker says labor has fallen. Where are the wages for labor, I ask, lower than they were in 1842? Who is to be benefited by the adoption of a system that gives up every thing, and gives no reasonable promise of any thing?

I have succeeded, I trust, in showing that there is no probability of our exports increasing, in consequence of a reduction of the tariff, and that the products of the Western States find the best market among the manufacturers at home. In regard to the Southern and cotton growing States, they are to be greatly benefited by the increase of consumption of their staples at home. No appreciable quantity can be shipped to England, if the tariff should be repealed, it being already free of duty. The establishment and successful prosecution of the spinning of cotton in this country, has enabled the planters to obtain for several years past at least, an additional cent per pound on the whole crop, and perhaps even more. The Americans are the greatest spinners of cotton in the world, the British excepted. This competition has kept the price from falling to a ruinous point on several occasions, and it has been acknowledged by many of the most intelligent planters in the South. Our consumption reached, the last year, one hundred

and seventy-six millions of pounds, which is equal to the whole crop of the Union in 1825, and equal to the whole consumption of Great Britain in 1826. This is a striking fact, and one that should be remembered by the planters. The history of the production and manufacture of cotton is so extraordinary, that I propose to send to you some statistics on the subject, furnished me by a friend. I hope you will not deem me over sanguine, when I tell you that it is my belief that the consumption of cotton in this country will double in 8 or 9 years, and that it will reach 400 millions of pounds in 1856; and further, that we are not only destined to be the greatest cotton growers, but the most extensive cotton spinners, in the world. We have all the elements among ourselves to make us so. The manufacture of cotton is probably in its infancy; but a moderate portion of mankind have yet been clothed with this healthful and cheap article. Nothing can stop the progress of this manufacture, but some suicidal legislation, that will prostrate the currency of the country, and deprive the people of the means of consuming. There can be no legislation that will break down the manufacture of cotton and wool, excepting through the operations of the currency. We may be disturbed by low duties; the finer descriptions of cotton and woolens, printed goods, and worsted fabrics, would be seriously affected by low ad valorem duties, but the coarser fabrics, such as are generally consumed by the great body of the people, will be made here under any and all circumstances. If we have competition from abroad, the labor must, and will come down; this has been often tested, and our experience establishes the fact.

In Virginia and other Southern States, and even at the West, many persons have believed that the protective system was made by, and for New England, and that New England, and particularly Massachusetts, could not thrive without it. Now, this is an error; the South and West began the system of high protective duties, for the purpose of creating a market for their produce, (although the principle of discrimination was recognized and established when the first tariff was enacted.) It is not true, that we are more dependent on a protective tariff, than the Middle, Western, or Southern States. Those States

that possess the smallest amount of capital, are the most benefited by a protective tariff. We have in New England, a great productive power; in Massachusetts far greater than any other State, in proportion to population. We have a hardy, industrious, and highly intelligent population, with a perseverance that seldom tires, and we have also acquired a considerable amount of skill, which is increasing every day; besides this, we have already accomplished a magnificent system of intercommunication between all parts of this section of the country by rail-roads; this is the best kind of protective power, having reduced the rate of carriage to a wonderful extent; this being done, we have money enough remaining, to keep all our labor employed, and prosecute our foreign and domestic commerce, without being in debt beyond the limits of our own State. Now I ask, how *we* shall stand, compared with Pennsylvania, Ohio, Alabama, Georgia, or Louisiana, when the day of financial trial shall come. I do not deny we shall suffer, but as it has been in times past, we shall go into and come out of the troubles far stronger than any other State out of New England. It is not my purpose to present to you the balance sheet of Massachusetts, but it is due to her character, and her dignity, that she should stand before you in her true position. I have never advocated a protective tariff for my own or the New England States exclusively, nor have those gentlemen with whom I have been associated in this cause, at any time, entertained a narrow or sectional view of the question. We have believed it to be for the interest of the whole country, that its labor should be protected, and so far as I have had to do with the adjustment of those difficult combinations embraced in a tariff bill, I have endeavored to take care that the interests of all the States were protected, whether they were large or small. I say now to you, and it should be said in Congress, and to the country, that Massachusetts asks no exclusive legislation. If Pennsylvania, New York and Ohio, the three great States, with Kentucky, Georgia, Missouri, Alabama and Louisiana, wish to try an experiment on iron, coal, hemp, cotton bagging, sugar, &c., &c., I am ready, as one citizen of Massachusetts, to meet it, and await in patient submission the result, which I doubt not will be found, within eighteen months, in the reali-

zation of all I have predicted. I say again, I would not, if I could, have a tariff made for Massachusetts alone. If, however, there should be a new one, let *our* interests, with those of every other in the Union, share that protection to which we are all entitled, and of which *we* claim our *full* share. I can with confidence assure you, that we shall go upward and onward. *We will work.* If 12 hours' labor in the 24 will not sustain us, we can, and will work 14; and at the same time feel that Congress cannot take the sinews from our arms, or rob us of the intelligence acquired from our public schools, established by the foresight and wisdom of our fathers.

At the risk of writing a long letter, I cannot forbear alluding to the fact, that the habitual agitation of this question of the tariff, has worked, in the main, to the advantage of New England.

We were, previous to the war of 1812, an agricultural and navigating people. The American system was forced upon us, and was adopted for the purpose of creating a home market for the products of the soil of the South and West; we resisted the adoption of a system, which, we honestly believed, would greatly injure our navigation, and drive us from our accustomed employments, into a business we did not understand. We came into it, however, reluctantly, and soon learned that, with the transfer of our capital, we acquired skill and knowledge in the use of it—and that, so far from our foreign commerce being diminished, it was increased, and that our domestic tonnage and commerce were very soon more than quadrupled. The illustrations were so striking in every department of labor, that those who, fifteen years ago, were the strongest opponents of the protective tariff among us, have given up their theories, and acknowledged that the revelations are such as to satisfy the most skeptical. We have gone forward steadily, till many descriptions of manufactures are as well settled in New England as the raising of potatoes. Our experience has given us skill—and, of course, we have confidence in our own resources, that does not exist elsewhere.

When I converse with gentlemen from the South and West, respecting the establishment of manufactures—they reply that

they should long ago have engaged in them, but the repeal of the tariff, the action of the government, prevented them. Now you cannot blame us, if this constant agitation of the tariff question has tended to give New England not a monopoly, but advantages which she has not been instrumental in bringing about. I have no doubt we have been gainers, on the whole, by these agitations, yet we have at times been great sufferers. I wish those States that have withheld their energies from entering upon these industrial pursuits, to examine this matter—and, if I am right, to *take an observation and a new departure.* We have no jealousy, whatever, concerning the establishment of manufactories in all parts of the country; on the contrary, I believe those gentlemen from the South and West, who have been here, will bear witness to the desire on the part of the people who are engaged in manufactures, to impart all the information in their power; there is room for us all. When the southern and western States shall manufacture their own clothing, we shall have become extensive exporters of the variety of manufactures produced here. We have the ships, and the men to navigate them. We shall pursue an extensive foreign commerce with manufactures, and bring home the produce of other countries, such as coffee, tea, &c., &c., and pay for the produce of the South and West, with foreign luxuries, and necessaries of life. It has often been said here by us, who advocate protection to American labor, that in wearing British cottons, woolens, &c., &c., we were consuming British wheat, beef, pork, &c. I am happy to find authority of the highest respectability for this opinion, in the person of one of the most eminent merchants, as well as one of the best and most honorable men in England, Mr. William Brown, of Liverpool—lately the free trade candidate for Parliament, from the county of Lancaster. In a letter to John Rolfe, Esq., a landholder, upon the advantages of free trade, he says: "You next allude to the League wishing to injure you. I presume it will not be denied, that all interests in the Kingdom are so linked together, that none of them can suffer without the others being injured. We must sink or swim together! Paradoxical as it may appear, I think Great Britain is the largest *grain exporting* country in the world,

although it is impossible to estimate accurately what quantity of grain, &c., is consumed in preparing £50,000,000 value of exports, by which you are so greatly benefited. It is placed in the laboratory of that wonderful intellectual machine, man, which gives him the physical power, aided by steam, of converting it into broadcloth, calico, hardware, &c., &c., and in these shapes, your wheats find their way to every country in the world."

I thank Mr. Brown for the clear statement he has presented, of the importance of a home market, and commend this extract from his letter, to the consideration of every farmer in the United States; it is perfectly sound, and applies with particular force to our present condition. To place the people in a condition of permanent and solid prosperity, we must encourage home industry, by obtaining the greatest amount of production; this can only be obtained by diversifying labor, which will bring with it high wages; and unless the labor is well paid, our country cannot prosper. Agriculture, the foundation of all wealth, depends on production, and a market for those products. The encouragement of agriculture, is found in the establishment of manufactures, which if maintained, will be certain to secure a market.

I ask the farmer to look for a moment at the following statement: American flour in Cuba pays a duty of about $10 per barrel; in Rio Janeiro $5 to $6, and in many other ports the duties vary from 50 to 150 per cent; in return, we take coffee, most of which we pay for in coin, *free of duty*—and this is free trade. We have, too, treaties of reciprocity with foreign countries; and among others, Great Britain, (not including her colonies,) by which her ships are admitted into our ports on the same terms as our own; they come freighted with her minerals and manufactures, which are sold here, and take in return a variety of articles, the produce of the United States; such as timber, lumber, fish, &c., touch at New Brunswick or some other colony, and go home free of duty. We have, too, triangular voyages, made from England to Jamaica, and other British islands, with cargoes, and thence to the southern States, where they load with cotton, tobacco, and other produce, for England; this, too, is called free trade.

I will not pursue this branch of the subject, but give you a fact. Not long since, the foreign carrying trade was nearly all in our own hands; now the reciprocity system, not including the colonies of foreign nations, gives to foreigners more than one third of all the carrying trade of the United States!! I cannot believe the time is far distant, when the government of the United States will protest, as it ought, the foreign navigating interest of this great country. If we would have American seamen to man our navy, the mercantile marine must be protected in the carrying of our own productions. One more fact, and I will close these long, and I fear you will think, desultory remarks. Some years since, a few bales of American coarse cottons were sent from this country to Hindostan, as a commercial experiment; the superiority of the fabric, and the material of which it was made, gradually brought the goods into notice and use in that country, and the annual exportation from the United States increased from a few bales up to 3 and 4000 per annum. The British manufacturers were much annoyed at this interference, and it is presumed that it was through their influence that the East India Company (the government of that country) have repeatedly augmented the discriminating duty on these goods, (which are called drillings,) for the purpose of protecting their own manufactures against those of the United States; prior to 1836, the duty was five per cent in favor of British goods; in that year it was increased to 8½ per cent; a few years after, augmented to 10½ per cent, and even this rate of differential duty proved insufficient to keep out the Americans, who drove a profitable trade notwithstanding the great difference against them.

And now, within a few months, the East India Company have been compelled again to increase the discriminating duty to 15 per cent, in order to exclude our goods altogether; and this difference will, without doubt, accomplish the object. These facts are deserving of a passing remark, as illustrative of the energies and resources of the United States. As late as the declaration of the last war in 1812, this country imported almost all its coarse cotton fabrics from Hindostan, whence they came literally by ship loads, and were paid for almost

altogether in coin. No country seemed to be more abundant in means necessary to supply such goods cheaply, than Hindostan; its soil furnished an abundance of cotton, which, though not of equal quality to that of the United States, was much less in price, and labor was cheaper than in any country in the world. Cotton spinning machinery was available through the medium of British capital, and the manufactures received a protection of 10½ per cent against foreign interference. No country seemed more secure from foreign competition in these goods, than Hindostan, and least of all, was there fear of competition from the United States; a country 15,000 miles distant, where a day's labor will earn about 25 pounds of good rice, whilst in Hindostan it obtains less than 10 pounds of very inferior rice. But the American planter furnished better raw cotton; the manufacturer, a better and cheaper fabric; the ship owner, a speedy and cheaper conveyance. Their united efforts drove the British manufacturer of these coarse goods from the largest British Colonial market,—a market which the Americans would now be in possession of, but for the interposition of the East India Company, with another protective duty to sustain their manufactories. I have no fault to find with the course pursued by the British, in these regulations. I have introduced these facts, to exhibit to you the transcendant folly of attempting a system of low duties and free trade, where it is all on one side. I have not yet known the British government to reduce the duties to a point that has reached a single important interest. Their free trade and low duties never apply to any article that seriously competes with their own labor, nor are they likely to adopt such measures. The free trade of the political economists of Great Britain, is a transcendental philosophy, which is not likely to be adopted by any government on the face of the globe, unless it be the Chinese, and we have already the *earnest* of the effect of low duties on the internal condition of that country. The trade of that empire is fast approaching to barter; the precious metals having been drained, to pay for the foreign products introduced into it.

I am aware that I have written a long letter, but I could not well abridge it, consistently, with glancing at many topics

in which I take a deep interest. The subject is boundless, and I would cheerfully carry out by illustrations, and examples, many of the points, upon which I have touched, but I forbear for the present. When I have the pleasure to meet you, we can discuss all these questions, embracing not only the present condition, but the future prospects and destiny of our beloved country, for which I entertain the strongest attachment. Our strength and glory is in upholding and maintaining the Union.

I shall send, in a few days, statistics furnished me by a friend, who is intelligent, careful and accurate in these matters, and who holds himself responsible for all that will be stated.

I pray you, my dear sir, to accept the assurances with which I remain, most faithfully, your friend, and obedient servant, ABBOTT LAWRENCE.

To the Hon. WILLIAM C. RIVES,
Castle Hill, Albemarle County, Virginia.

MR. LAWRENCE TO MR. RIVES.

NUMBER III.

BOSTON, FEB. 23, 1846.

MY DEAR SIR:

When I wrote to you on the 16th of last month, I proposed to present in another letter some facts in regard to the progress of the spinning of cotton, since the first high protective tariff in 1816, to the cotton year, ending 31st of August, 1845.

These facts I shall offer for the special consideration of those who inhabit the cotton growing region of our country; and of those who brought forward and carried that law through Congress.

The tariff law of 1816 was founded in wisdom, and I am ready here to make my acknowledgments to those distinguished statesmen of the cotton growing States, who successfully consummated an act that has done so much to promote the prosperity of the whole Union.

The primary object on the part of those members of Congress representing the cotton planting States, in establishing a high protective tariff, was to extend the consumption of their great staple in this country, by excluding foreign made cotton fabrics, and substituting a domestic article, manufactured of American cotton. I think the authors of the tariff law of 1816 may congratulate themselves and their countrymen, on the complete success that has followed from the adoption of the minimum of twenty-five cents the square yard, contained in that bill. Under its beneficial operation we have been enabled to supply our own population with cottons of the coarse and middling qualities, and to export to foreign countries to the amount of four or five millions of dollars annually,—for which we receive in payment, tea, coffee, sugar, hides, copper, &c. These goods, the product of our own labor, have become a substitute for coin, in the several countries to which they are shipped.

It would seem that the founders of this system of high pro-

tection to labor ought to be satisfied with its results, as the quantity of cotton now spun in the United States is far greater than the most sanguine of its friends anticipated in 1816. According to a statement made up by Mr. P. T. Jackson and Mr. John A. Lowell, for the use of the tariff convention held in New York, in 1832, the home consumption of cotton prior to the passage of the act of 1816, was eleven millions of pounds, being about three eights of the quantity now spun at Lowell.

The quantity spun in Great Britian in 1816, was eighty-eight millions of pounds. There are no data to be relied upon for continuous returns of home consumption, between 1816 and 1825–1826.

In 1826–'27, the returns were made in a New York price current, and they have since been continued, and are deemed to be as correct as the nature of the case will admit.

In 1826–'27, the amount spun in the United States was 103,483 bales, which we may estimate at 330 lbs. each, [net of tare] equal to 34,149,390 lbs.

In the same year, the quantity spun in Great Britain was 197,200,000 pounds. From 1828 to 1830 was a period of embarrassment and distress *among manufacturers*, consequently the consumption of 1829–'30 was only 126,512 bales, of about 345 pounds each, amounting to 43,646,640 pounds; while the consumption in Great Britain was 247,600,000 pounds. At this period some of our southern friends, who had been foremost in advocating home manufactures, and had counted largely on the benefits anticipated by them in 1816, from the operation of the protective policy, (as greatly augmenting the consumption of their staple,) began to manifest dissatisfaction, with what they considered the slow progress of our cotton manufactures. The idea entertained, and put forth, was, that we should never require so much, as to bear any considerable proportion to the consumption of Great Britain. This, as will be shown, was a false view of the case, and has proved a capital error.

In 1832–'33, the quantity spun at home reached 194,412 bales, averaging perhaps 360 pounds each; in 1835–'36, 236,733 bales; in 1837–'38, 246,063 bales; in 1839–'40, 295,193

bales; in 1841–'42, there was deep commercial and manufacturing distress, and the consumption receded to 267,850 bales. In the latter part of the year 1842, and in 1843, after the present tariff law went into operation, a revival of business throughout the country took place, and brought up the amount spun to 325,129 bales.

In 1844–'45, (year ending 31st of August last,) the amount spun was 389,006 bales. There is a quantity of cotton consumed in the interior of the States, which, never having reached the seaports, is not included in the New York statement, that has been estimated to be at least 41,000 bales; we shall therefore estimate the total quantity at 430,000 bales, of 410 pounds each, net, making a total of 176,300,000 pounds as the consumption last year, against 11,000,000 pounds in 1816—being a period of 29 years.

The consumption in Great Britain has gone on steadily increasing, but not in so rapid a ratio as in the United States. The returns for 1845 have been received,* and amount to 560,000,000 pounds against 176,300,000 pounds in the United States. Thus the increase in the United States from 1816 to 1845, has extended from 11,000,000 to 176,300,000 pounds in 29 years, being an augmentation of *sixteenfold.* The increase in Great Britain in the same period of time has been from 88,700,000 pounds, to 560,000,000 pounds; being an augmentation of less than sevenfold, against an increase in the United States of *sixteenfold.*

These are not only striking, but important facts, and present a view of the case, which refutes the anticipations of those who entertained different opinions of the future increase

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* Quantity of Yarns spun in Great Britain in 1845:

494,000,000 pounds.

Exported in Yarns, 12d, 24cts,	134,500,000 lbs, valued at	$ 32,280,000
Exported in manufactures, 18¾d, 36¼cts,	202,360,000 lbs, valued at	73,000,000
Consumed at home, 40cts,	158,000,000 lbs, valued at	63,200,000
	494,860,000	
Whole value of cotton manufactured in England,		$ 168,380,000

of the spinning of cotton in this country, fifteen years ago. I cannot but hope that the views and opinions of some of the prominent men of the South may undergo a change, when they examine this question dispassionately; and that they will come to the conclusion that they are deeply interested in the spinning, as well as in the producing of cotton, at home. As regards the future, if the general peace of the world be maintained, and the leading business concerns of the country are not disturbed by the legislative action of the federal government, there is no reason why the increased home demand for cotton, should not go on in as rapid a ratio as during the past. This would be doubling the present consumption in a little more than eight years.

There are now an immense number of spindles under construction in a majority of the States, (probably not less than 500,000;) all of which are intended to be in operation before the first of January, 1850, and the probability is, that at that time, the quantity of cotton spun, will reach 650,000 bales, of 410 pounds each, or 266,500,000 pounds. There will, also, be a great increase in Great Britain, but not in the same proportion; as we possess some advantages in the manufacture of heavy goods, which are not enjoyed in England. So long as we produce better goods, and can maintain our superiority abroad, there will be a constantly increasing export demand; which is of great value to the whole country. Upon a review of this branch of industry, it appears to me that its future prospects are excellent, if not disturbed by bad banking, and (what is still more pernicious to all branches of business,) unstable and unwise legislation.

The tariff has already been altered several times, (I believe six or seven) since 1816.

If the present movement against the act of 1842 shall succeed, in accordance with Mr. Walker's plan, it must be followed soon by a counter movement; if not on the part of the people, the government itself will recommend it, for revenue.

It may be truly asserted that the coarse cotton fabrics, such as are worn by the laboring classes, are sold as cheap here as in England, or in any part of the world. Of course there is

no further burden imposed on the consumers of this description of home made goods. It has been said that the existing duties on cotton goods prevent importations of almost every kind. This is so far from the fact, that for the last three years, the amount of cotton, and mixed cotton and worsted fabrics, printed and plain, imported, have been larger than in former years, having ranged from $10,000,000 to $13,000,000. This large amount is of the finer descriptions, and such as are worn by the fashionable and rich. We shall continue to import largely of these luxuries, so long as our people have surplus means to expend in dress; and the permanent revenue, under the present system, will be much greater than under that proposed by the Secretary of the Treasury.

The question has often been asked, why not reduce the duties on cottons, if you can sell them so low? I answer that the duty now is nearly inoperative, entirely so on some kinds, such, for example, as are exported in large quantities. If the duties were reduced materially on the coarse goods, I should interpose no objection, provided ample protection was maintained on the middling and fine qualities. This is a matter to be carefully arranged by practical men. We have now certainly nothing to fear in the manufacture of yarns, as high as No. 14—so far, we can go on without protection, but the higher numbers require protection, and it should be a specific duty. The law, as it now stands, although inoperative on coarse cloth, gives confidence to the investment of capital in machinery, for the manufacture of finer fabrics,—in fact a very large amount is already invested in mills, which produce yarns and cloth as high as No. 60. Without protection, and that in form of specific duties, there will be no increase of machinery adapted to the middling and fine fabrics. The great amount of printed calicoes require protection, and will suffer severely without it. I will not dwell longer on this subject of cotton. I trust I have presented facts to satisfy the cotton planter, that his interests have been promoted by creating another market, and a larger one, too, for the spinning of his staple. We actually consume [wear] more pounds of cotton in this country, than is consumed in Great Britain—since more than two-thirds of

the quantity spun in that country is exported in the form of yarns and cloth. We work up more than France, and quite as much as 60,000,000 Germans. Our consuming ability of this, and all other comforts of life, is beyond that of an equal number of persons of any other country, and five times as great as that of Russia.

The factories of only Massachusetts and a neighboring State, spin annually 180,000 bales of cotton.

We received one million of barrels of flour (more than the whole export of the United States to foreign countries) the last year. The amount of products of States out of New England, taken by Massachusetts the last year, amounted to $40,000,000, in cotton, lead, wool, sugar, coal, iron, flour, grain of all sorts, pork, beef, lard, tobacco, rice, &c., &c.; for which we paid in the products of our labor; and this is a steady and increasing market for the articles I have named.

In fact, Massachusetts (not to speak of the other New England States, which are all large consumers) affords greater support to the Agricultural and planting States, South and West, than any other State in the Union, and greater support to the strictly Agricultural States, than all foreign countries. The tariff of 1842 was enacted as much for the benefit of the Southern and Western States, as for Massachusetts, and they have derived as much advantage from it in proportion to their capital. Of the truth of this declaration, they will be satisfied, after a year's experience under Mr. Walker's plan of low ad valorem duties.

The notion is prevalent, I am fully aware, that the Northern and Eastern States, engaged in manufacturing, enjoy the principal benefits from the present tariff. But this is not the case. By reference to the following quantities of protected articles, produced out of New England, almost wholly, you will see that there are other great protected interests in the country, besides the manufacture of cotton and wool. The duties on these are from 40 to 100 per cent, and on spirits to a greater extent. There are produced from

450 to 500,000 tons of iron.

220,000,000 pounds of sugar.

20,000,000 pounds maple sugar.

9 to 12,000,000 gallons of molasses.
5 to 7,000,000 tons of coal.
50 to 60,000,000 pounds of wool.
10,000,000 bushels salt.
60 to 70,000,000 gallons of spirits, mostly from grain.
12 to 15,000,000 yards of cotton bagging.
20,000,000 pounds bale rope and twine.
80 to 90,000 tons of hemp and flax.

To this list might be added twenty minor articles, worth in the aggregate, more than the whole amount of cotton fabrics produced in the United States.

Iron, we still import to the amount of 70 to 80,000 tons, including nearly all used on rail-roads, which can and will be produced at home, as soon as increased capital is acquired. We now produce more iron than France or Russia, or any other country, save Great Britain, whose product is now 1,500,000 tons.

Within a few years there can be no doubt that the product of iron will be doubled, provided the prosperity of the country is not interfered with by experiments made by Congress on the labor and currency of the country, which is a greater discouragement to branches of business requiring a large fixed capital, than is imagined by many of our legislators who make and unmake tariffs.

It is estimated that at the present prices of sugar, the cultivation, in a very brief period of time, will be extended to the required home consumption, now about 300,000,000 pounds, which in ten years may be 500,000,000 pounds. I have no doubt that the best interests of the nation require that the present duty on sugar should be maintained with other protective duties. This extension of sugar cultivation will employ a large amount of labor, now devoted to the production of cotton.

It would seem that several States of this Union, might with profit multiply the occupations of labor. It appears to me, they require new sources of support, and the progress and condition of their population, with the amount of production, present to the reflecting portion of the people a strong argument, in favor of such new sources; I will state a few facts.

The State of Virginia contains 64,000 square miles; had in 1840, 1,239,797 inhabitants; being less than 19 to the square mile; gross products, according to Professor Tucker, $76,769,-053.

New York contains 46,000 square miles; had in 1840, 2,498,617 inhabitants; products in the same year, $193,806,-433; add the product of navigation, as distinct from commerce, which is omitted, on 650,000 tons shipping, $20,000,000; making in the aggregate, $213,000,000.

In 1790, by the first census, Virginia had 12 persons to the square mile, and New York 7½; now, Virginia contains 19, and New York 53 to the square mile.

In 1820, Virginia had a population of 1,065,379; in 1830, 1,211,405; in 1840, 1,239,797. New York in 1820, 1,372,812; in 1830, 1,918,608; in 1840, 2,428,921.

In 1850, New York will probably contain nearly 3,000,000, and Virginia say 1,260,000. These facts, one would suppose, would be sufficient to induce the people of Virginia to introduce new branches of industry, and to establish the modern internal improvements for transportation, that the rich resources of the State may be developed. The condition of the two Carolinas is much the same as Virginia. The population of North and South Carolina, in 1830, was 1,319,172; in 1840, 1,347,817—increase 2¼ per cent in ten years, (principally in North Carolina.)

Even in Great Britain, the increase in the same time was 11 per cent. In Massachusetts, although there were 81½ to the square mile in 1830, against 17 in the Carolinas, there was an increase of 21 per cent from 1830 to 1840. The aggregate products of the two Carolinas in 1840 was $59,595,-734, with a population of 1,347,817. The products of Massachusetts, with a population of less than 800,000 people, amounted at the same time to $100,000,000, and now the products of labor and capital are more than $120,000,000.

I have introduced these statements for the purpose of exhibiting fairly the true condition of some of the old States, and to awaken the public mind in those States to the importance of bringing out their productive labor, by introducing new

branches of business, in order that the industrial classes may be profitably employed, and to show that the three States named, have as great a stake in protecting the labor of the country, as any other in the Union. They have now but little else than soil and physical power remaining. You possess but a small amount of productive power, in the form of rail-roads and labor-saving machines. You have a deep interest in common with all the States, in upholding the labor of the country. You seem to be satisfied that the time has come when something should be done to improve the condition of your people. The people of Virginia, with South and North Carolina, (particularly the two former States) have pursued a policy that has brought them, so far as population is concerned, to a stationary condition: and from present indications, I should not be surprised to see Eastern Virginia and South Carolina with a less number of people in 1850, than they contained in 1840.

If you propose now to enter upon those pursuits that are certain in their operations to give employment, and that of a profitable kind to your people, and to create a market at home for your agricultural products, what object can there be in transferring our workshops to Great Britain? The South and West have every motive to give efficient protection to the labor of the whole Union; first, because those employed in the mechanical and manufacturing arts, are the best customers for your agricultural products; and, secondly, because you desire to engage in those departments of labor yourselves. I say then, look well to this project, now under consideration at Washington, to change our whole revenue system. There is one principle upon which every government, and every commercial community, with which I am acquainted, agree throughout the world; and that is, to establish specific duties, or a *valuation of their own.* Mr. Walker has reversed this decision, and recommends ad valorem duties on an *alleged* valuation *abroad.* I deem this feature in the bill, a violation of sound principle, and such as must be condemned by men of all parties, whose experience and knowledge are of value. It is no other, in practice, than to drive from our foreign trade a

large number of honest importing merchants, and to place their business in the hands of unscrupulous foreigners. Time may reveal the truth of this prediction.

The President, and his Secretary of the Treasury, have stated that the operations of the present tariff law, oppressed the poor. I confess this assertion surprised me, coming from high functionaries of the government, who have the means of obtaining correct information. I assume the responsibility of stating that a laboring man may be, and is, clothed with American manufactures, from the crown of his head, to the sole of his foot, as cheaply as a laboring man in Great Britain, or any other part of Europe, who wears as comfortable garments; and that the revenue is raised principally from articles consumed by those classes of society, who are in easy pecuniary circumstances. I beg to refer Mr. Walker to the reports from the customs, and ask the favor of him to present them to the President, and he will there find the only article on which the poor man is taxed to any extent, is sugar—and that cannot be deemed very onerous, when he obtains his tea and coffe free of duty, and with a favorable prospect, if the present duty be maintained, of very soon being supplied from our own soil, with sugar, at a price much below that now paid. It is an error of the President and Secretary, to put forth a statement that the tariff of 1842 oppresses the poor man, when the principal part of the revenue is derived rather from the luxuries, than the necessaries of life.

When we hear from high sources, of transferring our workshops to Manchester, Birmingham, and Leeds, I should be glad to know if it be proposed to transfer our intelligent working men with them—and whether a farmer in Ohio can be made to believe that these men will eat more of his beef and pork, in Old than in New England. This is a strange doctrine, and sounds to me quite anti-American, and is the same as the sentiments uttered by the old Tories, previous to the Revolutionary War.

There is one other point to which I shall allude, in the report of the Hon. Secretary. He says that the wages of labor are lower now, than previous to the tariff of 1842. If he means

the wages of labor in the manufacturing portions of the country, I will state a fact, which I think completely illustrates the incorrectness of his assertion.

In the State of Massachusetts, the institutions for Savings, are obliged by law, to make returns to the Legislature. In the annual returns, just published, I find the following:

SAVINGS BANKS IN MASSACHUSETTS.

	Number of depositors.	Amount deposited.	Increase in depositors.	Increase in amount deposited.
1841	39,832	$6,485,424 82		
1842	41,102	6,675,878 05	1,270	$190,453 23
1845	54,256	9,214,954 07	13.154	2.539,076 02

Being an increase from 1841 to 1842, of about 3 per cent on depositors, and about 3¼ per cent on amount deposited—and an increase, from 1842 to 1845, of about 32 per cent on depositors, or nearly 11 per cent per annum, and about 38 per cent on amount deposited, or nearly 13 per cent per annum.

I shall make no comments upon this extraordinary exhibition of the increase of depositors and deposits, further than to state that all the world know for whom these admirable institutions were established, and by whom they are used.

I will not trouble you with more facts, arguments or illustrations touching this great question, national in its character, and as broad as the limits of the Union, and one that reaches the condition of every individual in it.

I have, personally, no more interest in this question than any other citizen. If the government adopts a course of measures that prostrates the labor of the country, I shall, in common with every other citizen, feel its effects. We are, I hold, one great family, and indissolubly linked together, and the chain cannot be touched, without the vibration being felt at either extremity.

I entertain and cherish a strong American feeling; although born and bred in Massachusetts, I have a feeling of pride in the honor and character of every State in our Union. I desire to see our whole population go onward and upward, in a course of prosperity and happiness. My affections for

this country are not bounded by geographical lines, and whether I find myself in Maine or in Georgia, still I am an American citizen, protected by the constitution and laws of one of the most prosperous and happy countries upon which the sun ever shone. With all our party strifes and bickerings, the country goes on prospering, and I trust, to prosper. I have only to ask of those who are now the actors on our great political stage, not to experiment upon the prosperity and destinies of a happy and contented people.

With sentiments of the highest respect and regard, I remain dear sir,

Your friend and obedient servant,

ABBOTT LAWRENCE.

To Hon. William C. Rives, Castle Hill,
Albemarle County, Virginia.

PROCEEDINGS

OF

A PUBLIC MEETING IN BEHALF

OF

THE SOCIETY

FOR THE

PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST,

HELD IN PARK-STREET CHURCH, BOSTON, MAY 28, 1845.

INCLUDING THE ADDRESSES

BY

REV. DRS. HOPKINS, E. BEECHER, BACON, AND L. BEECHER.

NEW-YORK:
PRINTED BY J. F. TROW & CO.,
No. 33 Ann-street.
1845.

Communications relative to the general interests of the Society may be addressed to the Corresponding Secretary, Rev. Theron Baldwin, No. 3 Pine-street, New-York.

The second Anniversary of the Society will be held in the First Presbyterian Church, Newark, N. J., on the last Thursday evening in October next. By appointment of the Directors, Rev. Albert Barnes, of Philadelphia, is expected to preach a sermon on the previous evening.

The following resolution was adopted by the General Association of Massachusetts, at Westminster, July 26, 1845.

Resolved, "That the Society for the promotion of Collegiate and Theological Education at the West has our cordial approbation, as wisely adapted to the great end which it has in view—and we therefore recommend to the pastors and churches within our bounds to give it a place in their systematic contributions for the advancement of the kingdom of Christ."

A similar resolution was adopted on the previous week by the General Association of Connecticut.

The following resolution was passed by the Convention of Presbyterian and Congregational Churches, held in the city of Detroit in June, 1845.

Resolved, "That this Convention hails with peculiar satisfaction the Association recently organized for the promotion of Collegiate and Theological Education at the West. They believe such an Institution to be imperatively demanded by the present and prospective exigencies of the West, and that the one lately formed has been already a great blessing to the West, in consideration not only of the pecuniary aid which it has rendered, but also by the encouragement it has afforded and the hope it has inspired for the stability and permanence of those institutions which are confessedly so essential to the religious prosperity of the West."

A PUBLIC MEETING.

At the appointed hour a crowded assembly convened. In the absence of the President, Hon. Samuel H. Walley, jun., of Roxbury, Mass., one of the Directors of the Society, presided. The meeting was opened with prayer by the Rev. Joshua Bates, D. D.

The Corresponding Secretary, Rev. Theron Baldwin, then gave a view of the object, the necessity and the progress of the Society. The following is the concluding portion of his statement:

The Society had its origin in the conflicting interests and operations of the comparatively few enterprises of this kind now in existence, coupled with simultaneous prostration by pecuniary reverses. Colleges were in peril on open sea, and a few must be selected and saved, or the whole go to the bottom together. The proposition was to submit this selection to an Eastern Board of Directors, who should be held responsible for a thorough investigation, and an impartial decision, thus giving security to the Eastern Churches, that their benefactions to this great cause should be made to flow in the best channels.

It is less than *three* years since the first distinct idea of this Society arose, and a little more than a year and a half since it commenced its operations. The receipts for the first year amounted to somewhat more than $17,000. Owing to unforeseen occurrences not one half the agency has been employed during the current year which was employed during the same period last year, and as the cause in its present shape goes only as the individual agent pushes it, the receipts have been affected in the same proportion. Arrangements are now secured for a more vigorous and extensive prosecution of the work.

The receipts on the Eastern field, however, do not present a full view of the results of the Society. Whilst the Society meets necessary deficiencies in current expenses, it leaves the several institutions under its patronage to cancel each its own debts. This work has been nobly commenced at the West. Western Reserve College is engaged in an effort to raise $15,000 during the present year, of which $8000 have already been subscribed. Successful beginnings have also been made by some of the other institutions. There has been raised at the East and subscribed at the West since the commencement of the Society's operations not less than $40,000. We are ready then to thank God and take courage, and to toil on in the confident hope that the sum necessary to meet the urgent wants of the Society for the current year, ending in October next, will be raised. As indications of a rising interest in this great object, it may be stated that not a few individual churches and clusters of churches, as well as ecclesiastical bodies, have made an assignment of months for the presentation of the cause. This arrangement extended, so that the agents may not be subjected to a ruinous loss

of time, and other auxiliary influences acting in behalf of the cause, success is certain. With devout gratitude also let it be recorded that the Spirit of God has recently visited with great power one of the institutions patronized by the Society, Marietta College, leaving in the collegiate department only a single individual without a hopeful interest in Christ. If God be for us, who can be against us?

The Rev. Dr. HOPKINS, President of Williams College, then introduced the following resolution:

"*Resolved*, That permanent Institutions of learning, under Christian influence, are necessary for the proper organization of society in the West."

But a very meagre outline can be here given of the interesting address with which he sustained this resolution. He remarked that this Society was a new institution, and though he had no part in its organization, yet he confided in those who had organized it, and approved of its object. He felt personally a strong sympathy for institutions embarrassed for want of funds; for he had been connected with such and had thus known the heart of a stranger. He knew also what it was to experience relief, and he would now gladly lend aid to others in like condition. Sometimes he had thought that too much was said of the great West, but when he reflected what that country now is, and what it must be, he thought differently. He had never been at the West, but he had imagined himself there. Standing at the mouth of the Ohio, he could look south 1000 miles to the ocean; north, 1500; west, 2500; and east, 1300. It was a prodigious extent of country; and the resolution implies that, in that vast region, society was but imperfectly organized. It presents a state of things which never existed before, since the world stood. A people under an intense excitement, thrown together from all parts of the world, in such circumstances that they must be melted together into one mass. It had sometimes seemed to him like what the prophet saw in vision—the four winds striving together upon a great sea. The waves do not roll in long mountains, but in a rough sea, from the meeting of the four winds. This mass must be organized. This is a work for this Society to do. It must be done by the union of light and love—education and religion. And how is this to be accomplished? We might learn a lesson from nature. When the wind blows from the northeast, in a time of drought, it seems as if the moisture and the showers would all be blown away. But, after a while, there comes an under current from the southwest, and brings it back. Our rains begin at the southwest. So it will be in this operation. Let the current of benevolence go west, and it will come back and cover the whole land.

Dr. Hopkins was followed by Rev. EDWARD BEECHER, D. D., who offered the resolution which follows:

"*Resolved*, That in the coming conflict of the moral world, it does not become the descendants of the Puritans to be unprovided with engines of war of the highest power." Dr. B. said,

By engines of war of the highest power I mean those permanent educational institutions which are the basis of society in New England—of which, though we cannot recall the planting, we daily eat the fruit—which are the main-spring of our benevolent enterprises, so that if the main-spring were broken the whole system would stop.

There is something deeply interesting to the mind in the thought of a great conflict. We instinctively take sides, and enter with deep sympathy into the progress of the strife. When we see the forces of

Europe contending on the plains of Waterloo, while the destinies of unborn ages hang on the result, who does not watch the progress of the conflict with breathless suspense?

That a conflict no less momentous is at hand in our own country is plain. Not of force, but of moral power; a conflict for the control of opinion, of religious belief, of mind. In the decision of this conflict educational institutions are the fundamental power.

The great desideratum of the Puritan churches is higher views of the immense and permanent power that such institutions at the West would put into their hands, and a desire to make them sure for Christ, before the enemies of the church shall by means of them carry the day. The truth is that this power is so great, and is so easily obtained, and at so cheap a rate, compared with other power, that it is a matter of surprise that their highest energies are not concentrated on the work of securing it, till it is done.

1. To found and to give a certain and permanent life to a system of Puritan educational institutions, is a work that can be done with relatively smaller means than any other. It is a definite thing, and entirely within reach, and yet destined to exert an endless influence when done. If as much were to be given to this cause at once as is given every year to the cause of Foreign Missions, the question would be decided, of the certain, permanent existence of a powerful system of Puritan educational institutions at the West. And all that is needed to secure this result is a greater depth of conviction in the Puritan churches. If New England, nay, if only Massachusetts, were intent on this great work with the whole soul, how easily could it be done! Where there is a will, there is a way.

There is powerful competition to secure the control of the trade of the West. Boston, New-York, Philadelphia, and Baltimore, rival each other in efforts to secure this result. If there were as great a competition who should secure the greatest control of the formation of the western mind by Protestant education, who should do most to develope the intellectual and moral riches of the West, for our country and for God, how soon and how easily could all needed means be supplied!

The Jesuits were wont to secure from princes and cities the building and endowing of colleges, and then to teach for nothing, knowing well that if they could first gain the control of ruling minds, they could through them control all else. They needed no urging to go into this work; if you would let them, they would educate the whole world. Ought Puritans, whose very religion is based on thought and reasoning —Puritans, the authors of the system of popular education—Puritans, the great antagonists of the church of Rome, to be less zealous in the great work of education than the Jesuits, those supple and crafty instruments of Rome—those enslavers of the human race?

To excite to new zeal in this work, let us consider—

2. That to found such a system is a work of greater and more wide-reaching power than any other one work that can be done. This is plain from an obvious and common sense view of the facts of the case, for it secures the power of selecting and training the master spirits of society. Let me but have this one power to go through any community, and select and train its ingenuous youths, and I will defy and overrule all other power, for I shall gain the control of that which governs all else. Often the destinies of a nation lie in one mind. Sagacious politicians know this well. No price is often too great to secure one ruling mind. Shall

not we imitate their wisdom and secure our own ruling minds for our own country? In Chicago, that great commercial centre, one young man, whom we found on the prairies of Illinois, has founded a church which will be to it in future days what Park-street is to Boston, and that is but one case out of many. Of what has been done the results are coming in a hundred-fold, and yet these trees of life have but begun to bear. A college, a theological seminary, is no plant that comes up in a night and withers in a night. It is a tree of centuries, and bears the more fruit the older it grows. Who can unfold the history of Yale without an emotion of sublimity—and yet her mission of life is but begun. The whole history of New England enforces this truth. How great has been her power! How often has she, as it were, reproduced herself through the wide-spread diffusion of her intellectual power! But her system of colleges has been her main-spring, and has made her the mother of mind to the nation. Who then can estimate the importance of the early establishment of such a system in the very heart of the great West?

We see the same truth enforced by the history of the most powerful opposition ever made to the cause of Protestantism. The strength of the Jesuits lay in three things—preaching, confession, and the education of youth. Their most ardent wish was to gain over the rising generation. The order was composed at the outset of select associates, bound to these duties and to travel. Hence they could not take charge of colleges. They introduced a third class of spiritual coadjutors—priests, versed in science and learning, devoted to education.

"This," says Ranke, "was one of the most important of the institutions of the Jesuits, and as far as I have been able to discover, peculiar to them. It contributed more than any other to the singular success of the society. They could establish themselves in any place, become residents, gain influence, and put themselves at the head of instruction."

They induced cities or princes to found Jesuit colleges, and then they taught GRATIS.

Oslandini remarks, "How enormous was their success. We see," he says, "many robed in the purple of a cardinal, who were but lately seated on the benches of our schools; others have attained to posts in the government of cities and of states; we have trained up bishops and their councils; even other religious communities have been filled from our schools."

They have the acuteness to detect and the skill to appropriate all remarkable talents. Before the death of Loyola, in Castile, ten Jesuit colleges had been founded—in Arragon, five; in Andalusia, five. Portugal and her colonies were under their rule; Italy, Naples, Sicily, France, Germany, Netherlands, were the location of other colleges.

What can more clearly show the power of this instrumentality? And all that I have wondered at is, that the Puritan churches have not seen that their great vocation is to use this power. God calls them to it—their whole history enforces it.

What then we want is a deeper conviction on this subject—a conviction that shall call out freely, joyfully, exultingly, all their power. So deep is mine, that if I had the control of millions I know well what I would do. I would establish these great moral light-houses on a plan to illuminate and save the West.

You train young men to appreciate and read your great Eastern libraries, and send them to the West, where no such libraries are at

hand. If a question in languages or history comes up in the war of mind, where shall we go to settle it? Shall we return to Andover? or to Yale? or to Hanover? Ought there not to be at select points these great magazines of moral armor? Thank God there is such a magazine at Lane Seminary. The Catholics know its power, and have been so often exposed that they are compelled to desist from those misrepresentations to which they always resort when they can do it with safety.

I have never desired to be rich for my own sake. But after all that Christ has said of the danger of riches, I have desired to be rich till I could do for the West a work like this. Happy the men of wealth that shall do the work of establishing such libraries to enlighten the West, when their work on earth is done.

In conclusion I would say, the institutions of our country are in our favor; this work is peculiarly ours—the providence of God assigns it to us. To the Puritan churches then I would say, the field is yours; go up in the strength of God and take possession of it; provide all the instruments of moral power. But above all things, as you go forth to battle, do not forget the artillery.

After a hymn had been sung, Rev. Dr. Bacon, of New Haven, rose and offered the next resolution:

Resolved, That the plans and operations of the Society for promoting Collegiate and Theological Education at the West, are such as to supply an important defect in our previously existing system of patriotic and Christian enterprise.

The following is an outline of Dr. B.'s remarks in support of this resolution.

"I speak on this occasion as a member of the Board of Directors, and it is my purpose to make some explanations which may be regarded as supplementary to the statement which has been read by the Secretary.

Three questions present themselves to most minds as important in reference to the plan of this Society.

First, Is there any need of a *Society* for this object? May not all that is to be done for Western Colleges and Seminaries be done as well without such organization, as with it?

No! The community in these Atlantic States on the one hand, and the Colleges and Seminaries in the Western States on the other hand, have gone along with the old system of agencies and applications for each College or Seminary at its own discretion, till that system of proceedings is worn out. The churches here—the pastors—the entire community of givers to such objects—may be said to have formed a deliberate determination some three or four years ago, that they would tolerate that system or rather that no-system no longer. The reasons of that determination need not be enumerated. The determination itself is a "fixed fact," which cannot be evaded. If any thing is to be done hereafter for the establishment of literary and theological institutions at the West, under that kind of religious influence which controls and elevates such institutions here,—if any thing is to be done for that object by the Christian patriotism of these Atlantic States—some organization like this Society is indispensable. Thus the Society, instead, of being the product of any scheming or meddlesome disposition, was forced into being by the emergency of a great interest which had long been dear to these New England churches, and which had shared largely in their contributions, not of money only, but of men.

Certainly it is better that there should be a Home Missionary Society, with a Board of Directors, known to the whole community, whose business it shall be to understand the whole subject of Home Missions, and to make a discreet and economical appropriation of funds, than that every feeble church should make its own application to the public at large, by its own agency. On the very same principle, if not exactly to the same extent, it is well to have a proper number of men as Directors of this enterprise—men whose duty it shall be to study the subject in its details, and to see that what is given to this great object is so appropriated and distributed as most effectually to advance the object for which it is given.

And this brings up the *second* question. In what way will this Society operate? By what rules or principles are appropriations to be made?

The very first thing that the Directors did towards forming a body of rules, was to determine that they would do nothing towards raising in our churches permanent endowments for institutions at the West. Thus it became immediately a settled principle with us, that the Western College that wishes to endow itself with permanent funds by Eastern contributions must not look to this Society to do *that* kind of work. What we give is to be for current expenses.

The next position taken by the Board of Directors was, that all appropriations to Western institutions should be specific, not general. It was found, that of all the creditors of a Western College or Seminary, the Professors were ordinarily the last to get any thing out of the treasury. Other creditors are naturally more clamorous, and their applications for payment of money due, are more likely to be of a minatory character. But the Professors and other teachers are ordinarily supposed to have identified themselves with the institution, and it is naturally presumed that they will suffer long rather than break up the institution by taking legal measures to exact payment of their dues. The treasurer, therefore, or the trustees of a college, when a little money comes into the bankrupt treasury, are very likely to pay it over to the most clamorous creditors, or the most dangerous, rather than to the most needy. We determined, therefore, that our appropriations to each college should be specific, and that the first specification should be, 'So much for the payment of instructors.' Then, if we have any thing farther to appropriate, it is specifically appropriated, 'So much for the purchase of books,' and 'So much for the purchase of apparatus.'

Thus, if an institution wants money to pay off old debts—if it wants money to buy land or to erect buildings—it must make its appeal in its own way, and (so far as any general application is concerned) in its own region. In its own tract or district of the country—in the region which it is to illuminate and elevate—it must have friends, or it must make friends. And if it has not and cannot win the confidence of the community there, we must abandon it. The aid which we give is only temporary and partial. And as each institution aided by us, is required to give us annually a detailed statement of its condition, its means, and its progress, we shall be enabled to see what efforts each institution is making, with what degree of wisdom its affairs are conducted; what hold it has upon the confidence and affection of the community to which it properly belongs; and what prospect there is of its becoming a strong, well-endowed, and effective establishment.

By pursuing rigidly such a course, we hope to counteract in some measure the tendency to a reckless multiplication of ill projected and ill

managed institutions. The supposed liberality of the East towards Colleges and Seminaries at the West, has doubtless operated to encourage many an enterprise, which, but for this motive, would never have been projected. It is easy for a few spirited individuals to get up a college for the promotion of local or personal interests, when it is understood that if the speculation is unsuccessful—if the increase in the price of village lots, or of neighboring farms and mill-seats does not pay all expenses—an appeal to Eastern liberality will make up the deficiency, and will in the end put money, perhaps, in the pockets of the original adventurers.

At the outset of this Society, the Directors found certain institutions to which that portion of the Christian public which we regard as our constituency had for years sustained a relation of patronage. The five institutions named in the statement of the Secretary,* were so related to the Eastern churches as to leave no room for the supposition that our constituency would bear us out in withholding aid from any one of them at present. Thus far no new institution has been added to the original number. But soon provision must be made for the establishment of seats of learning under evangelical influence in Wisconsin and in Iowa, and in states yet to rise still farther west. And as those states rise, and our brethren there require encouragement and help, the institutions which we are now aiding will have grown strong in the names and merits, and the filial gratitude of their alumni—strong in the affections of multiplied and prosperous churches, rejoicing under their shadow—strong in the honest pride of free and rich communities that have learned from them to know the value of sound and thorough education. Then the very communities which are the field of our present efforts will co-operate with us in the extending and growing work, for, as the West recedes, they will become with us the East. Thus, if the Christian public will stand by us now, at the beginning, a comparatively small expenditure—a few thousand dollars yearly—judiciously applied, will enable us to go on, planting new colleges and theological seminaries as they are needed, and *where* they are needed—till one line of light, branching in every direction through the vast valley of the West, shall scale the Rocky Mountains, and be reflected from the waters of the Pacific.

The *third* question, and the great question is: How much good may a Society like this be expected to do, should the public sustain it as they ought? Is the good to be accomplished worth the effort?

I will not answer this question by going into an exposition of the importance of well-regulated literary institutions, as an indispensable part of the arrangements which constitute a system of Christian civilization, or as an indispensable part of those arrangements by which the church of Christ is to perpetuate itself, and to extend its dominion in the world. I will answer this question only by calling your attention to another, upon which the moral conflict in respect to the destiny of our nation, is not unlikely, ere long, to be concentrated. That question is: Who shall control the education of this country?

There are those who are ready to take this business of providing seats of education at the West, out of our hands entirely. They have means enough, and men enough for this work. The Jesuits—in the presence of whose tremendous organization of intellectual and moral despotism, the Pope himself with all his hierarchy is not his own master—the

* Western Reserve College, with its Theological Department, Marietta College, Wabash College, Illinois College, and Lane Theological Seminary.

Jesuits are willing, nay, longing, nay, plotting and toiling to become the educators of America. Let them have the privilege of possessing the seats of education in the West, and of moulding the leading minds of the millions that are to inhabit there; and we may give up all our efforts to reproduce in the West, what Puritanism has produced here. I am not afraid of priests. A mere priest, in such a country as this, is a poor creature. Let the priests come; and in the climate of our freedom, with a free pulpit and a free press, and free schools, and with the fountains of free and manly thought in our seats of higher education, it will be seen that priest-craft is not a thriving business. But deliver us from the Jesuit professor—the Popish teacher—forming the minds, and shaping the entire intellectual and moral nature of those who are to direct the opinions of the masses of our people. A Sister of Charity, teaching French and music and such like things in a nunnery boarding-school, is a mightier agent than a priest with his Latin prayers and maledictions and his holy water. These Sisters of Charity and the like—they and the brothers and cousins and uncles of charity, that come with them, for the performance, not of priestly manipulations only, but of works which an active and enterprising people know how to appreciate—these educators, Jesuit, or under Jesuit control—are adversaries to be feared. If they are to monopolize the higher education of the West—if they are to have the conceded reputation of giving the best education, they win the field; and then where are we as a people? We are on the way to where Spain is. What was Spain—when the Jesuits had not yet become the educators of her leading minds—when they were only beginning to establish those colleges of theirs; ten in Castile, five in Arragon, five in Andalusia, and so forth? Then she was the foremost empire of the world, first in splendor, in wealth, in chivalry, in power, and in the extent of her dominion. Where is she now? The least among the nations, degraded, impoverished, despised. And the history of every nation upon which the vampire power of Jesuit education has fastened itself, is parallel to that of Spain. Shall we then yield to that influence, and follow to the same destiny? Follow we must, if the education of our leading minds is to be a Jesuit education. For that system cannot but enfeeble the national mind, and eat out all its manliness.

If we will do our work in this respect, we need not fear the competition of the Jesuits. There is no imposition practised upon the unsuspecting credulity of the Western people, so great as pretence that a good education—good for the uses of American life—can be had in Roman Catholic schools and colleges. And if we will see to it that they have a fair opportunity of comparing and choosing between that sort of education and a better, their native shrewdness will not be long in detecting the imposition. The Jesuit teacher, the teacher of whatever name, whose one great object is to bring the intellect into bondage, and to enslave the soul to Rome—cannot impart a good education. Pupils in a Jesuit school may know the geography of Spain, and how many miles Loretto is from Rome—they may know the distance from one centre of superstitious pilgrimage to another, throughout Europe, but try whether they know the geography of their own country. They may be familiar with the legendary lives of St. Ignatius and St. Dominic, but what can they know of the history of these United States? Their teachers dare not let them know the story of American liberty from its storm-rocked cradle in the Mayflower, to the day when transatlantic institutions became a terror to Austria and to Rome. Nay, such teachers dare not

let their pupils know the history of Europe for the last three hundred years, or what belongs to the geography of Europe at this hour. They dare not let their pupils know the difference between Spain and England, between Sicily and Scotland, between the most Popish states, and the most Protestant, every where. History is their enemy; geography is their enemy; every science that enlarges the mind and awakens the love of truth, and forms the intellectual powers to habits of bold thought and free investigation, is their enemy, and they dare not let their pupils look such enemies in the face.* Let the results of Jesuit teaching and the results of such teaching as is given in our New England schools and colleges be placed fairly in comparison and competition at the West, and the people there will see the difference. Give us a reasonable number of first-rate seats of education at the West—well-furnished and well-manned—where learning shall be sanctified by being employed for the highest and holiest ends, and where science shall be elevated and ennobled by being studied in its relations to God, and to the free and emancipating spirit of his Gospel, and we have nothing to fear. Give us this, and the Jesuit may pack up his trinkets and go home.

The Rev. Lyman Beecher, D. D., offered the following resolution:—

Resolved, That the association of Catholics and Catholic potentates of Europe, united to secure the uncontrolled direction of education in the Western States, demands the prayerful attention, the systematic action of our entire nation.

Dr. Beecher commenced by saying that there was no danger from the Catholics in the West, but that of doubting the danger. We could educate our own nation, with perfect ease, if we were but under the influence of a full and adequate conviction of the necessity that exists for effort.

Were the question to be put whether we should be brought under the dominion of Catholics, old Faneuil Hall would sound the key-note for the

* While this report is going through the press, an illustration of the nature of the teaching in Roman Catholic institutions (see N. Y. Observer, July 5) has arrested the attention of the speaker, whose remarks are given above, and at his request it is here inserted.—SECRETARY.

The British Government, after having given a magnificent annual revenue to the Maynooth College for the education exclusively of Roman Catholic Priests, is proposing to establish in Ireland a certain number of colleges for education in the various branches of secular learning, to be opened indiscriminately to young men of whatever church or denomination. Against this proposal 'the Roman Catholic Archbishops and Bishops of Ireland,' in their capacity as the 'Spiritual Pastors' of the Roman Catholic young men, who might resort to such colleges, have expostulated in a 'memorial' addressed to the Lord Lieutenant of Ireland. In their memorial they have the frankness to say—*totidem verbis*—'That the Roman Catholic pupils could not attend the lectures on history, logic, metaphysics, moral philosophy, geology, or anatomy, without exposing their faith or morals to imminent danger, unless a Roman Catholic professor will be appointed for each of those chairs.' What a confession is this! *History* is a dangerous study for 'the faith and morals' of a Roman Catholic pupil, unless history is first rectified by the lights of Popery. *Logic* is dangerous too. So thought the Quaker when he said 'O argument! argument! the Lord rebuke thee!' *Metaphysics* is dangerous, unless it can be made the vehicle of transubstantiation. *Moral Philosophy* is dangerous, unless it is taught by a Jesuit, according to the principles of Jesuit casuistry. Nay, questions in *geology*, and questions in ANATOMY must be settled, not by the methods of the Novum Organum, not by any appropriately scientific process, but by the authority of the Church. Such is the value of education in strictly Roman Catholic institutions.

whole land and resound with indignant shouts of denial. But there is danger, great danger, that this result will take place simply because we have no adequate belief of the *reality* of the danger.

If the old world had believed that they were in danger of the flood, they might by repentance have averted the danger. If the children of Israel had believed in the threatenings of God, their national ruin might have been prevented. If Jerusalem had believed her exposure to ruin, she would have been saved from destruction. And if this nation could see and feel the danger, there would be an end of it at once; but we hear as though we heard not, and believe as though we believed not. I shall direct my attention, continued Dr. B., to the proof of the truth of a conspiracy of the Catholic potentates of Europe to subvert the civil and religious institutions of this country.

But before I proceed I consider it necessary to make a distinction between the Catholic *system* and *leaders* on the one hand, and the *Catholic people* on the other. It is not true, then, that the mass of the Catholic people have ever conspired against our liberties. On the other hand, the *Roman Catholic system is in its nature a conspiracy against the liberties of the common people of all countries*—tending to throw all power into the hands of their rulers, civil and ecclesiastical. Notwithstanding all this, the Catholic people are sincere and conscientious in their way, but are misled and blinded by their spiritual rulers. They have many excellent traits of character, and if left to themselves would not be guilty of the idolatry of the Romish church—and when their ears are opened to our arguments, they are prepared for conversion,—they are republicans in feeling, and have come to this country to enjoy liberty, and wish to educate their children; and if no hinderances were placed in their way, in a few years they would become good republicans and good Christians.

But according to the Roman Catholic system, the people do not compose the church.

The Catholic church as to all power is made up exclusively of the Clergy, and in this sense there are no laymen in it; and those born under its influences remain in it on compulsion—they can't get out; they are sincerely honest and well-meaning, and the only fear is from their misplaced confidence in their priests; and there is the danger,—from these priests, in alliance with the potentates of Europe. For the subversion of popular liberty is essential to the preservation of their power. Nor is this a dream. The existence of a deliberate, associated conspiracy to subvert our institutions, appears from facts:—Tocqueville, one of the soundest and clearest-headed men of the day, who came over to this country from France after the thirty days' revolution, to study the nature and results of our institutions, said that the democratic principle has been progressing for the last 600 years with rapid strides, and is irresistible. He tells the rulers of Europe that the impulse cannot be stopped, but that it *can be guided*. Their fate *is yet in their hands;* but in a little while it may be so no longer. They seem accordingly to have concluded that if nothing else can be done, the guidance of the democratic current can at least be committed to the Roman Catholic church, the fast friend of the monarchies of the old world—and this with all their might they are aiming to do. Tocqueville tells them for their encouragement, that in his opinion the mass of religious people in this country will ultimately become Roman Catholics, and that in no part of the world is that system making so rapid a progress.

Dr. Beecher then referred to the statements of the celebrated Frederic Schlegel, one of the great literary stars of Germany, that "the TRUE

NURSERY of all these destructive principles, (i. e., of civil and religious liberty,) the revolutionary school for France and the rest of Europe, has been North America. Thence the evil has spread over many other lands, either by natural contagion or by arbitrary communication."

The promulgation of these views was followed by the formation of the St. Leopold foundation at Vienna for the greater activity of Catholic Missions in this country. It is under the patronage of the Austrian government, and it has ever since been pouring in the resources of the Austrian government and church and people into this country.

Schlegel, when he uttered these words, was one of the Austrian cabinet, the confidential counsellor of Prince Metternich.

The society for the propagation of the faith at Lyons, is no less active in this work; also another society for the propagation of the faith, whose centre is at Rome.

From these three societies in Italy, France and Austria, besides multitudes of Jesuits and Priests, immense sums of money are every year poured into our land to be invested in the form of splendid cathedrals, nunneries, female schools, academies, colleges, and theological seminaries.

But these facts *do not burn in our minds—we hear and then forget.*

But if such preparations for a physical war were going on before our eyes, if organized armies of foreigners, with ammunition and artillery, were every year entering our country, selecting strong positions and building forts in the midst of us, the whole nation would awake and rush to arms as one man.

But here we sleep and feel no alarm. Yet besides all this, they are buying property among us to a great amount, and gaining by it immense pecuniary power, and still we little reflect to what it will finally lead—nor do we remember the claims of the Romish church as to the tenure of all property.

Pope Pius once made a great outcry and complaint because certain territories of Europe had fallen into the hands of Protestant princes—they were heretics and could not hold real property, in fact ought not to possess any property at all—they are, as it were, mere squatters on the face of the earth—the law of that church does not recognize any legal rights as belonging to Protestants; and the same Pope calls freedom of the press the very worst evil in the world.

Nor are the designs of the Roman Catholic church and of the potentates of Europe a matter of mere inference. They have been avowed. The reported declarations of the Duke of Richmond, while Governor of the Canadas, have never been contradicted. A short time prior to his death, he said that the government of the United States was "weak, inconsistent and bad, and could not long exist." That the sovereigns of Europe had "determined upon its destruction," and had decided upon the means of its accomplishment, viz.: "*subversion rather than conquest,*" "all the bad and surplus population of the different nations of Europe will be carried into that country." "These men will become citizens and be invested with the right of suffrage." "The church of Rome has a design upon that country, and it will in time be the established religion and aid in the destruction of that republic." "I have conversed with many of the sovereigns and princes of Europe, and they have unanimously expressed their opinions relative to the government of the United States and their determination to subvert it."

What the Duke of Richmond thus predicted is, with wonderful accu-

racy, so far at least as *plan* is concerned, coming to pass. Every day developes the execution of that plan. And while they are thus laboring to subvert the foundations of Protestant religion and freedom, they are laying broad the foundations of the institutions of the Roman Catholic church to control a subjugated people.

Without professing statistical accuracy, he estimated the investments in the West for the purposes of the Roman Catholic church during the last five years at 3,000,000 of dollars—and gave it as his opinion, that since he had been in Cincinnati, a period of about ten years, not less than 1,000,000 dollars had been received and expended on Catholicism.

All over the West, where settlements are to be made, the Catholics go forward and forestall us with their schools; and it is a fact worthy of notice, that all these schools are under the supervision of Jesuits—an order of men associated at the time of the Reformation to stay its progress—banded together, under control and trained like an army, an association of more moral and political power than was ever brought together, and here they are with all the power that they have in Europe, and more too. Their resources in the United States, and especially in the West, are immense. The Catholic priests hold in fee simple all the churches, nunneries, lands, &c., which gives them a prodigious monied influence, and in addition to these, is the income derived from their schools. They send their own orphans, while too young to imbibe the *poison* of Protestantism, to Protestant schools, in order to make room for Protestant children. As to their manner of education, they are good linguists, and will teach languages because there is no heresy in them, they will teach astronomy, &c., but as for history—their histories are not authentic, they are lying ones, they dare not trust their children to read true histories, but teach them to regard all true historical statements concerning that church as Protestant lies.

They pretend indeed not to interfere with the religious opinions of their scholars. But is it not absurd to suppose that Roman Catholic teachers could be neutral, if they would, or would be if they could? The result will in all probability be this; about one third of their Protestant pupils will become Catholics—one third will be neutralized, but will in practice favor the Catholics—the other third will become infidels, hating the true religion, and for that very reason ready and willing to aid any thing which will subvert the gospel.

What then are we to do to meet all these dangers? We are to repel the attack by using the same weapons as are used in making the attack. We must encounter them by *educational institutions*, and *churches*, and *ministers*, and the *preaching of the gospel*, and *revivals*.

In the preaching of the gospel and in revivals they cannot compete with us, and if we can provide for ourselves a learned and able ministry, and scatter them through the land, the day will be ours. Such a ministry will found churches, give an impulse to the cause of popular education, and renovate and guide the public mind.

But to do this, *fundamental educational institutions are essential;* and we ought to establish them on a liberal scale.

The people of the West are bone of our bone, and flesh of our flesh, and if properly trained will be with us defenders of the Protestant faith, and of civil and religious liberty for the world.

But to secure this result we must use, and use liberally, appropriate means. We must found female schools, and schools for boys, and col-

leges among them.* It is a war upon which we are entering, and we must be prepared with all the munitions of war. All the powers of Europe are backing up the Jesuits. We must estimate the cost of the struggle, and know that the cheapest means to accomplish so great a good and to avert so great an evil, is to educate. The danger must be known and felt.

And now, if we do not go to work in earnest and without delay, the time of action will soon be past. But be the result what it may, the guilt of the ruin of my country shall never be laid at my door. Long ago I sounded the note of warning, and have ever since toiled in this cause; and in conclusion, I say, as the ghost of Hector of Troy said of old to Æneas, "If Troy could have been saved by this right arm, this right arm would have saved it."

In view of the whole case as above presented, the Corresponding Secretary would now submit the following statements:

1. We hazard nothing in saying that this Society has the verdict of the Christian public in its favor, both as to its necessity and its wise adaptation to the great ends which it has in view. This is a great point gained.

2. A new channel has thus been opened into the heart of the Great West through which the Eastern churches may make their influence felt with an immediate and concentrated and blessed power.

3. It is clear that the great strength of Romanism in this country lies in its *educational institutions.* But the celebrated Ronge, recently emancipated from the thraldom of this superstition, declares a Roman Catholic seminary to be the "grave of moral freedom and independence." And he says to German parents, that if they permit one of their sons to attend a Romish seminary, they bring upon themselves "a heavier weight of blame" than if they "took their lives."

4. We may judge what will be the character of Jesuit teaching in this country from the following language, to be found in "Catholicism compatible with Republican Government." By Fenelon. New-York, 1845. "Never, no never, was there a more foul conspiracy against the cause of civil and religious liberty; never a more hypocritical false plot against the equality of human rights and the sacred privileges of conscience, than was the establishment of the Plymouth colony. *It was a religious despotism, and one too of the worst kind.*"

5. It is the great vocation of Puritan churches to plant and sustain in the West, institutions of learning under Christian influence where American youth will not find "the grave of moral freedom and independence," but be trained to free investigation and manly thought. "God calls these churches to it—their whole history enforces it."

6. The circumstances in which this Society had its origin clearly show that at the very point where the great strength of these churches lies, there has been distressing languishment; and losses have thus been ex-

* At the last meeting of the Directors, in May, a committee of five was appointed to inquire into the expediency of so amending the Constitution as to enable the Society, with appropriate limitations, to extend aid to institutions at the West of a lower grade than colleges and theological seminaries. This same subject awakened great interest in the Convention recently held at Detroit. Resolutions were passed and a Committee appointed to correspond with the Society.—SECRETARY.

perienced, the very thought of which fills a benevolent heart with sadness.

7. The men connected with the institutions under the patronage of the Society have spent many a long year of agony under the dreadful consciousness, that for the want of adequate means they were in a great measure failing of the high ends which took them into the field. No living men are better entitled to sympathy and aid.

8. The cost of carrying on the work which the Society proposes to do can be *counted*. The annual appropriations which the Directors make are based upon the existing financial condition of each institution, presented at the time for their inspection and duly authenticated; and they are fully awake to the importance of preventing undue reliance upon Eastern aid.

9. The aggregate appropriations for the current financial year, which closes on the 15th of October next, is twenty-two thousand dollars, to be expended for the support of the Instructors, and the purchase of books and apparatus. This amount must be realized in full, or the institutions will suffer.

10. Something more than $12,000, exclusive of expenses, must be realized between this and the 15th of October next, or this point will not be secured. Does this seem too much to ask for such an object, when we look abroad upon that vast field of conflict—at the numbers and power of the enemy—the impending dangers and the infinity of interests that hang upon the issue of the contest? Rather it would seem that the *bare statement* of the case would produce a spontaneous flow into the treasury of the required amount. The receipts of the A. B. C. F. M. for only three weeks would do this great work for the West.

11. Many old patrons of Western colleges, who in former years made their princely donations, are beginning to renew their suspended contributions from their confidence in the Society. For example, one distinguished gentleman in an Eastern city, who had withheld his approbation, after listening to the statement of one of the Directors not long since, as to the course pursued by the Board, declared himself satisfied, and the next day sent in his check for one hundred dollars. During a recent extensive and successful effort for raising funds in the city of Boston, only *one or two* business-men were found who objected to the Society. The truth is, that the visionary educational schemes and abortive attempts at college building in by-gone years at the West, have not been without their uses. These very experiments have put us upon vantage-ground for the future, and this Society may be regarded as in a great measure one of their fruits. And now, in the language of Dr. Bacon, "If the Christian public will stand by us now at the beginning, a comparatively small expenditure, a few thousand dollars yearly, judiciously applied, will enable us to go on planting new colleges as they are needed, and *where* they are needed, till one line of light, branching in every direction through the vast valley of the West, shall scale the Rocky Mountains, and be reflected from the waters of the Pacific."

THERON BALDWIN,
Corresponding Secretary.

New-York, *July* 10, 1845.

Donations may be sent to David Leavitt, Esq., American Exchange Bank, New-York, or to Marcus Wilbur, Esq., Financial Agent, No. 3 Pine-street, New-York.

REVIEW

OF THE

D'HAUTEVILLE CASE:

RECENTLY

ARGUED AND DETERMINED

IN THE

COURT OF GENERAL SESSIONS,

FOR THE

CITY AND COUNTY OF PHILADELPHIA.

BY A MEMBER OF THE BOSTON BAR.

REPRINTED FROM THE JANUARY NUMBER OF THE LAW REPORTER.

BOSTON:
WEEKS, JORDAN AND COMPANY.
1841.

ADVERTISEMENT.

The following article was prepared for the Law Reporter, a monthly Law Journal, published in Boston. Several professional gentlemen having expressed a desire that it might be presented in a form more accessible to the public at large, it is now re-printed. The writer desires to remark, that he was interrupted in the preparation of the article, by professional engagements; and in order to publish the magazine in its proper season, a greater part of these remarks were printed as they were written, without an opportunity for the careful revision, which was desirable. It is also proper to say, in relation to a report which has come to his ears, that the counsel of Mr d'Hauteville have no connection with this article, and never saw it, until after its publication. The manuscript was never seen by any person but the writer; and he alone is responsible for the opinions here advanced.

Boston, January 8, 1841. P. W. C.

Entered according to an Act of Congress, in the year 1841, by Weeks, Jordan & Co., in the Clerk's Office of the District Court of Massachusetts.

REVIEW

OF THE

D'HAUTEVILLE CASE:*

At the July term of the court of general sessions for the city and county of Philadelphia, a writ of habeas corpus was issued at the instance of Paul Daniel Gonzalve Grand d'Hauteville, directed to Ellen, his wife, and to David and Miriam C. Sears, her parents, commanding them to have before the court the body of Frederick, the infant son of the petitioner and the said Ellen.

In the petition upon which the writ was issued, Mr d'Hauteville set forth that he was a citizen of the Canton de Vaud, in Switzerland; and that he was married in the church of Montreux, in the said canton, and according to its laws, on the 22d of August, 1837, to Ellen Sears, whose father was then a citizen of Massachusetts, in the United States. That in the early part of 1838, his wife, with his consent, came to Boston on a temporary visit; and has since, without any just cause known to the petitioner, refused to return to him, or has been prevented from doing so, and that on the 27th of September following, she gave birth to the child whose custody he now claims. Mr d'Hauteville adds, that he arrived in the United States in July, 1839, and has ever since been engaged in a fruitless attempt to recover his wife and child, the latter of whom has been restrained of its liberty by its mother and her parents, and detained by them in this country against his consent and permission.

To the writ of habeas corpus, Mr and Mrs Sears severally returned, that the said child was not in their custody, which they did not claim, and never had claimed. That the child and its mother were, and for some time had been living with them, or one of them, for comfort and protection, which she (their daughter) entirely merited, and would continue to receive, while it should be in their power to give it.

Mrs d'Hauteville made return, that she was possessed of the custody

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* Report of the d'Hauteville Case:—The Commonwealth of Pennsylvania, at the suggestion of Paul Daniel Gonzalve Grand d'Hauteville, *versus* David Sears, Miriam C. Sears, and Ellen Sears Grand d'Hauteville. Habeas corpus for the custody of an infant child. Philadelphia: Printed by William S. Martien. 1840.

of her child ; that, as the mother, she claimed and was entitled to such custody, for the proper and necessary purposes of its care and guardianship, and for no other purpose ; and that it was in no respect restrained of its liberty, or detained illegally. That its moral and religious education was, and would continue to be, suitably attended to ; that, in her own separate right, she was possessed of ample means for its suitable support and education ; and that its age did not admit of its separation from her without the greatest danger to its health, and even of its life, which had been more than once severely threatened by attacks of illness. Mrs d'Hauteville further avered, that she had left her husband, and was compelled to continue in a state of separation from him, in consequence of 'a variety of circumstances,' some of which were specified in her return, and others more particularly detailed in her further return, but all based upon an alleged total failure of the husband to realize the expectations of sympathy and affection which he had excited previous to obtaining her consent of marriage, and a course of conduct towards herself and mother which had rendered her 'inexpressibly wretched,' and finally induced the conviction 'that there was to be no mitigation of her sufferings while she continued in his society, and under his constraint.' Mrs d'Hauteville added, that 'her parents had, at her request, considered the causes of this separation, and given it their entire sanction and approval.'

In the suggestion and further suggestion filed by Mr d'Hauteville, 'he denied, utterly and unreservedly, any just cause for separation, and any consciousness on his part of any matter or design other than an affectionate husband should conceive ; nor was he aware, nor had he ever been aware, of any reason other than such as arose from the course his misguided wife had, by unhappy counsels, been led to pursue, which could exist for the interruption of their peace and comfort.' Throughout the whole of the voluminous writings filed by the relator in reply to those submitted by his wife, he breathed the most anxious desire for her to return to his home and society.

Upon the issue thus presented, the court proceeded to give an opinion, which will be found in the last number of the Law Reporter, page 304. The respective parties were heard before the court many times, and the case was not concluded until November last. The parties went into all the circumstances attending the marriage, and the whole history of their intercourse as man and wife, with a minuteness of detail, which necessarily gave a painful notoriety to many circumstances of domestic life. In order to understand the merits of the case fully, we shall find it necessary to follow them in this course, because, if the respondent has failed to show any adequate cause for separating herself from her husband, it is an important question whether she and her parents, who approve her course, have not fallen into a fatal error upon a fundamental point of morals—the obligation of the marriage contract, and are not therefore persons whose precepts and example will be calculated to exercise a pernicious influence on the child.

In the winter of 1836—7 the relator made the acquaintance of the respondent, who, with her parents and a part of their family, were spending some time in Paris. In May, 1837, the respondent, who was very beautiful and accomplished, completed her eighteenth year. About that time, the relator, who was of a highly respectable family in Switzerland, sought an introduction to the family of the respondent, to whom he was represented as a gentleman desirous of cultivating the slight acquaintance which he had formerly made with her. It was also understood by the respondent and her family, that he was to have a million of francs on the day of his marriage, besides future expectations. In a short time, he offered his hand, which was at first refused, then accepted ; and after some delays, which will be noticed further on, the parties were married, in the presence of their parents, and with their full approbation and consent.

The respondent, Mrs d'Hauteville, constantly avers, that the marriage, on her part, was one of duty, rather than inclination or affection. If this were true, it could not affect favorably her claim to the custody of the child, but must be taken as a strong fact against her fitness for that duty, and would tend to throw a shade of suspicion upon the integrity of her character. But there is nothing whatever in the case to show that the alliance was not considered by her as highly desirable, or that her feelings were of the kind she represents. The relator was an intimate friend in her father's family. He was well known and highly respected by herself and friends. He was freely accepted by her. The full and free consent of her parents had been previously given ; and there was no serious difficulty whatever, until it was discovered that the relator was not as wealthy as he had been supposed to be. Then it was, that the marriage engagement was broken off; and all the subsequent difficulties which occurred before the parties were married, are easily enough accounted for upon other suppositions than a want of affection on her part. That the relator was most sincerely and passionately attached to the respondent, is beyond all question ; and it is difficult to see how it can excuse her subsequent conduct in deserting him, or assist her claim to the custody of the child, that she deceived her husband before marriage, and gave him her hand without her heart. But we feel bound to say, upon a careful examination of all the circumstances attending this marriage, that this averment of the respondent, so constantly repeated, is a feeble attempt to excuse her subsequent misconduct by an assertion not warranted by the evidence in the case.

That the *parents* of Mrs d'Hauteville desired this union is true beyond all controversy. The remark of the relator, that the anxiety of Mrs Sears for the connexion seems to have transcended the ordinary limits of maternal solicitude does not seem too strong; for at an early stage of his acquaintance, he certainly received warm encouragement at her hands, if we may judge, among other circumstances, from a note written by her to the relator before there was any engagement between him and her daughter.

"I congratulate you most sincerely, my dear friend, upon the happiness of again meeting your parents, after so long an absence, and am confident I need not assure you of the pleasure it will give us to make their acquaintance. Pray present us very kindly to them, and say, that we shall be delighted to receive them at any hour, that will be most agreeable to them. Ellen was too ill last evening, to go to Madame Montgomery's, or to remain up later than 9 o'clock, but seems better this morning.

"Believe me, dear Monsieur d'Hauteville,
with much regard, very truly yours, M. C. Sears."

The relator, also, avers, that his younger brother was the unwilling confidant of the hopes and wishes of Mrs Sears. She spoke to him of the remakable union that existed in her family. Her sons in law were sons indeed to her, but nevertheless she loved the relator better than any of them; that he was superior to them in every respect, that she would always speak in his favor, not against him, and that a word from her would settle every thing. Nor are the motives of this extraordinary encouragement at all obscure, when it is known, that the respondent and her family supposed 'Monsieur Gonzalve was to come in possession of a *million of francs*, on the day of his marriage,' besides other expectations. When, however, it was discovered, that the relator was not so rich as had been supposed, the engagement, which had taken place between the relator and the respondent, was broken off, avowedly from pecuniary considerations. Before this unlucky fact became known, the respondent had not discovered that she did not love the relator, or that her parents did not favor his suit. Indeed, she says, that in accepting his hand, she thought she 'was fulfilling her parents' wishes.'

The relator was not as rich as he was supposed to be; but was not poor, and his property was not vastly out of proportion with that of his intended wife. He owned the reversion of the Hauteville estate, in Switzerland. He had, also, property of the nominal value of 250,000 francs, or about 50,000 dollars, yielding the nominal income of 12,500 francs, or about 2,500 dollars. The father of the respondent had created a trust fund, which was to accumulate until the end of the year 1849, from which the yearly income of her share, was computed at about 10,000 francs, or 2,000 dollars. To this he was willing to add as a portion, 20,000 dollars. But the father of the respondent was not satisfied, and several meetings took place, in which attempts were made to accommodate the pecuniary matters so that the marriage might take place; but the affair ended in what appeared to be a final rupture, and the father of Mr d'Hauteville wrote to Mr Sears a letter, in which he said: 'as it is equally out of my power to yield to your desires in either respect [an increase of settlement, or a consent to the relator's living in America] I am unfortunately obliged *to break off an union* upon which I had so much relied for our happiness, and consequently I consider it my duty to oppose the visits which Mrs Sears has had the kindness to permit my son to make.' And thus concludes: 'If I could have foreseen that financial considerations would decide the fate of the young people, I am sure I would have

been careful to prevent the affections of either of them becoming so far engaged, for in tender hearts and delicate souls there remains for a long time, and sometimes forever, a deep and painful feeling.'

Mr Sears being about to visit England, it was determined that the respondent should accompany him. Upon this journey, she admits that she was keenly alive to the impression, that her conduct would be misconstrued by others. She had accepted the relator when she believed him to be a man of large fortune, already in possession; ought she now to reject him because it had turned out, that his present revenues were small, in proportion to the expense of a European life, to a person brought up without a profession? Her own conscience replied in the negative, and she feared that she would suffer in the opinion of others by his rejection. She had much conversation with her father, who, on arriving at Grandvilliers, wrote to his wife the following remarkable letter, which she immediately sent to the d'Hauteville family, thus inviting a renewal of the negotiations.

The respondent avers, that her father misunderstood her feelings entirely. But whether his impressions written down at the time may not be depended upon more safely than her present recollections, cannot be a question of difficult solution:

"Grandvilliers, 21st June, 1837.

"My Dear Miriam—During our day's drive I have conversed a great deal with our dear Ellen, on the subject so very interesting to us all. For the first two or three posts I spoke very little, and never alluded in any way, to the state of her feelings. At last she commenced the conversation herself, and I then questioned her very closely. I confess to you *I have been astonished* at the *deep, calm manner* in which she expresses herself, and at the strength of the impression made upon her heart. I put several cases to her, but nothing produced the slightest alteration or wavering. She seemed to have her own mind fixed, and waited only her opinion confirmed *by ours. I am sure*, that without our full acquiescence and approbation she will do nothing; but, with them, she is entirely ready to follow the fortunes of Mr d'H. Now, my dear Miriam, being convinced, that her heart is really touched, and believing in the firmness of the attachment, I freely and fully give my consent, and approve of her choice, and the longer I dwell upon the difficulties, which, at the first moment, taking us by surprise, seemed insurmountable, the less they become and are fast diminishing to nothing. We can do something, and I am sure the parents of Mr d'H. can and will do much, not by way of contract, perhaps, but by voluntary offerings and unexpected kindnesses, so soothing and gratifying to all, and more especially to a heart so tender and warm as Ellen's. Besides, is it probable, that a gentleman and lady of the character of the Hautevilles, known and distinguished as they are for all that is kind and amiable, so attached as they are to their children, so frank and loyal, and apparently seeking only to promote the happiness of their sons, and, no doubt, feeling as warm an interest in their success as we do in that of ours—I say, is it probable, that they would take the responsibility of asking a young lady, in the station and circle of our dear Ellen, to quit father, mother, family, friends, and country, and every previous attachment of home, to come to them, to live with them as a daughter, except they were well convinced that they had means to render her happy and comfortable—to see that every want was supplied, and that the situation which they offered was at least as respectable as that she quitted? And still more certain is it, that Gonzalve, with his high, and noble, and delicate feelings, would never think of putting Ellen, whom I really believe he loves better than his life, in any situation where she would have to struggle with privations of any kind. No, I feel certain, that if he were not sure of protecting her against every inconvenience

which mere money can obviate, he would not ask to marry her—he could not be forced to do it. He would not venture upon a chance in a cause so dear to him. Since I have told Ellen that I approve of her choice, and thus, *if you concur with me*, remove every obstacle to it, she seems more herself, is easy, and satisfied, and looks forward to her visit to Fulwell Lodge with pleasure."

In consequence of this letter, the negotiations were again renewed, but it was found, that the relator was even less wealthy than Mr Sears had supposed, and the treaty was again broken off. But it was soon renewed, the relator's parents agreeing to make up a certain sum, and the respondent's father agreeing to add to his daughter's portion. There was also considerable discussion in regard to visits to America, but so far as there was any real understanding, it was, that this matter should be decided by Mr d'Hauteville and his wife alone after their marriage.

This is a simple narrative of the circumstances attending this marriage, stripped of the extraneous matter so industriously connected with it. It thus appears, that the relator was a favored visitor in the family of the respondent, beloved in no ordinary degree by her relatives, and looked upon as a man of splendid fortune—an impression, however, which he had in no way contributed to form. An alliance with his family was much sought by the family of his wife ; and her mother, in particular, exhibited a remarkable maternal solicitude upon the subject. His person was pleasing to the daughter. They soon became attached. The matter was helped on by the family. He offered his hand, and, as is not uncommon, was at first refused, but was subsequently accepted. When the marriage settlements came to be talked of, it was discovered that he was not the man of wealth he had been supposed to be. The engagement was then broken off, but was subsequently renewed at the request of the respondent's family—was again broken off, and again renewed, and the marriage finally took place. There could not be a more unfounded, we will not say wicked and disgraceful attempt, than that subsequently made, to represent the respondent as marrying from motives of duty to the relator ; and the father, who wrote the letter from Grandvilliers, and the mother, who transmitted it to the relator's family, as not favorably disposed towards the alliance. So far, then, from there being any thing in the circumstances preceding the marriage to justify the respondent in separating from her husband, they all operate, in every view of them, directly the other way. The wife who admits, that for the husband of her choice she had no affection—that she did not love when she married him, is bound by every principle of humanity, of justice, and of religion, to make up by subsequent kindness and affection for the wrong she has done ; and she can claim no immunity from reproach or suffering for abandoning him for causes of which the law, human or divine, takes no cognizance.

The marriage at length took place, and husband and wife retired to his paternal mansion, accompanied by her mother, who was to pass a year with the bride. Their prospect of happiness was certainly as

good as the large majority of marriages hold out, more especially those entered into with no better motives on the part of the wife and her parents, than they aver this to have been. We are not able to doubt a moment, that, *if they had been left to themselves*, they would never have exhibited to the world the miserable spectacle of a house divided against itself. There is nothing in their intercourse at Hauteville, or, indeed, in the whole time they lived together, that leaves room for doubt upon this subject in the least. What difficulties took place between them? What were the 'circumstances,' which the respondent avers 'occurred to disappoint the expectations of sympathy and affection on the part of her husband?' Why did she 'become inexpressibly wretched, by the conviction, that there was to be no mitigation of her sufferings?' There is a great deal of *mysterious nothing* on this part of the case. What were the real troubles—what the overt acts which justified her conduct? Nothing, absolutely nothing. The evidence may be searched throughout. The statements of the respondent and both her parents may be taken as literally correct, and yet nothing can be found to justify the harsh language used towards the relator, or which can excuse, in the eye of the law, the conduct of the respondent.

It is impossible to conceive of a more feeble attempt to bring reproach upon an honorable and kind hearted man, than this of the respondent and her advisers to convict Mr d'Hauteville of cruelty. Trifles, light as air—the slightest circumstances, which should have been forgotten before they were forgiven—the merest hasty word from which no man is free—personal peculiarities, which are not singular to Switzerland or to the d'Hauteville family—all, all have been brought together and digested, and no doubt magnified, with a diligence worthy of a better cause; and they all amount to just enough to make the whole thing utterly contemptible in a legal point of view. No court of justice in the whole world would for a moment entertain them as a cause of divorce. No code of laws, human or divine, would sanction a wilful desertion by the wife for such reasons. What reason had the respondent to expect extraordinary happiness from this union, which she admits she entered into with most improper feelings? How could she expect that love and affection which she acknowledges she herself had not, and from the man she had most grossly deceived in relation to a matter in which of all others he had a right to rely upon her truth and integrity? What right had her parents to complain if Mr d'Hauteville had treated his wife ill, when their motive in seeking this union was confessedly of a character which deserves, and can receive, no sympathy from those who look upon the marriage institution as something too sacred to be made subservient to vanity and pride? If this marriage was more a matter of bargain and sale with them, than of true affection; if their object was wealth, and they were also actuated by the poor vanity of a foreign alliance; they made an indifferent bargain, perhaps, and one from which they would have been glad to escape, but they surely had no right to expect a more than ordinary degree of

happiness for their daughter. Whatever may have been the difficulties between Mr d'Hauteville and his wife, it is not for the wife who married him from pity, or the parents who were actuated by motives far less creditable, to magnify these difficulties, or offer them in extenuation for subsequent misconduct.

It is, indeed, a matter of surprise, that there were not difficulties of a serious character. It seems to be one of the best uses of the institution of marriage, that it brings with it that attrition, which will expose to the light, evils which would else remain forever hid. It is a common enough remark, too, that the first year of a woman's married life is the most unhappy; and, making all allowance for exaggeration in the present case, this marriage will compare favorably, as it regards real troubles, with a large majority which take place. Consider, too, the fact, that the parties here were of different nations. Their habits, customs, education, from infancy had been different. Was there nothing in this to cause difficulties, of a trifling character, indeed, but still as great as actually took place? Look, too, at the situation of the parties. *Both mothers-in-law in the same family.* A favorite son, and a daughter unusually beloved, each very much under the influence of their several parents, and all beneath the same roof. Is any one surprised, that there soon existed jealousy of influence—fear of control—real intermeddling and irritating remarks? But the actual difficulties in the family were of such a trifling character as to give the assurance, that the young married couple would be carried through them safely. A little kindness and forbearance—mutual endeavors to do right, and, we will add, a little common sense, were all that was necessary in this case to overcome these troubles.

These 'circumstances,' which made the bride 'inexpressibly wretched,' are detailed at length in a letter to her father, and lest we may not succeed in giving an idea of how trifling they were, they shall be named. The first real difficulty appears to have been, that the husband expressed his dissatisfaction that his wife's mother should enter her chamber at evening, in passing to her own, to take her daughter's candle and bid her 'good night.' Then, the mother of Mr d'Hauteville annoyed the bride very much by her habit of constant caressing. 'It was exacted of me,' she says, 'to kiss her morning and evening, and I must endure it, on my side, many times during the day, which was extremely disagreeable to me.' Another overt act of cruelty is thus stated: 'One morning I found that my mother had sent for her carriage to return some calls; the weather was delightful, and I wished very much to go with her. I told Gonzalve I was going, and asked him in a kind manner to accompany us; but he objected to my going, and was angry with me on the plea that I had spoken improperly in French, in using the word *will* instead of *wish*, and after much dissatisfaction, it ended in my remaining at home, and passing the morning in tears.' Here is another 'circumstance' which was thought worthy of being brought to the attention of the court: 'One

evening Madame Zollikoffer came to tea, which she often did. I felt a headache, and asked my mother, when the rest of the party was in the music room, and G. singing, whether she thought I might go to bed, for I was sick and fatigued, she replied 'certainly, if I wished it,' and I went to my chamber. This caused great trouble to me, and additional coldness to my mother. G. was very angry, and thought my conduct very improper, and I passed an hour in very unpleasant altercation.' These instances are not merely a specimen of the 'circumstances' which occurred to disturb the harmony of the family at Hauteville; they are in fact about all that did occur which can be put in the form of a narrative. Other troubles there were, but they were the gloomy dreams of suspicion, which had been excited in the maternal bosom, or the wire drawn fancies of jealousy; not that

> "Green-eyed monster which doth make
> The meat it feeds on,"

but a jealousy which had the wife's mother for its object. It is not a little remarkable that all the respondent's complaints related in some way to her mother. Her sole and constant trouble seems to have been, that her mother was not treated with sufficient kindness or respect; a fact to which we shall have occasion to refer presently.

Who, then, were the persons that assisted to magnify these petty difficulties, and by their influence have been the cause of all this subsequent wretchedness? The relator does not hesitate to charge upon the mother of his wife the chief agency in sowing the seed of this dissension. This was a question of no importance any farther than it addressed itself to the discretion of the court in relation to the custody of the child; for if the averment of the relator is true, he might reasonably object to having his child in a situation where this lady would have a great influence upon its character, education and moral culture.

Now, it is true, beyond all controversy, that Mr d'Hauteville, soon after his marriage, conceived a strong personal dislike to Mrs Sears. The fact is admitted by this lady, although she professes herself profoundly ignorant of the cause of it. On one occasion she asked him in what she had offended him: 'He said he didn't know.'—'He said it was a dream, a cloud—*une songe, une nuage.*' Perhaps Mr d'Hauteville was unreasonable in this thing, and had no better reason to give than was offered on another occasion:—

> "I do not like thee, Dr Fell,
> The reason why I cannot tell,
> But this I know full well,
> I do not like thee, Dr Fell."

But the fact is beyond question, that Mr d'Hauteville was not pleased with the influence which Mrs Sears had over his wife. It is, also, indisputable, that the mother possessed a powerful influence over her daughter. It was in her power to fan or quench this flame of discord, in no ordinary degree. Mr d'Hauteville made a great mistake in this matter—a mistake which men often make who unwittingly

marry at the same time, a mother and her daughter. In his simplicity, he expressed himself, that 'people should be left to themselves after they were married;' also, that 'a young man wished his wife to himself.' which caused offence, as being entirely heretical doctrine. Mrs Sears was, apparently, a more important personage than the young husband was willing to admit. Mr David Sears, who might be supposed to be good authority on the subject, in a letter of January 12, 1838, to the relator, informs him, *long after the marriage*, that 'the surest way to gain her [Ellen's] heart, was *through the heart of her mother*'—'Be assured, also, my friend, that whoever pursues a different course, can never gain her.' Interesting information this, to a young married man; and Mr d'Hauteville evidently so regarded it by his answer, in which he expresses surprise, that after his marriage, *he had anew to conquer the heart of Mrs S.* It was, he said, a truth often avered, and too frequently confirmed by experience, that when the affection of a mother interposed itself between two young married persons, their happiness was singularly compromised; and never in his personal conviction *could he attribute to any other cause*, the extremely painful moments they had passed, both at Hauteville and Paris. 'Mrs S., as well as you, sir,' he says, with manly sincerity and truth, 'have given me my wife, by the ceremony of marriage, entirely, completely, and without restriction, relinquishing to me all your rights over her, which, permit me to say, *Mrs S. has never done*, perhaps, without knowing it herself.'

We take it to be plain, that Mrs Sears was anxious, we will not say determined, that Mr and Mrs d'Hauteville should reside in Boston a part or all of the time. There was considerable difficulty on this subject before the marriage. Neither Mr d'Hauteville or his parents would consider the proposition for a moment. An agreement was finally made, however, to the effect, that when visits were proposed, the relator and his wife should alone determine on the propriety of going, without the interference of others; she agreeing not to urge a visit when his duty, or any accident, or case of sickness should oppose. But it would appear, that after, and probably before, the marriage, different views were entertained by Mrs Sears. Martha A. Greene, who was the nurse of the respondent, and who has been in the family twentyfive years, and may, therefore, be supposed to have some knowledge of the character of the parties, testified to a conversation of her own with some of the servants at Hauteville, of some significance, to the effect, 'that Mrs Sears would never be separated from Ellen, but *would carry Mr Gonzalve to America, to live near her, as Mr Amory and Mr Crowninshield did.*' And Mrs Sears said to another witness, at Hauteville, 'I have made a great mistake, Ellen can never be weaned from me;' and in a letter, written afterwards, she says, that she and Mr Sears, who *alone knew all the circumstances*, had decided upon what course to pursue. M. Couvreu, a mutual friend of the parties, who had been appointed curator of the interests of the respondent, *in answer to a letter of Mr*

Sears, says: 'The marriage being once concluded, it became apparent to all eyes that Mrs Sears strove by every means in her power, to prevent the natural consequences. She counted upon the ardent attachment of a new made husband for his young and pretty wife, and on the want of energy she supposed in him. She thought that she should easily obtain sufficient influence over him, to compel him to leave his family and establish himself in America.'

Now, upon this state of facts, the natural and legal inference in relation to the person who is, in a great degree, responsible for all this trouble, is perfectly plain. Add to this the fact, before alluded to, that Mrs Sears was in some way or other always connected with every difficulty, great or small, between the relator and his wife. It was the *mother* who was treated ill, and not the *wife*. The wife suffered, not from any ill usage towards herself, but because the mother was not loved. When Mrs Farrar, one of the witnesses, was at Hauteville, all appeared happy and cheerful excepting Mrs Sears. Immediately after tea they had music, singing, and playing on the piano. One of the guests sang, and Mons. Gonzalve with her, after which the young people waltzed, and Gonzalve waltzed with his wife. She saw nothing calculated in the least to wound the feelings of Mrs Sears or account for her depression. Mrs d'Hauteville, it is true, constantly denies that her mother exerted any improper influence over her; and the latter is equally positive in this particular. But it is not probable that the wife was aware of any 'malign influence,' and the mother being in effect a party in this controversy, her averments are entitled to no more weight than those, equally positive, of the relator.

Upon the whole, we do not hesitate to express our belief, that here was the most unauthorised interference with the rights of others, and the most singular attempt to accomplish an unworthy object by improper means, that we ever heard of among people who make any pretensions to the decencies of life. It deserves the severe condemnation of every friend of morality who respects the rights of others, and should be visited with the withering scorn of the whole community. We confess our astonishment, that the court, if they went out of their way at all to comment on these facts, should have spared a rebuke which would not have been forgotten. We come to this conclusion from the facts in the case, and not from the positive averments of the relator, made under the sanction of an oath. He does not hesitate to charge Mrs Sears in terms direct and positive:

'That Mrs Sears had early conceived the plan of inducing the relator to live near her in New England, he has no doubt. That on her disappointment in not succeeding in this, she determined to take her daughter back, he is equally assured. It is no vague suspicion or idle jealousy which induces this belief; the whole course of her conduct at Hauteville explains it. Of that conduct the full proof will be made to your honors. It was not mere general disquietude; but commencing with ill-defined restlessness, it very soon matured into open and offensive complaint. Not content with engrossing the time and con-

versation of the respondent, so that neither her husband nor family had more than casual opportunities of intercourse with her ; not satisfied with the omission of all attempts to reconcile her to her new home, she lost no opportunity of deriding Switzerland, deploring her daughter's marriage, saying publicly, she wondered she had ever been such a fool as to consent to it, and declaring that Ellen never would or could become reconciled to it as a home. The respondent, who in the morning would rise cheerful and happy, would, after a visit to her mother's room, appear melancholy and distressed. The attention of the family had no effect ; the acquaintance of the neighbors was cultivated, but in vain ; the innocent gaieties of society were encouraged, but to no purpose ; the mother of his wife stood petulant and discontented amidst the gaiety, and resolute in her determination to attain her purpose—by rendering the relator's home hateful to him, and to induce him to seek another.'

The first publication of the troubles between Mr d'Hauteville and his wife, or his wife's mother, was made by the flight of Mrs d'Hauteville to the house of the American minister at Paris. The mother and daughter were desirous to go to the United States together in order that the accouchement of the latter might take place there. The relator at first consented to it. But subsequently, on account of the severe illness of his father, being unable to accompany them, he revoked his consent. He came to Paris where his wife then was, and sent her a note, saying that he would call for her at an hour named, to return with him. At the suggestion of Mrs Sears, she immediately took refuge at the American minister's, on the ground that her husband intended to apply force, an idea which was at length abandoned, and she returned to her mother's home with her husband. This step, by which the whole affair became known to the world, is full of significance. There was nothing in the letter of Mr d'Hauteville, that justified this extreme measure. Mr Francis C. Gray, a witness of the respondent, was in Paris at the time. He saw Mrs Sears and Mrs d'Hauteville after the note was received and before the latter had gone to the American minister's. He told them he had no idea that Mr d'Hauteville intended to use force. The respondent avers, that on the receipt of this letter she had no alternative left, but to write as she did, instantly, the following short note, *in pencil* : 'I remain here. Nothing on earth but *force* shall induce me to go. Oh, Gonzalve, is your conscience at rest ?' Now it so happens this note was written in substantial *ink*, and *a copy was kept*. Surely there was 'method in this madness.'

The relator avers of this affair, that 'it was intended as the accomplishment of a design, by this very publicity and its natural exasperation, to place an insuperable barrier between him and his wife.' If this was the case, it did not fully succeed, for by the proper interposition of the American minister, an interview between the husband and wife produced a reconciliation, and Mrs d'Hauteville returned to her mother's with the relator. He avers that he

had well founded objections to his wife's visiting the United States at that time, not the least of which was, that he feared to trust her away from himself under her mother's control. He had other causes of uneasiness in her then situation, unfit as he was led to believe, in safety to cross the ocean; and it was surely nothing very extraordinary or evincing a cruel disregard of his wife's wishes, that a husband should strongly object to her crossing the Atlantic a few months after his marriage, at a time when he was unable to accompany her, and when she was shortly to pass through a peril when he would naturally have a strong desire to be with her. It might have been better, if in her peculiarly delicate situation, nervous and enfeebled as she was, her wishes had not been opposed in the least, but there was nothing very extraordinary in her husband's conduct, and nothing to show that he was actuated wholly by selfish considerations. On the contrary, after he had consulted with Dr Warren, who happened to be in Paris, and who earnestly advised him to consent to his wife's wishes, he assented to the reasonableness of the advice, and seemed to have but one solicitude, lest the voyage might be attended with some risk in her then condition. He accordingly accompanied his wife to Havre, and went on board ship with her, taking an affectionate farewell. At this time, the respondent admits that she had no design of deserting her husband; and immediately on her arrival at New York, she wrote him the following letter:

"New York, June 12, 1838.
"Astor Hotel,

"We arrived here, my dear Gonzalve, yesterday morning, and this afternoon shall leave again for Boston. I have but a moment to write you a few lines, as I was unwilling that you should hear of our arrival without a word from me. We made the passage in twentyfive days, although we were within two days sail of New York *in less than fifteen;* but there our good fortune left us and contrary winds made us much longer in arriving than we expected. Far from losing, I think that I have gained strength from the sea air, and do not feel that great weakness which troubled me so much in Paris. But perhaps it is the warm breath of my native shores which revived me, for you can little understand the dreadful feeling of *home* sickness. We did not find the Louis Philippe as comfortable as we imagined. The ship, however, was a very fast one, but the cabin was dirty, the provisions bad, and the passengers not agreeable. I *do not* advise you to select it in preference, but I should prefer to have you go to England. My father was not able to meet us here; his knee still troubles him, and he is obliged to be very careful in using it. The physicians entirely disapprove of his attempting to meet us here, so that he sent Mr Crowningshield in his place, who came on board ship in a small boat. He expressed much regret at not seeing you here, and my sisters both anticipated much pleasure in making your acquaintance, and spoke of you very kindly. The sail up the harbor was very beautiful, and I longed to have you with me, dear Gonzalve, that you might see America for the first time under such delightful auspices. The verdure is in its greatest beauty, and the air seemed perfumed with a thousand flowers. Our acquaintances here have been very kind, and we have just been sent a *free permit* for all our trunks to pass the custom house without examination, which is very difficult to obtain; and they all welcomed us *so* cordially, that it really does my heart good; for I have been so long among strangers. The heat of the weather is excessive, and the thermometer at 95, so that it is impossible to go out until sunset. I imagine you now, dear Gonzalve, at Hauteville, enjoying all that to you is so delightful, for it is a beautiful season of

the year. I can easily understand your attachment to all that belongs to Switzerland, for even the sky seems brighter and the trees greener in our native hills. Jane, the stewardess, gave me your letter the day after we sailed, and it was a great pleasure to me, for it was very kind and thoughtful of you. Your little book I shall read very often, and hope to receive comfort from its instructions. I fear you did not receive the Testament as soon as I thought, for I find that Mr Gray intended returning to Paris for a few days. Mother and Cordy send their love. Cordy desires me to say, that she does not forget her promise of writing, but shall certainly do so when I am prevented. Adieu, dear Gonzalve. I am much hurried, and my hand trembles. I shall wait with impatience for your first letter, for I hope that you will not forget your pauvre petite femme."

Her next letter, written a few days after from Boston, is truly in mysterious contrast with the one written but sixteen days before :

"Boston, June 28, 1838.

"My dear Gonzalve—I feel that the time has arrived when we must understand each other; and, now, under the protection of my father's roof, and no longer restrained from expressing my sentiments, by the fear that further opposition would still be made to prevent my return to my own country, I wish you to remain no longer in ignorance of my intentions. Your conduct during the last year has deeply wounded me, and your entire disregard of my wishes and feelings has often caused me to doubt the sincerity of the affection you expressed. I am decided that I never can return to Hauteville. By Madame d'Hauteville's unkind and neglectful conduct *towards my mother*, by her cruel treatment of myself, in promoting a plan to force me, against my will, from Paris, and by advising the breaking of a solemn promise which was made me, before marriage, and on which she knew my consent depended, she has caused my return to her house impossible. Your father refused to see me in Paris; your mother reproached me with killing him; you constantly accused me of not performing my duty—and why? Because I claimed the fulfilment of a promise, given me to return to my home and my friends, to pass through moments of trial, and which could never be urged, with greater force, at any future period of my life. You knew I was very weak, and that the agitation of my mind might produce the most fatal consequences, but my feelings you little regarded. I cannot willingly believe that you even originated a plan to deceive one, who was so entirely in your power. It is a painful thought; but still in calmly reviewing your conduct, it often forces itself on my mind. I assure you, both my parents, and myself, considered the promises, which were made me, with regard to America, as solemn and sacred as if they were written in the marriage contract, and I entirely believed that it was agreed between us, that I should return, when, and as often as I pleased, and that, at all events, no third person should interfere to prevent me. And were not these promises all broken? I sometimes think you never intended I should at any time return. Where then can I place my confidence? You allowed your uncle to dictate a letter which drove me in terror from my mother's house, and obliged me to seek the protection of the minister of the United States—From whom? Alas! from one for whom I had given up my friends, and home, and country. You afterwards repeatedly assured me that you had done nothing but your duty, and even had you the part to perform again, your conduct would be the same. Is it possible, I can ever forget your desertion of me—and at such a moment? You must be aware that my parents are excluded from ever entering Hauteville again. To me, each stone, each tree, is associated with the most painful thoughts; and how could it be otherwise? *Did I not see my mother treated with coldness and neglect?* And did I ever deceive you, as to how deeply and dreadfully it wounded my feelings? But did I not certainly express to you, the effect it was producing upon me? Was there not an attempt constantly made to separate me from her, and my happiness injured in every way? Remember the tears you have seen me shed there, and recall the hours of misery, that I have spent within its walls, and you will not be surprised that I shrink with horror even from the recollection.

"You deceived me with regard to Geneva: it was never our understanding

that we were to live there; nor would I have consented to marry you had I known it to be yours. I always believed it agreed between us, that Paris should be our winter residence. You told me you preferred it. Why did you thus mislead me? Was it unknowingly? You must be convinced, after the late occurrences, I cannot put myself in a situation for their renewal. The influence of your mother over your mind is too great to allow me to make your home a happy one, while she is continually interfering, contrary to my wishes, as she has shown me would be the case. I do not feel it my duty to return, where I could neither promote your pleasures, or find life supportable. I have made many sacrifices for you, and in return I looked for kindness, sympathy, and protection from every sorrow and trouble which you could avert. I have been disappointed—still I do not intend to reproach you. It is true my health has sunk beneath the shock. My happiness has gone; but, believe me, it is under the influence of no angry or excited feelings against you, that I take this step. I consider myself cruelly injured by your own and your mother's conduct towards me and mine; but, still, I would willingly spare you the pain you have so often caused me. I have reflected long and deeply upon these measures, and I am convinced that I can take no other course. I shall be firm and decided in this. I am unwilling to think of any other mode, while an amicable adjustment can be made; but under present circumstances, does it not appear to you most judicious, to remain in your own country until some final arrangements are made, which may be mutually satisfactory? Would it not be painful to us both to meet again, until this load of care is, in a degree, removed from my mind? I entreat you to think seriously upon what I have said, and, for your own peace of mind, be not quick or hasty, but reflect calmly upon your conduct, and recall the various causes of unhappiness which have occurred during our short married life. Farewell, Gonzalve, I leave you to decide upon our future destiny. I shall always hope for your happiness, in whatever course you may adopt; and I cannot but think, that you will consider how much I have suffered, and endeavor to make some arrangement that will leave me, in future, more tranquil. I shall write you again in the course of a short time, when my strength will allow me, but I am weak and feeble. Affectionately yours,

"Ellen S. d'Hauteville."

The respondent avers, that at the time this letter was written she had no purpose of a final separation from her husband; but she had come to a determination not to return to him unless some arrangements of a satisfactory nature should first be made; and the most important to her was, that she would not reside at Hauteville. A letter was subsequently received by her father, however, from Mr d'Hauteville, (dated July 24, 1838,) which made her determine never again to live with her husband. This letter, upon which so much stress is laid, appears to be nothing more than a frank and somewhat sturdy *exposé* of the writer's views in relation to his domestic concerns, in which he gives his opinions upon matters relating to himself and wife in a kind but firm manner. He expresses his determination not to pass much time in Paris, which city, he says, 'is not the place for a young couple just beginning the world, except as a journey; it has too great a variety of dangers. Geneva is called a city of true domestic happiness by all those who know the place. You would not desire, sir, the responsibility of fettering me in an object so serious, and which, besides, concerns me alone. Teach my wife to conform to the views of her husband, rather than to set herself in opposition to him. Is not Ellen my wife, or do you wish she should be so only in name?' He goes on to say, that the friends who seek her happiness and pleasure

to the detriment of her duty, render her but poor service ; and he declares, that the tenderness he feels for his wife, will never allow him to bear any one to dictate to him the place or the manner in which he chooses to live. He intimates, that when his wife returns to him, he shall desire that of every thing she may be able to unbosom herself to him alone ; and he desired that she would not bring with her the old family nurse. He declares, that he mistrusts the authority and influence, well known, and generally troublesome in households, of old servants, and above all of a nurse.

That this letter of itself should have had the effect to make a wife determine to live separate from her husband, must seem extraordinary and inexplicable, were it not for the circumstances which precede and follow it. But if here was a design, deliberately planned and matured, to break up this marriage unless the husband would yield certain points ; then is the effect produced by this letter nothing strange, as some time must be chosen, and some occasion taken for the consummation of that design ; and this letter may have been seized upon with the moral feebleness which characterizes all the acts of this drama, as a good apparent cause for a separation.

Again ; the struggles of an affectionate sense of duty, not yet extinct in the young wife's bosom, may have been too strong thus far, for her to yield to the influences opposed to her husband ; and this letter may have been so presented to her mind, agitated and torn as it was by conflicting emotions, as to convince her that the last link was broken which bound her to her husband. She might have really supposed that here was enough to justify her in the course she adopted. But to those who look at all the circumstances, no other evidence is needed of a ' power behind the throne,' than this letter and its effect.

And we here obtain light upon the constant averment of the relator, that a design was early formed to compel him to pass a part or all of his time in Boston. If there never had been any design of this sort ; if there was no desire to interfere with the domestic affairs of Mr d'Hauteville, why should this letter have given offence ? But if, on the other hand, the positive averments of the relator on this point are well founded ; and if this letter evinced a firm determination, that he would never allow any one to dictate or advise him as to the place or manner in which he should live, and in a tone, too, from which it could be inferred with certainty, that he would never alter his mind, then is the effect produced by this letter not in the least surprising. Negotiations might as well cease. The hope of living in domestic peace need no longer be held out ; and no farther efforts need be made to turn from the error of his ways a husband who was so obstinately blind to his own best interests; and that step should immediately be taken which would at once make him conscious of his mistake, and of the power which was held over him.[1]

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[1] The suspicions of the relator on this subject are somewhat justified by the dates of some of these letters. On the 12th of June the respondent wrote the kind and affec-

From this time every means seem to have been taken to prevent the relator from obtaining his just and legal rights; and to convince him that he was to have no influence over the guardianship of his child. No one in Boston informed him of the birth of his son. His wish as communicated to his wife was, that the child, if a boy, should bear the name of Aloïs, a name dear to every citizen of Switzerland; and that it should be baptized in the religious communion of its father, both of which requests were disregarded. Nor were small means neglected to widen the breach which unhappily existed between husband and wife. Mr Sears, in a letter to M. Couvreu, after expressing himself, modestly, as having little doubt, that Mr d'Hauteville would be willing to make an amicable and quiet settlement, and allow his wife to remain in Boston unmolested, says; 'should that not be the case, however, *you will* THEN please to inform him, that we shall, on the day of his arrival here, commence an action and *demand a separation in our Supreme Judicial Court.*'

But neither the hope of peace, nor the terrors of the 'Supreme Judicial Court' were enough to deter Mr d'Hauteville from insisting upon his rights, and on July 12, 1839, he arrived in New York, and immediately proceeded to Boston. On his arrival there, he went to the house of Mr Sears to see his wife. She had been at Nahant, and on hearing of his arrival in New York she immediately departed for a place of concealment. He left a note and his card for her, but no answer was returned. His counsel then requested an interview with Mr Sears, which was first promised, then declined. The subsequent correspondence between Mr d'Hauteville and his wife, passed through

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tionate letter from the Astor house, New York; on the 25th of June, after her arrival in Boston, she wrote the letter (copied above,) to her father, *while they were both under the same roof*, in which she details her grievances, and on the 28th of June she wrote to her husband her second letter, which we have also copied above. The contradictory feelings manifested in her first and second letter, are too apparent to require comment, and it is worthy of remark, that the letter to her father was written between the two. Was there a consultation immediately on the arrival of Mrs d'H. in Boston, and was this letter to her father, written when they were in the same house, to which she referred her husband on his arrival, and which was carefully preserved and spread before the court, something prepared in the nature of a deposition *in perpetuam?*

We desire to add, in this connection, that the letter of Mr Sears to Mrs d'Hauteville, just after her marriage, is highly honorable to him as a father and a man. If *his* excellent advice had been followed, it would have been better for all concerned. 'It will be necessary for you, my dear Ellen,' he says, 'daily to discipline your mind, in order to reconcile yourself to what is new in your position—to new thoughts, habits and expressions; to new companions and a different mode of life. There is often much good in what may at first appear strange. Your gentle disposition is easily satisfied, and assured that all is done in kindness, will soon accommodate itself to the wish of those around you. They all love you—they all are really anxious to have you pleased and satisfied; and though injudicious, perhaps, in some of their attempts, yet, with you, I am sure, the benevolence of the motive will compensate for any dislike you may have to the act itself. No human lot is without alloy. Life is made up of day and night, of sunshine and shower, and the only place to look for happiness is in the heart itself.' If that approves your course, God tempers all the rest.' This letter also shows that the writer was highly pleased with this alliance. He says: 'It is a pleasure to me to think of the excellent qualities of the family you have entered, and that your husband, whom I in all respects approve of, loves you far beyond the common love of man.'

the hands of the respective counsel, it being impossible to discover her retreat, her letters containing no post mark, or any thing to indicate the place from which they came. In his letters he earnestly and eloquently urged her to see him and return to him ; but all in vain. She expresses a determination never to live with him again. In her letters, which are really eloquent in point of style, and give evidence of a highly cultivated taste, she implores him to pity her, and disturb her no more. In regard to the child, she says :

"No power on earth shall separate me from my child. It is weak and feeble, and night after night have I watched by it, and suffered for its sake ; and by the affection you once expressed for me, and in which I so surely trusted, I beseech you to spare me further trials. Believe me, I wish you no ill, but hope most sincerely that God will bless you with a happier fate than can ever be mine. Happiness I shall never know again ; and all my earthly prospects, which a few years since seemed so fair, are darkened, never to be bright again ! You alone can restore me to tranquillity, by ceasing to pursue my child ; but be assured that in whatever situation I am placed, I shall never leave it. My only care is in watching over it—my life is in its happiness."

In what appears to be Mr d'Hauteville's last letter, he earnestly beseeches his wife to return to her duty. He expresses his desire to avert from her as well as their child, the miserable consequences which inevitably would follow this conduct if she persisted in it. In regard to her wish to be permitted to keep the child, he says :

"There is a duty resting on me as a father, as a Swiss, as a member of society, which leaves me no alternative. I ought to do what I can to watch over his education, *whether for this life or for the other.* He is the natural heir of my patrimony ; he is destined, therefore, to enjoy, in his country, a position which he cannot find elsewhere, and only if he is educated there : *I am surprised that you should wish to deprive him of it.* I am not disposed, too, not to enjoy it, and I feel that I have need of some consolations, and wish no longer to see the most sacred rights of nature thus violated in my person. It is not accordant with my views, to leave the moral and religious education of my child in other hands than my own. No, Ellen, this cannot be. I must soon receive my child, if it please God, but I do not desire to take him from his mother. Happy, if that mother would recognise her fault, and put herself in that position that I may receive her again as I desire. If separation ensues, it is not I who have done it : it is by no fault of mine. I would add, that it would be well to make a voluntary sacrifice to your duty and your obligations, in the fulfilment of which you will ever find the sweetest, if not the only, happiness. As to my incontestable legal rights in this respect, I am as sured of them by all, and they are clearly recognised by your friends, as I understand. The idea of a permanent flight on any arrangements whatever, is equally irrational, without taking into account the state of perpetual suffering which would be attached to it. Neither days, nor weeks, nor months, nor years, nor constant efforts, could induce me to change my determination in this respect. It is so positive, that if to regain the child it is necessary to claim the mother I shall not hesitate.

"I write you this letter with pain, Ellen, thinking of yours in receiving it ; but I have thought it my duty to speak to you, once more, the language of affectionate remonstrance and of warning. May God open your mind and heart to perceive your position and your duties, in their true aspect, in order that a return to them may reunite us, and give us that holy happiness, which we are still fitted to enjoy for it is always possible. I have but one thing to add. If you have thought Ellen, that there would be humiliation in returning to me and to us, this is an erroneous idea. A return to duty is never degrading ; and every religious person

will respect you the more, if you make the sacrifice of a mistaken sentiment, in ail whlch is necessary, on the altar of domestic duties and christian meekness."

With this letter all direct negotiation ceased on the part of Mr d'Hauteville, and he determined to try his legal rights. Process was prepared in Massachusetts, but no service could be obtained on the respondent in that state. At length she appeared openly in New York, and then the father was permitted to see his child, but always in the presence of two lawyers. Mrs d'Hauteville afterwards took up her residence in Philadelphia, for the express reason, as stated by Mrs Sears, that her family considered the laws of Pennsylvania more favorable to the preservation of the child in this country than the practice in Massachusetts—their confidence in the 'Supreme Judicial Court, being less, apparently, than at a former period, when Mr Sears threatened to 'bring an action' in it, on Mr d'Hauteville's arrival in this country.

And now, having brought this narrative down to the period when the matter was placed in the hands of the law, it may not be improper to refer to the conduct of Mr d'Hauteville in these domestic tribulations. This is ground, however, upon which we venture with caution, because there is no pretence that his conduct has been such as to furnish ground for a divorce, and any thing short of this had no relation to the point in controversy. The wife stood in a different position. She came before the court in a condition which the law does not favor, and it was deemed necessary for her to justify her conduct by an appeal to the facts attending her marriage and separation from her husband. But lest we should seem to overlook the conduct of the husband entirely, we venture a word or two of comment. We repeat an observation just made, that this evidence discloses nothing, which, in a legal point of view, can excuse the wife; and so far as overt acts of cruelty are concerned, we can find nothing that will justify the acrimonious language which is used towards the relator. We doubt whether a large majority of men would appear as well as he does, if all their most private actions, thoughts and remarks for the space of nearly a year were collected together and detailed with great care and no little ingenuity. If 'no man is a hero to his valet-de-chambre,' it is equally true, that no man will appear to advantage if his wife undertake to publish all his weak points, ascertained during the first year of marriage. At the same time, it is not intended to deny, that Mr d'Hauteville, like all mankind, had some disagreeable traits. These proceedings show that his knowledge of the world was limited, and that he was to a considerable extent, destitute of that liberality of sentiment and feeling, which would have been of more use to him in his domestic troubles than all the advice he ever received from his mother or Madame Zollikoffer. It is impossible to doubt, that he had a wilful determination on some minor points, which may have rendered his manners somewhat disagreeable; and he was wanting on some occasions, perhaps, in that nice and delicate sense of propriety which characterizes the true gentleman. His notions of the

duties of a wife may have been correct in the abstract ; but it is evident enough, that they were explained and enforced at a time which was inappropriate, and in a manner which may have been offensive. His proceedings at Paris, when his wife fled to the house of the American minister, although they did not justify this measure, were still of such a character, as a high minded and manly self respect would scarcely have suggested. But all this proves nothing more, than that Mr d'Hauteville partook of the infirmities that belong to our race ; and a fact should be mentioned here, which is not referred to in the opinion of the court, namely, that all the evidence which Mr d'Hauteville had caused to be taken in Europe was rejected by the court upon a technical point of law, and a continuance which was asked in order that he might have it taken over again, was denied.

But the conduct of Mr d'Hauteville since his wife's desertion has been such as must commend itself to the good opinion of all. He has proved himself to possess the feelings of a kind husband and a good father ; and to have been actuated by deep religious principles. He used every means in his power to persuade his wife to return. He pursued her with entreaties both for his sake and her own to forget all former differences. When his words of kindness were answered in bitterness, he did not reply in the same tone ; and in many circumstances well calculated to drive a stranger and a foreigner into improprieties, he did not forget himself, or his true position in a single instance. He has exhibited a calm forbearance, a mildness and a sense of propriety, which is worthy of all praise ; and were it not that he has pursued this matter with a resolution and determination which exhibit great firmness of purpose, his character would almost seem to be destitute of proper manly energy. It is worthy of remark, too, that in his letters to his wife, since his arrival in this country, he has made no concessions which could lessen him in the eyes of the world. He would hear of no compromise which was to separate him from his wife and child. He would do nothing to impair his rights as a husband and a father ; he would listen to no propositions which were to affect his domestic duties ; he refused any personal intercourse with his wife's family while he was not fully acknowledged as her husband.

Nor did this sense of propriety forsake him in the proceedings before the court. Although his 'suggestion' and 'further suggestion' were undoubtedly prepared by his legal advisers, the tone of them may be regarded as his own. Throughout the whole he breathes the most anxious desire for his wife to return to him. He makes no accusations against her. He attributes all her actions to evil counsel. This is in marked contrast to the course taken by his wife,[1] or her counsel ; and

[1] Some parts of the return of the respondent which relate to Mr d'Hauteville's religious and domestic peculiarities, are in exceedingly bad taste ; and other sarcastic remarks call to mind circumstances which would provoke a smile in a less serious matter. The marriage of the parties, it will be recollected, took place on the 22d day of August, and Mr Sears in a few days left for Boston. On Friday morning, October 20th, the following announcement appeared under the head of marriages, in the Boston Daily Advertiser :

in relation to the sarcasms and the invectives contained in her 'return,' he remarks with great beauty: 'If the unhappy counsels of those, on whom the responsibility of this whole affair rests, have so far prevailed as to make the respondent believe, that the harsh feelings she now manifests to her husband are justified and deserved, bitterly as he may regret it, he cannot consent to be seduced into a warfare on the records of this court with his wife, but remembering as he does, that the eye of the child, whose custody is now the subject of controversy, may rest on the sad record, when neither party shall be here to tell the tale of mutual grievance, he is resolute in his determination, that one parent at least shall be free from the reproach of using harsh invective, or wanton sarcasm, where their object is a female, a wife, and a mother.'

We now come to the decision which was made by the court, after much time had been occupied by an examination of the evidence and the arguments of counsel. And here we take occasion to remark, that the case was conducted on both sides by a zeal and ability commensurate with its importance. The 'further suggestion' of the relator, in particular, we consider to be, in many respects, the best specimen of legal eloquence that it has ever been our fortune to read. It is not too much to say, that it compares favorably in point of style, and a clear exposition of the bearing of minute facts, with the masterly judgment of Sir William Scott in *Evans v. Evans*, (1 Haggard 35.)

In this connection, we cannot forbear the expression of a deep regret, which we confess is increased by reading the volume before us, that the very eminent legal advisers of Mr d'Hauteville thought proper to select the court of general sessions for the hearing of a case of this magnitude. Without intending any disrespect to the members of that court, of whom, as individuals, we have no knowledge, we do not hes-

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"In Montreaux, Switzerland, on 22d August, M. Gonzalve d'Hauteville, of Hauteville, officier de l'etat Major Federal, and eldest son of Baron d'Hauteville, to Miss Ellen, daughter of Hon. David Sears, of this city."

Never was there such a falling off of honors, respectability, and wealth, as in the case of Mr d'Hauteville! They have been literally blown away by the breath of domestic tribulations. From a 'young man of respectable family who was to have a million of francs on the day of his marriage, besides future expectations,' he descends to be the owner of the reversion of one hundred and fifty acres of land in Switzerland, and a regular wife hunter. From the 'eldest son of Baron d'Hauteville,' he becomes the son of a Mr Grand, who 'resides on an estate called Hauteville, in Switzerland. and who, *if he had lived in France*, would have been entitled to the name of Baron, a mere titular distinction, attended with no privileges or advantages, personal or political, there or elsewhere.' 'He had no right even to the *name*, which, however, was given to him by courtesy, in France, because the patent, under which it was held, contained a condition which had never been complied with, requiring the residence of its possessor in France. *In Switzerland, the title for any purpose, even by way of courtesy, never was assumed or given!*' But the unkindest cut of all, and the greatest falling off, is in Mr d'Hauteville's military character. From an '*officier de l'etat Major Federal*,' he becomes a 'lieutenant in militia, in which he was obliged to serve a part of every year.' We cannot help asking if Mr d'Hauteville senior, or Mr Grand, had no right to the title of Baron in Switzerland, and a doubtful right to it in France, even by courtesy, how he got it in Boston? The whole thing is disgusting. Who can wonder that our republican institutions are despised in Europe, from the specimen of our population who make 'foreign tours?'

itate to say, that neither their judicial station, or their customary and appropriate duties peculiarly fitted them to determine a question of tha grave importance here presented. There are certainly tribunals in Pennsylvania, whose character alone would have given a weight to their decision, which neither the reputation of this court, in general, or its conduct in this case have been able to effect. A case of more importance seldom arises. The parties occupied an exalted station in society ; and the public mind was deeply excited. Most eminent counsel were retained, and yet a tribunal was selected of whose existence a large proportion of the legal world were ignorant, and which has emerged from its insignificance by making one of the most extraordinary decisions of the age ; which is calculated to exert a greater moral influence for good or evil, than any decision ever made in that great state. Moreover, a right decision in this instance demanded great courage and nerve, and inferior courts do not feel that responsibility to the profession which is expected in superior tribunals, whose decisions are reported, and involve the personal reputation of the judges. Such tribunals have too much at stake to permit a suspicion of having acted from improper motives in their determinations ; and we never expect to hear *them* set up with flippant confidence their '*discretion*,' in cases and under circumstances, where the most learned judges that ever lived have shrunk from interposing their wishes or views against the plain dictates of the law.

Our regret on this subject is not diminished by an examination of the opinion itself. Without, at present, being willing to attribute to the judges any grossly improper motives, we think that, *ne sutor ultra crepidam*, may be remarked of and to this court with entire propriety. They may fulfil their appropriate duties well ; but we are very sure that cases like the one under consideration, involving most important principles relative to social life and domestic rights are not in *their* line.[1]

The tone of this opinion is worthy of some attention. It was evidently prepared for popular effect, and there is throughout a disposition to color the facts, which is so evident, that many will not hesitate to style it *unsuccessful* judicial quackery. There appears to be an overstrained attempt to compliment one of the parties in this case, which is not merely in bad taste ; it shows how far a judicial tribunal must descend to pay its humble respects to one of the parties litigant, and such extraordinary efforts would, in other times, be extremely apt to give rise to a suspicion, that the court were determined to shape their law to their personal desires. We have Mrs Sears as a 'peacemaker from the first moment of dissention to the final separation'—'a mother anxiously striving to soothe the

[1] It is not in our province to speak particularly of this decision as a literary production. But this termination of a case to which public attention has been called so long, and in which so much forensic ability has been displayed—this result of a three months' labor, calls to mind that ancient labor, which, as it seems to us, produced a not dissimilar result—*parturiunt montes, nascitur ridiculus mus.*

incidental irritations of those in whose fate she had so much reason to be deeply interested'—'an amiable lady, yielding every consideration of mere self to the promotion of the comfort of those around her.' 'A traduced and much wronged lady.' Then, we have 'that moral tyranny, *so happily described by the father of the respondent.*' There is one remark, which we feel curious to have explained. It is said, that 'Mrs Sears has not hesitated, despite of the legally hostile attitude in which unhappy circumstances have placed her, to pay a proper tribute to whatever qualities of excellence he may possess; *and has answered every question upon the subject with her accustomed frankness.*' That is to say, a witness who was duly sworn to tell 'the truth, the whole truth, and nothing but the truth,' did not hesitate to do so.

—— —— "Is 't possible to show
Meet gratitude for such kind condescention!"

But what is meant by Mrs Sears 'accustomed frankness?' Do the court refer to her general character? If so, we should be glad to know what the court of general sessions or any other tribunal knows, *judicially*, of witness's private characters? Nor is this all. The court not satisfied with lavishing compliments upon Mrs Sears, which, in our apprehension, the evidence no where justifies, make assertions or inuendos against the other party, which are undignified, not to say contemptable. And they say not one word of the fact, that all the European evidence taken by Mr d'Hauteville was excluded upon a technical point of law, and a continuance, which was prayed for in order that it might be taken over again, was refused. Their opinion, which appears to have been furnished to the public prints as soon as delivered, and which purports to contain an impartial statement of the facts, has no allusion to that fact, so important to the relator, that his evidence was almost entirely excluded by the court. These considerations may not be considered of importance any farther than they show the character of the tribunal which decided this case. The evidence as detailed in this volume, is the best commentary that can be made upon these random assertions in relation to the parties.

Before reaching the main point in controversy, the court found it necessary to make a most extraordinary intimation, namely, that a wife may be justified in taking the step of final separation from her husband for such misconduct on his part as will not furnish good legal grounds for divorce. We are at a loss to know whether they mean this as an expression of their individual opinions or whether they intend it as a judicial *dictum*. We have a right to presume the latter, and it seems to us to be as unfounded in law as it is pernicious in morals. This is the first instance that we are aware of, in which a court of justice has undertaken to justify those who live in open violation of the marriage vow, or to weaken that bond which binds husband and wife together.

We should be glad to know what this court think of the *religious* obligations of the marriage covenant; or how they would expound the

doctrines laid down by the great Law Giver himself upon this subject. We are curious to understand, also, where this legal intermediate state between marriage and divorce is. Upon what moral map is it laid down; and what are its boundaries? Where does it begin and where end? What degree of domestic discord will justify a wife in escaping to this debatable land? Or is this also to be left to the 'discretion of the court under all the circumstances of each particular case?'

To our legal readers we need not remark, that this doctrine is not merely false in point of law; it is the very opposite of truth. The law knows nothing of difficulties between husband and wife which do not amount to a cause for legal separation. When a marriage, says Chancellor Kent, (2 Com. 95,) is duly made, it becomes of perpetual obligation, and cannot be renounced at the pleasure of either or both of the parties. It continues, until dissolved by the death of one of the parties, or by divorce.

In *De Manneville v. De Manneville*, (10 Vesey, 60,) Lord Eldon, among other things says: 'This is an application by a married woman living in a state of actual, unauthorized separation, to continue, as far as the removal of the child will have an influence to continue, that separation, which I must say is not permitted by law.' 'I must consider the wife at present as living under circumstances, under which the law will not permit her to live.' In *Commonwealth v. Addicks*, (2 Serg. & R. 174,) Chief Justice Tilghman gives as a principal reason for taking children from the custody of their mother who had separated from her husband, that when they came to inquire why it was that they were taken from their mother, they would be taught 'as far as our opinion can teach them, that in good fortune or bad, in sickness or in health, in happiness or in misery, the marriage contract, unless dissolved by the law of the country, is sacred and inviolable.'

It is not our design to vindicate the policy of the law in this regard, but, in the language of Sir William Scott, in the great case of *Evans v Evans*, (1 Haggard, 35,) it would not be difficult to show, that the law in this respect has acted with its usual wisdom and humanity, with that true wisdom, and that real humanity, that regards the general interests of mankind. For though in particular cases, the repugnance of the law to dissolve the obligation of matrimonial cohabitation, may operate with great severity upon individuals; yet it must be carefully remembered, that the general happiness of the married life is secured by its indissolubility. When people understand that they *must* live together, except for a very few reasons known to the law, they learn to soften by mutual accommodation that yoke which they know they cannot shake off; they become good husbands, and good wives, from the necessity of remaining husbands and wives; for necessity is a powerful master in teaching the duties which it imposes. If it were once understood, that upon mutual disgust married persons might be legally separated, many couples, who now pass through the world with mutual comfort, with attention to their common offspring, and to the

moral order of society, might have been at this moment living in a state of mutual unkindness—in a state of estrangement from their common offspring—and in a state of the most licentious and unreserved immorality. In this instance, as in many others, the happiness of some individuals must be sacrificed to the greater and more general good.

The real point of controversy in this case may be stated in a very few words. A wife, without any cause known to the law, deserts her husband, and refuses to return and cohabit with him; and has in her possession an infant, the fruit of the marriage. The husband, against whom no incompetency or unfitness to manage his offspring is alleged, demands the custody of the infant; and the question is whether it shall be given up to him. This is the whole question, stripped of every thing which does not necessarily belong to it: and there would seem by the adjudicated cases, to be no doubt, that the claim of the father is completely made out. The whole matter is really contained in a nutshell, and it is extraordinary how many collateral issues have been made up in this discussion and in the opinion of the court. A great deal is said about the vested rights of the father. But this all proceeds on the false basis, that the law regards husband and wife as two. So far as it regards this question, they have no rights as contradistinguished from each other. They are one. The rights of the wife have not been lost, but are merged in those of the husband. She is incapable of making contracts; she cannot sue or be sued. His domicil is hers; his country is hers, and her home is with him. She takes his name and he is entitled to her person and every thing which appertains to her. On the other hand, she is entitled to his protection, support, and affection. He is bound to provide for her in a manner suitable to her rank and condition, and he is liable for all her debts contracted before and after marriage.

The law favors this entire union in every possible manner. It looks with jealousy upon every thing which tends to weaken it; and its dissolution was formerly attended with difficulties well nigh insuperable, although they have been somewhat relaxed in modern times. When the marriage ceremony is performed, all the rights, duties, and relations of the wife are completely changed; and the husband assumes certain responsibilities of which he can never be divested. The common law with a true delicacy, entirely consistent with its stern morality, recognises the wife in her place, and seeks to protect her in her station. She cannot be forced out of it. She is seen in no other view. The sanctity of private life is for her sake made legal. She is not only not obliged in law to appear before the world, but her doing so is entirely discouraged. The husband is, consequently, looked upon as the head of the family, and represents the family. He is also invested with an authority commensurate with his duties, and his jurisdiction in its narrow but important sphere, is perfect and supreme as long as it is exercised within the limits which divine and human wisdom have prescribed. Now, in regard to the custody of their children, the law gives it to neither, in terms, but to *both*. It considers them as one; and

as the domicil of the husband is that of the wife ; as she takes his name and follows him wherever he goes, so also do the children. If the wife desert her husband for causes not known to the law, the children remain. She leaves them ; and if she take them away, the law interferes and places them where they belong—*at home*.

It is not necessary to vindicate the policy of the law. It is sufficient that the rule is well established ; but those who are dissatisfied with it will do well to consider, that no other rule can be adopted with any propriety until the whole order of marital rights is changed. When the husband takes the name of the wife—when he goes to her home—when his domicil follows hers, then, and not till then, will it do to change the present rule. It results from all this, that the rights of the husband and wife to the custody of their children can never be adverse. If the wife desert her husband for no reason known to the law, she is not recognised in law. She has, in one sense, no legal existence ; and to talk of her rights as opposed to her husband's, is to talk of the motions of a dead body. If the children are disturbed or carried from home by the mother, the law will interfere and replace them, not merely because the husband has an exclusive right to their custody, but because he has a right which is entirely destroyed if the children are removed. This doctrine is clearly established by a long line of judicial decisions, to a few of which we will take occasion to refer.[1]

The case of the *King v. De Manneville*, (5 East 221,) came up in 1804. In that case it appeared, that the husband was a Frenchman, and had married the mother of the child, an Englishwoman, by whom he had this only child. Soon after the marriage she separated from him on account, as she alleged, of ill treatment, and kept the child, whom she was nursing, with her. One night the husband by force and stratagem found means to get into the house where she was, and forcibly took the child, then at the breast, and only eight months old, and carried it away almost naked in an open carriage in inclement weather ; with a view, as the mother apprehended, of carrying it out of the kingdom. A habeas corpus was then obtained, directed to the husband to bring back the body of the infant. Erskine, Garrow, and Gibbs, for the wife, suggested, that the father was an alien enemy, and that the child ought not to be exposed to the smallest risk of being removed out of the country. They also relied upon its very tender age, and that its removal from its mother deprived it of its proper nutri-

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[1] The ancient Roman laws gave the father a power of life and death over his children. But the rigor of these laws was softened by subsequent constitutions, although they maintained to the last a very large and absolute authority ; for a son could not acquire any property of his own during the life of his father ; but all his acquisitions belonged to the father. Inst. 2. 9. 1. ; 1 Black. 452. The mother, as such, is entitled to no power over the persons of her children, but only to reverence and respect. 1 Black. Com. 453. At common law it was an offence to take a child from its father's possession. Andrews, 312. There is a class of cases showing the slender rights possessed by the mother over her children, in case of the death of the father, which go to illustrate our doctrine, but we are obliged to omit them in this discussion.

ment. Lord Ellenborough stopped the counsel on the other side who wished to read affidavits upon the merits, and said: 'We draw no inferences to the disadvantage of the father. But he is the person entitled by law to the custody of his child. If he abuse that right to the detriment of the child, the court will protect the child;' and the child was accordingly remanded to the custody of the father. This case was afterwards carried before Lord Eldon, (10 Vesey, 52,) when the child was eleven months old, who refused to give the possession to the mother. He said: 'I shall take care that the intercourse of *both father and mother* with the child, as far as is consistent with its happiness, shall be unrestrained;' and he made an order that the father should be restrained from taking the child out of the kingdom.

In the case of *Ball v. Ball*, (2 Simons 35; 2 Con. Eng. Chan. Rep. 299,) the child was fourteen years old. The father was living in habitual adultery, on account of which, Mrs Ball had obtained a divorce in the ecclesiastical courts. Her counsel admitted that there was no case for taking away the father's authority, but they submitted, that there was a very good case for granting the other alternative of the prayer of the petition, which was for access to the child. But the vice chancellor said: 'Some conduct on the part of the father, with reference to the management and education of the child, must be shown to warrant an interference with his legal right; and I am bound to say that in this case, there does not appear to me to be sufficient to deprive the father of his common law right to the care and custody of his child. It resolves itself into a case for authorities; and I must consider what has been looked upon as the law on this point. I do not know that I have any authority to interfere. I do not know of any one case similar to this, which would authorize my making the order sought, in either alternative. If any could be found, I would most gladly adopt it; for in a moral point of view, I know of no act more harsh or cruel, than depriving the mother of proper intercourse with her child;' and the petition was dismissed.

In *Ex parte Skinner*, (9 J. B. Moore, 278; 17 Eng. Com. Law Rep. 122.) a father and his infant child, six years of age, were brought up under a writ of habeas corpus, in order that the child might be placed under the care of its mother, and the court refused to interfere, although the husband and wife had separated in consequence of his cruelty towards her, and the father, at the time of the application, was confined in jail, and cohabiting there with another woman, who took the child to him daily; although Lord Chief Justice Best admitted that the court of chancery had a jurisdiction as representing the King as *parens patriæ*, and that court might, under circumstances, control the right of a father to the possession of his child.

In *McClellan's case*, (1 Dow. P. C. 81; 21 Law Magazine, 145,) the mother applied on the ground that the child, a girl of six, was suffering from a complaint of which two of her children had died. 'It might be better,' said the judge, 'that the child should be with the mother, as the mother may be supposed to have learn-

ed the experience of what was best to be done, but we cannot make an order on that point.'

The case of the *King v. Greenhill*, (4 Adolphus and Ellis, 624 ; 31 Eng. Com. Law Rep. 153,) was decided by the court of king's bench, in 1836, and may be supposed to contain the English doctrine on this subject at that time. In that case, the court decided explicitly, that if the party brought up on habeas corpus, be a legitimate child, too young to exercise a discretion, the legal custody is that of the father ; and if the mother has possessed herself of the child adversely to him, and he claims it, the court will oblige her to deliver it up. Nor would it make any difference if the father had formed an adulterous connexion, if it appear that he had never brought the adulteress to his house or into contact with his children, and did not intend to do so. But the court admitted that a child would not be given into the father's custody if it appeared that in his hands it would be exposed to cruelty or to gross corruption. In this case the children were females, and were aged, respectively, five years and a half, four and a half, and two and a half. It appeared, that the husband had, during the years 1834 and 1835, lived in a continued adultery with a Mrs Graham, cohabiting with her at various lodgings in London and Portsmouth ; that in the month of October, when this habeas corpus was obtained, they were living together in London. There was also an affidavit that Mr Greenhill had, in the same month, gone with a female to a common brothel, where it was believed they had passed the night. Mrs Greenhill left her husband on learning his conduct, and took the children with her. The vice chancellor said he had no authority to interfere, and Mr Justice Patterson made an order that Mrs Greenhill should forthwith deliver up the three children to her husband. (21 Law Mag. 146.)

The case subsequently came before the court of king's bench, and Mrs Greenhill made affidavit, that she had instituted proceedings in the ecclesiastical court for a divorce and alimony, on account of her husband's conduct ; that she only desired permission to continue bestowing upon her children the same personal care and attention which they had hitherto received from her, and which was necessary to their welfare ; and that she had always been ready and willing, and offered, and did then offer, to reside in any place, save, under present circumstances, in her husband's own house, and to act with respect to the children, and their management, education, and disposal, precisely as her husband might dictate. She further stated that she would consent even to relinquish the custody and control of the children, if, by the rule or other direction of the court, she might be assured of permission to give them her personal care and attention during their tender years.

The case was argued with great ability, by Mr Serjeant Wilde for the mother, and by Sir John Campbell, Serjeant Talfourd, and Wightman for the father. Lord Denman seemed, at first, to make a distinction where the children were in the custody of the father and when in that of the mother ; but he goes on to say : 'I think the case

must be decided on more general grounds; because any doubts left on the minds of the public, as to the right to claim the custody of children, might lead to dreadful disputes, and even endanger the lives of persons at the most helpless age. When an infant is brought before the court by habeas corpus, if he be of an age to exercise a choice, the court leaves him to elect where he will go. If he be not of age, and a want of direction would only expose him to dangers or seductions, the court must make an order for his being placed in proper custody. The only question then is, what is to be considered the proper custody; and that undoubtedly is the custody of the father.' Littledale J. concurred. He said where each of the parents appeared before the court and claimed the custody, there was no doubt that the court would give it to the father; the mother's application would not be attended to. Williams J. was of the same opinion. The right was in the father, and must take effect.

These cases are sufficiently explicit as to the common law doctrine in relation to the custody of infant children, when there is no disability on the part of the father. In the United States, the same doctrine has been fully recognised and repeatedly acted upon by our most influential tribunals.

In Massachusetts, the case of the *Commonwealth v. Briggs*, decided in 1834, (16 Pick. R. 203,) was a habeas corpus for the body of the child of Samuel Thacher, directed to Briggs and his daughter, the wife of Thacher. The wife was living separate and apart from her husband, without any divorce, or separation by mutual consent, and she claimed the custody of the child on the ground of the father's intemperance. The court entertained a doubt whether the writ could properly be issued against a wife on the application of the husband. This doubt, they say, originated in the well known rule, that there can be no adverse interest between husband and wife, but that in contemplation of law, the custody of both wife and child belongs to the husband and father, and is actually in him. But as the writ was in the name of the commonwealth, the technical objection was avoided. They then proceed to decide, that although there may be cases in which the court would not interfere in favor of the father; as where he is a vagabond, and apparently wholly unable to provide for the safety and wants of the child, yet, in general, the father is by law clearly entitled to the custody of his child, and the court will feel bound to restore the custody where the law has placed it, with the father, unless in a clear and strong case of unfitness on his part to have such custody. They accordingly ordered the child to be restored to the father.

In New York, in the *People v. Nickerson*, (19 Wendell, 16,) the court recognized the doctrine of the common law to its utmost extent, that the father is the natural guardian of his infant children, and in the absence of ill usage, grossly immoral principles or habits, or want of ability to provide for his children, is entitled to their custody, care, and education; and cannot at common law be controlled by the courts

in the exercise of his rights, except as above, or for an abuse of the trust confided to him by law.

In the case of the *People v. Chegaray*, (18 Wendell, 637,) the court affirmed the doctrine, that a father is entitled to the custody of his infant children, and where differences exist between the parents, the right of the father is preferred to that of the mother: but he may forfeit it by misconduct, may be controlled in the exercise of his parental power, and under certain circumstances the care and custody of the children may be committed to the mother.

In the case of the *People v. Mercein*, (Supreme Court of New York, October term, 1840; 3 Law Reporter, 315,) which is the most recent decision on this subject, the common law doctrine as we have stated it, was fully recognised. The court say, it is well settled, that, in the absence of any positive disqualification on the part of the father for the proper discharge of his parental duties, and when there is no special reason touching the welfare of the children, for preferring the mother, the father has a paramount right to the custody, which no court is at liberty to disregard.

In Georgia, in the *Matter of Mitchell*, decided in 1836, (R. M. Charlton's R. 489,) the common law doctrine was most fully recognized. In that case the child was three months old. Its mother died in childbed, at the house of her father and mother, and the child remained there till the father sued out a writ of habeas corpus for the custody. The court say: 'It becomes important, then, to inquire, who has the legal right to the custody of this infant, and it seems to me, that the answer that would rise to the lips of any one, however unskilled he might be in the science of the law, would be, that such right resides in the father. The law of nature, the feelings which God has implanted both in man and the brute, alike demand, that he who is nearest to it, who is the author of its being—who is bound to its maintenance and protection, and answerable to God for the manner in which it is reared, should have its custody, and the law of man, which is founded upon reason, is not hostile to the assertion of this claim.' The court accordingly ordered the infant to be delivered to the custody of its father.

We have presented these cases somewhat in detail, and at the risk of being tedious to our legal readers, to whom they are doubtless familiar.[1] It will appear, that the course of the courts on this subject has been uniform, subject to an exception which we will now notice. That exception is this. When the father wants either the capacity or the means for the proper training of his children, or is in any way disqualified, his right may be controlled or absolutely denied. And this brings us to a consideration of the '*discretion*' exercised by the courts in cases of this sort.

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[1] The (English) Law Magazine, a work conducted with rare ability, says: (Vol. 21, p. 145—February, 1839.) 'The law of England vests the right to the custody of all legitimate children of tender age, without regard to sex, in the father, to the entire exclusion of the mother, who cannot even see them without the father's consent.'

We by no means intend to deny the existence of such a discretion. It is clearly and distinctly recognised by nearly all the cases, and we have no wish to abate from its just force in the least. But what is this discretion? And when and under what circumstances does it exist? Clearly it is not a mere license to the court to do what they please. The common law knows no such discretion as this in any thing. It is a judicial discretion; governed by strict legal rules, within which it must be exercised. But when does it exist? Surely not at all times and under all circumstances. If this were the case, courts of law might interfere with the custody of every child in the state. They could even determine in cases brought before them, whether it would not be best to deprive father and mother both of the custody of their children. This discretion, then, exists *when there is some disqualification on the part of the father for the custody of his children.* This is the fact which must first appear. This is the foundation on which the discretion of the court rests. This is the element which must enter into cases before the courts have any discretion to act upon.

When a child is brought up by habeas corpus, the first object is to free it from illegal restraint, and upon inquiry if it appear, that the infant is of an age to choose, the court will permit it to go where it likes. *King v. Smith*, (2 Strange, 982); *King v. Delaval*, (3 Burrow, 1434); *King v. Greenhill*, (Ad. & Ellis, 624.) If it is of a tender age, and there is no incompetency on the part of the father, the court will at once restore it to the custody of him with whom the law has placed it. But if it appear, that the father is incompetent from any cause, then, and not till then, it would seem, the court may exercise a sound judicial discretion as to the custody of the child.

This doctrine seems to be clearly deducible from the authorities on this subject, although we do not find it laid down in terms; for we are not aware of any decision at all parallel to the one under consideration, where courts have pretended to act upon a discretion on the subject, unless there was some incompetency on the part of the father. The cases may be divided into several classes. The first comprehends those where the child was of age to choose for itself, whose custody it would be under, as in *King v. Delaval*, (3 Burrouw, 1434.) The second consists of those where there was no controversy between husband and wife, as in *United States v. Green*, (3 Mason, 482); *Commonwealth v. Addicks*, (5 Binney, 520); *Matter of Mitchell*, (R. M. Charlton's R. 489); *Matter of Waldron*, (13 John. 418.) Another takes in the cases where the controversy was between husband and wife for infants of a tender age. Now, in no case that we are aware of, which can fairly be considered as parallel to the one here before the court, have the judges exercised any discretion whatever, unless the fact of the father's incompetency first appeared.

A brief review of the cases, with reference to this point, will show conclusively, not only that the court had no authority for the ground they assumed, but that a directly opposite doctrine is clearly established.

In *Commonwealth v. Briggs*, (16 Pick. R. 203,) the wife claimed

the custody of the child on the ground, that the husband was intemperate and in other respects an unfit person to take care of it. The court heard the evidence on this point, and not being satisfied of the husband's incapacity they immediately ordered the child to be restored to him.

In the great case of *Wellesley v. The Duke of Beaufort*, (2 Russel, 1; 3 Con. Eng. Chan. R. 1,) it was expressly alleged and proved, that the conduct of the father was most grossly and disgustingly immoral, and that he took especial pains to teach his children immorality. Lord Eldon then exercised a discretion, and refused to give the children to the father.

The New York cases, so much relied on by the court, do not favor their position at all, for in that state the court have a discretion by an express provision in the Revised Statutes. It is provided, that on the application of the mother, being an inhabitant of the state, in case the husband and wife live in a state of separation without being divorced, 'the court on due consideration may award the charge and custody of the child so brought before it [on habeas corpus] to the mother, for such time, under such regulations and restrictions, and with such provisions and directions, as the case may require.' It has been doubted whether this statute was intended to apply where the wife withdraws from the protection of her husband and lives separate from him without any reasonable excuse; because then the separation would be *unauthorized, and in violation of the law of the land. People v. Nickerson*, (19 Wendell, 18.) However this may be, it is plain, that neither the legislature or the courts contemplated the existence of any such discretion, as is set up in the d'Hauteville case. In the *Matter of Waldron*, (13 John. 418,) the wife was dead.

In the case of the *State v. Smith*, (6 Green. 462,) there was an express agreement between the husband and wife, that the latter might live separate from her husband in the event of certain contingencies, which did happen. It appeared that the father had been guilty of adultery. It was also in evidence, that, in pursuance of his agreement with his wife, he had conveyed a moiety of his farm in trust for the use and benefit of his wife, and that the other moiety of his real estate and all his personal property had been otherwise disposed of; so that, in point of fact, he was *unable to maintain his children*. Now, here was sufficient ground upon which to found a legal discretion, without touching the doctrine we lay down above; for, in the first place, there was an inability, suitably to maintain the children, and in the second place there was an express agreement that the wife should have the children; an agreement which the court considered binding, although this would seem to be doubtful by other cases. *People v. Mercein*, (3 Law Reporter, 315); *Carson v. Murray*, (3 Paige, 483); *Rogers v. Rogers*, (4 id. 516); *Hindley v. Westmeath*, (6 Barn. & Cresw. 200); *Westmeath v. Westmeath*, (1 Dow. Parl. Rep. N. S. 519.)

In this very case the court say: 'Whenever the parent has become unfit, by immoral and profligate habits, to have the management and

instruction of children, courts of appropriate jurisdiction have not hesitated to interfere to restrain the abuse, or remove the subject of such abuse from the custody of the offending parent.' Here is nothing like an admission or assertion of a general and unlimited discretion—but a discretion which arises '*whenever the parent shall become unfit.*'

The case of the *United States v. Green*, (3 Mason, 482,) does not affect our position, because there the mother was dead, and the controversy was between the father and third persons.

Nor does the case of the *Commonwealth v. Addicks*, (5 Binney, 520,) upon which so much stress is laid, conflict with this doctrine. In that case the husband and wife *were divorced*. The unity which had existed was destroyed; they were in law *two persons*, and the court might well have a discretion there, which they would not have in a controversy between man and wife. Besides, it was there alleged that the husband had made no provision for his children; but it was denied on the other side that he was unable to maintain them at that time. The question of incompetency was thus before the court as in other cases, where they have exercised a discretion.

We now come to a *dictum*, for it is nothing more, of Lord Mansfield, in *Rex v. Delaval*, (3 Burrow, 1434; S. C. 1 Wm. Bl. R. 412); which seems to be very much relied upon to show that the courts have a general and almost unlimited discretion. That was a case in which one Catley had apprenticed his daughter to a musician, who gave up her indentures of apprenticeship in consideration of £200 paid by Sir Francis Delaval; and she was then bound to Sir Francis, for the purpose, as it was alleged, of prostitution; and this was an information by the father for a conspiracy against Sir Francis, her former master, and the attorney who drew up the papers. The infant was brought up, and being of age to judge for herself, (18 years) she was discharged. Now, in the first place, it does not appear, that the father claimed the custody of the child—the principal matter before the court being a conspiracy. It also appears, that he had, by indenture, parted with his parental authority. Again; the father and mother were suspected of being parties to this conspiracy. Besides, the question there was not between husband and wife, and the child was of age to judge for herself, making the case entirely different from the one we are considering. Whatever, therefore, may have been said upon the duty of the court, in general, in relation to the custody of infants, was clearly extra-judicial. But there is nothing in the *dictum* of Lord Mansfield, that justifies the great reliance placed on it by the court; and Sir William Blackstone, in his report of the case, makes no note whatever of this *dictum*. He reports the court as saying: 'In the present case, upon the circumstances, we think it is very improper for her to go to her father. He used her ill before she was apprenticed; and by the indenture, has parted with all his parental authority.'

It thus appears, that the cases relied on by the court as authority for this discretion, which they set up, are (1.) *Commonwealth v.*

Briggs, where there was an express alleged incompetency on the part of the father, and in which the court refused to interfere with his rights. (2.) *King v. Delaval*, where the infant had arrived at years of discretion, and there was no controversy between husband and wife. (3.) *Commonwealth v. Addicks*, where there was no controversy between husband and wife, and the infants were not too young to express a choice. (4.) *People v. Nickerson*, which can, in no way, be made to favor this doctrine, except by an entire perversion of the meaning of the court. (5.) *Matter of Mitchell*, where the controversy was not between husband and wife, she being dead. (6.) *Matter of Waldron*, where the wife was dead. (7.) *State v. Smith*, where there was an express agreement between husband and wife, that she should have the custody, which was recognised by the court as binding. (8.) *United States v. Green*, where there was no controversy between husband and wife, the latter being dead. (9.) *State v. Nelson*, and *People v. Mercein*, in which the common law doctrine was affirmed in language as strong as it could possibly be done. These are the authorities relied upon by this court. Not one of them being in any sense a proper precedent; not one of them, that does not, in any just view of it, go to establish an entirely opposite doctrine from that assumed.

It also appears, negatively indeed, from the cases where the courts have refused to interfere with the rights of the father, that this judicial discretion must have for its foundation some alleged or actual incapacity of the father, for in every English case to which we have referred, in which the court exercised no discretion but immediately delivered the children into the custody of the father, noi ncapacity was alleged against him.

From these considerations, it would seem, that courts do not ordinarily have a discretion as it regards the custody of infant children of a tender age, unless it appear that the father is incompetent for this duty. From the fact, that, in no similar case where the courts have acted upon any such discretion has the father's incompetency been wanting, the inference would seem to be warranted, thatthis is a necessary element, without which they have no discretion whatever. This undoubtedly narrows the asserted discretion of the courts very much; but not more than the whole policy of the law upon this subject would seem to warrant.

If this position is well founded, it is clear, that the decision under consideration was entirely erroneous, because it is fully admitted, that here was no incompetency whatever on the part of the father; and thus, after admitting there was no foundation upon which a discretion could rest, the court proceed to exercise one, with a parade of authorities, every one of which differs, in almost every aspect of it, from the case before them.

But admitting that the courts have a general discretion in cases of habeas corpus for the custody of infants, to decide under all the circumstances of each particular case; it is perfectly clear, that this discre-

tion is a legal or judicial one, and gives no authority to act as the judges may happen to desire, or think expedient. In the exercise of their power, they are surrounded by rules, firm and inflexible, within which they must move. Then, in the case of infants, the first, most ordinary and legal course, is to secure their custody to their parents; the effort of the law is, that husband and wife shall have the custody of their children. And, as the law does not favor a separation which is not founded on legal grounds, and as the domicil of the wife follows that of her husband, in order to secure the custody of infants to both of the parents, the law gives it to the father. If the wife has left the husband without any proper cause, it is not her only misfortune that she cannot have the custody of the children. She loses other legal rights besides this.

In any aspect of this case, we are unable to find in the whole doctrine of the law, any just ground for this decision. All the authorities and text writers seem so entirely to negative any such course as that taken by the court, that we confess our astonishment at the result to which they arrived. Even admitting the doctrine of such a discretion as they rely on so much, this decision appears no less extraordinary. No case can be found in England or America, where the father has been deprived of the custody of his child, under such circumstances, or when such considerations as were here adduced were permitted to have any weight. We take it to be clear, that this decision has no authority to stand upon, unless it be the case of the *Commonwealth v. Addicks.* Mrs d'Hauteville herself, and her very eminent legal advisers must be taken to have the same opinion, by her conduct in carefully avoiding the jurisprudence of other states, and taking up her residence in Pennsylvania, because the laws there were supposed to be more favorable to her claim.

Nor are we able to find anything in the case of the *Commonwealth v. Addicks*, which justifies this decision. From the reliance placed upon that authority by the court, and from the manner in which they have stated the case, we were led to suppose that it was a decision so palpably in point, as to fully sustain their decision. But so far from this, it seems to us to be the merest semblance of a precedent that could possibly exist, and we marvel at that 'discretion' which could hold it up as a case at all parallel to the one under consideration.

In the first place, it is worthy of remark, that the report itself is very meagre, and the general doctrine seems to have received very little attention. Not a single authority is referred to by the counsel on either side; and the whole doctrine which is here thought to be set up in opposition to a long line of decisions by the most eminent judicial tribunals in the world, is disposed of in eight lines; and the only authorities which are cited by the court are *King v. Smith*, (2 Strange, 982,) and *King v. Delaval*, (3 Burr. 1436); neither of them relating to infants of a tender age, and neither of them being a controversy between husband and wife.

But the case differs very materially from the one under consideration;

and the decision may be well founded, and not necessarily affect the d'Hauteville case in the least. It was a habeas corpus by a father for his two daughters, one being ten and the other about seven years old. The wife had separated from her husband and had committed adultery with another man. *The husband had procured a divorce* and the wife married her paramour. This makes the case materially and entirely different from the one before the court. The marriage was annulled. The unity was broken; there could be no re-union, and the common law doctrine, that the wife can have no rights adverse to the husband, did not apply. It was, in fact, a question as to the custody of the children in the case of a divorce, where the law recognised the separation and where the court might very well have a discretion, which would not exist in a case like the one we are considering. Indeed, in many states, an express power is lodged in the proper tribunals to decree as to the custody of the children in cases of divorce.

Again; in that case the children had lived with the mother ever since the separation. They were of age to have the legal ability to make a choice in the premises, and the presumption may have been, that they chose to live with their mother. Now, nobody doubts, that where children are brought up on habeas corpus, and are of age to choose, they are allowed to go where they will, and the court will not interfere to compel them to go to either father or mother. It is obvious, that a case where the infant is incapable of a choice stands upon entirely different ground, and requires the application of different principles. Indeed, there is scarcely a point of similarity between the case of Addicks and of d'Hauteville. The former was not a difficulty between husband and wife; it did not relate to an infant too young to express any choice; the children were of a different sex; and there was a question in regard to the ability of the father to maintain them.

But this same case came again before the court, and the former decision was, in point of fact, overruled. (2 Serg. & R. 175.) If it is said, that the court affirmed their previous law but considered the facts different, we answer, that, from the opinion, there is reason to believe the court were ashamed of the law as they formerly laid it down; for the reason they give, when the case was before them the second time, for making a different order in relation to the custody of the children, namely, that they had arrived at an age when it might be injurious to their morals to remain longer with their mother, does not of itself seem sufficient. It is difficult to understand the reason why, if two children, nine and thirteen years old, will suffer from a bad moral influence, they are not in still greater danger, when three years younger; and in this case the younger of the two children when delivered to the father was as young as the eldest had been when denied to him. It strikes us, that the court were not unwilling to get rid of a precedent which was, apparently, opposed to the whole course of the common law.

But admitting the doctrine of a loose and general discretion being lodged in the court to do what they thought was best under all the cir-

cumstances of the case, the result to which they came in this instance seems no less extraordinary. They speak of the interests of the child as being the paramount consideration; and they seem to forget, that the rights and interests of others are to be taken into the account at all. But the interests of the child and of the parents are so identical, that they are not to be separated. The law—religion—nature herself, declare the presumption to be, that it is best for the child to be in the custody of the authors of its being. It is not for courts of justice to decide, that this great law of nature, sanctioned and enforced by the law of society, is to be controlled upon slight grounds. Let the child remain with the natural guardian which God has provided for it, unless it clearly appear, that he is unfit for that guardianship.

And has the father no *rights* in this matter? Is not the child bone of his bone, and flesh of his flesh? Is he not bound to maintain it, and is it not the heir of his patrimony? But here the wife refused to permit the father even to see his child except at long intervals and in the presence of witnesses. After crossing the Atlantic, many months elapse before he is permitted to look upon his first born son. He is told that he can have no control over it; no voice in its education; no comfort from its society; in its very name his wishes are disregarded. He has done nothing to merit this treatment—nothing to forfeit the rights of a father to the comfort and society of his child. The law, religion and humanity are all in his favor; but he does not harshly insist upon his extreme rights. He intreats his wife to return to him so that they may both have the custody of the child. She utterly and with bitterness, refuses—accuses him of cruelty for endeavoring to get possession of his own son, and conceals herself from his presence. He desires re-union; he wishes for peace; he expresses a hope that they may still live in happiness and rear their common offspring together. She desires none of these—she hates his home—she bitterly upbraids the husband she has promised to love and obey; and declares he shall have no share in the custody of the child. Now, consider a case of this sort as a mere matter of discretion, and can there be but one decision consistent with justice? Does not a bare statement of the facts, stripped of every thing which does not belong to them, show more clearly than words can tell, the wisdom of the common law doctrine that the rights and interests of the father and his children are the same; and that the mother shall not be permitted, with unnatural violence, to attempt to sever them.[1]

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[1] Nothing can show the singular character of this decision and the injustice of it, more clearly than the concluding sentence, in which the court remark with admirable coolness: "Should the father remain in America, or at any time revisit this country, we cannot doubt that every reasonable facility of access to his child will, at all proper times, be afforded to him by the respondent and her parents, should she continue to reside with them. It would seem to be his right—one which possibly he could not enforce by legal proceedings, but of which we cannot apprehend the slightest disposition to deprive him—to exercise, through the medium of some proper agent, a share of tutelage and superintendence of the education of the child or an agent who

But this is not all. The husband had other rights than those appertaining to his child, which addressed themselves with great force to the court. He stood before them a much injured man. His feelings had been outraged ; his home made desolate ; without any fault of his own, he found himself, to use his own language, in the position of a deserted husband, a bereaved parent, bereaved, not by the hand of death, but by the calm and deliberate act of her, who, at the altar, had sworn to love, to honor, and obey him. His family and his friends, the circle of society in which he moves, his countrymen generally, were not blind to this position. They beheld it with surprise, and in their simple integrity, conceived it to be unaccountable, and to be one which demanded action and explanation, at his hands. Its continuance, without explanation, was inconsistent with the stern morality and the religious requisitions of his own people. He came to America, not to enter into controversy with his wife, with her whom he had chosen, and owned as his partner for life, but in good faith, to reclaim her —to lead her back to that home which she had once declared should be her home, and to that people which she had declared should be her people.

It was for the interest of the wife also, that this child should be restored to the father. If her separation from her husband has been produced by the interference of others, then should the court have offered her an inducement which she could not have resisted, to return to her husband, by giving to him the child. It seems clear, that the breach between the parties was not so great that it might not be closed up. The husband desired re-union. The wife had declared, that in whatever situation she might be placed, she would never leave her child. It was in the power of the court to effect a reconciliation. That power should have been exerted to its utmost limit. But it seemed to be admitted, that whatever might be the disposition of the child in this case, it must sooner or later be given to the father. Was it not for the wife's interest that it should be done as soon as possible and while there was hope of a re-union ? Upon this point, we adopt the eloquent language of the counsel who opened for the relator.

"The court will be told of hardship—that it is hard to take the child from the mother *now:* leave it, you are told, for a season, and the agony will be less. Will that decree be kind ? Far, very far from it. If there be one true pleasure in a parent's heart, it is to watch the growth and progress of the child, its budding intelligence, its ripening mind, its first step, its first word. But if your honour's decree be such as the respondents ask, will these be signs of joy to this young mother ? Just the reverse : they will tell of the lapse of time, of the sure flight of the few years the child can be hers ; they will count the moments of protracted agony—of agony from which there can be no relief. In kindness spare

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could see the child from time to time, and communicate with him in regard to its health and discipline."

The marginal note to this part of this opinion would properly be thus : It *seems*, that a father has a right to see his own child—*occasionally*.

"Seems, madam ! nay it is, I know not seems !"

her this delay. It is not for the "best interest" of any to perpetuate such feelings and such sufferings as these. Give this child to its father, and you pronounce the most just and gentle judgment your honours ever gave."

Nor were the interests which society in general had in the result of this controversy to be overlooked. The institution of marriage is undoubtedly the greatest blessing given to man, and to preserve its purity and constantly guard its integrity is the duty of every well wisher of humanity. Courts of justice in particular are enjoined by the stern mandates of the common law, constantly and with untiring zeal to watch over this institution and to uphold it, in its ancient simplicity and purity. Whenever cases involving principles having relation to domestic rights and duties, come before the courts, the judges have felt called upon to enforce the doctrines of law and morality, with all the authority with which their situation invests them. The courts will always look to the effect of their decision upon these rights and duties ; and in matters of this sort will make the public weal a very element in their determinations. In a case, then, where a wife has wilfully deserted her husband and does not pretend to offer a legal excuse for her conduct ; and still more, where he is deprived by her of his only child, it would seem to be a grave consideration whether a court would, if they could keep it, make a decision which could by any possibility seem to favor such conduct. But never before, we believe, has a court been so lost to its own dignity and duty, as not only to sanction such behaviour by their decision, but also to take especial pains to justify conduct, which must be considered as illegal as it is immoral.

The court have not taken notice of any of these considerations. They seem to found their decision entirely upon the ground, that the present welfare of the child alone is to be considered. The future—the general—the eternal interests of this boy are not taken into the account. But are we, therefore, not to consider them ? Are we to forget, that here is a Swiss boy violently kept from his own country—the land where he is to pass his life ? It is the dictate of simple nature, that he should be carried there now. Let him breathe the free mountain air of his own land. Let him early be surrounded by the objects he must learn to love so well. Let him grow up with the friends with whom he is to pass his life. Let him open his eyes upon the land of his fathers and early imbibe that love of country so prominent a characteristic of his people. The child is a boy. He is the heir of his father's patrimony—the inheritor of his honors. Let that father educate him to receive and transmit them without reproach. At this early age, he is receiving a foreign education. He is growing up in ignorance of those very things most important to his future welfare. Of all his life, his present days are those, which he most needs to pass in his own country. More ; he is forming attachments which must soon be cruelly severed. The friends of his youth he must soon forget, and all his earliest recollections must be blotted from his memory.

But of far more consequence is the moral education of this child.

It was the natural and proper desire of his father, that the religious faith of his boy should be similar to his own, which differs from that of the family of his wife. It is not necessary to decide which creed is the nearest truth. It is enough, in considering the interests of this child, that his father has very strong religious feelings, and at whatever age he receives his son will desire to impress the same on him.

Moreover, this child is of precisely that age in which he is the least protected from evil influences ; and it was a consideration deserving great weight, that the father expressed little confidence in the moral integrity of those who would surround him, if left in the custody of the mother. In this connection the whole circumstances attending the marriage and desertion of this wife, have great force. Now, whatever may be her general conduct and that of her friends : however high their rank in society, if the facts which appear in this case are to receive their just weight, it is impossible to doubt, that here has been conduct which cannot be justified in law or by the usages of society. In this view of the subject, there are some questions, which demand an answer. Is this wife living in a condition which is recognised by any law, human or divine, or is she not ? Is her conduct and that of all who have advised or assisted her, immoral, or is it not ? Is there here exhibited a want of integrity—a disregard of the rights of others and a fatal mistake on a fundamental point of morals, which were entitled to grave consideration, in considering the welfare of this child ?

These are questions for the moralist. But how is it in law ? If the positive and repeated averments of the relator are true—and we express no opinion on that point—it might seem to many that here has been a gross offence against the laws of at least one of the United States. In Massachusetts, the law of Conspiracy has recently received an able exposition in the case of the trial of a few journeymen bootmakers, for a combination to keep up the price of their labor. The learned judge laid down the law to be, that it was an offence for two or more individuals to combine to commit an unlawful act by unlawful means, or even to do a lawful act by unlawful means, to the injury of the public, or of any individual. The gist of the offence consists in the unlawful confederacy, and it is complete when the confederacy is made ; and any unlawful act done in pursuance of it, is no constituent part of the offence, but merely an aggravation of it. *Commonwealth v. Hunt and others*, (3 Law Reporter, 290).

But without going to the extent of asserting, that here is room for a criminal prosecution, we cannot doubt that it is owing to Mr d'Hauteville's forbearance, that a civil suit was not long ago commenced against all those who have been instrumental in harboring and concealing his wife and child. That such an action, properly instituted, would be maintained wherever the common law is known, we have not a doubt. It results from the great principle, that wherever there is a wrong there is a remedy, and is sustained by express decisions in analogous cases.

Now, if the parties who seek the custody of this child have violated the law of the land and are doing so every day while this separation continues. If their conduct is immoral as well as illegal, it was a very grave consideration, whether this child should be permitted to remain in the custody of the mother even if the father were known to be incompetent. Put this case on the ground of a judicial discretion, and was not this *wife* shown to be incompetent for the custody of her offspring ?

The grounds upon which the court finally place their decision are not the least extraordinary part of this case. This great question is decided almost exclusively upon the tender age and feeble health of the infant. Philadelphia, where this child was conveyed for the express and only purpose of having this question determined, is found to be the only place where its health can be preserved ! Philadelphia water is indispensable ! Of all grounds ever assumed by a court of justice for the determination of a question of law, this is the most futile and shallow. When Lord Eldon, many years ago, after great consideration and hesitation, deprived a father of the custody of his children because his character was so immoral as, in his Lordship's opinion to render him unfit to perform the duties of a father, it was considered by many as a great stretch of power ; but here we have a court stepping into the domestic forum, and actually deciding questions which are exclusively within the province of him, who is by law constituted the head of his family.

We are not of those who entertain constant fears of judicial encroachments on private rights. But we confess there is something startling in the grounds upon which this decision is placed. Here is nothing less than an assumption of power by a court to determine in regard to the domestic arrangements of a man's family. A father shall not have any share in the custody of his child because he is about to take it to a country where its health will be endangered and cannot procure such attendance as the child needs ! There is no nurse so good as the mother, but the mother will not go ; *therefore* the child must remain ! This is certainly a most singular interference with domestic rights. If a court may upon the process of habeas corpus, sued out by a wife, control the wishes of a father on account of the health and age of his children, what is to prevent their interference as against both parents ? Why may they not regulate the whole domestic economy of families. It is undoubtedly true, that the welfare of many children requires their separation from both parents ; and why may not this court proceed to make inquiry into the condition, health, age and general welfare of all the children in the state ? If in every case of a habeas corpus brought before them, the interest of the child is the prominent consideration, why may they not control the wishes of both parents, if in their judgment the health or tender age of the child require it ?

But we do not understand by what authority such an interference as is here attempted can be justified. The domestic hearth is protected

and the domestic government is justly administered, by its domestic head. A court of justice has no more right to trench upon the appropriate duties of a father, than he has to assume the functions of a judge. The questions which the court have assumed to act upon in this case, are exclusively within the jurisdiction of the father. It is for him to judge in regard to the climate which is best for his children, as well as to decide other questions of domestic economy; and his authority is supreme until he breaks the laws. If he err in judgment, it is not for courts of law to attempt to set him right. In this very case, if the climate of Switzerland would be dangerous for this child, the presumption is, that the father, after ascertaining the fact, would not take him there; and no court has a right to assume that, in all things appertaining to his proper duties, a father will not act for the best interests of his child.

But the evidence in regard to the health and age of this child is very unsatisfactory. It does not sustain the court. Nobody doubts that it is better for infants to be with their mothers. But was it so indispensable, in this case, as to render it necessary for a court to interfere with the just duties of the father. None of the physicians come up to this in their testimony. Dr Warren says distinctly, that a robust female, though not a mother, would undoubtedly be a better superintendant of the child than a mother of infirm health; and he did not consider the mother's care and knowledge absolutely indispensable in this case. He says, indeed, that the child is decidedly not of an age to be separated from its mother; and we would add, that this wife is not of an age to be separated from her husband. Dr Meigs, said, '*cæteris paribus*, a child is much better with a mother of intelligence and honesty, than with any one else.'—'I think the chance of raising the child would be diminished by separating it from its mother.' We think so too; and this was a consideration to be addressed to the *father and mother;* but what had the court to do with it? Dr Chapman (with the court, 'we name these physicians *in the order in which they were examined!*') testifies to the same effect. The amount of the whole is, that it would be better for this child to have a mother's care, and Philadelphia water is most excellent—considerations which addressed themselves to these parents; but which the court had no sort of right to entertain a moment.

The direct effect of such a course as this is to encourage separations between husbands and wives. It is, in fact, assuring the latter, that their children shall be secured to them, however much in fault they may be. They have only to procure medical evidence that their infants of a tender age ought not to be separated from their mothers; that they are somewhat feeble, and that it may endanger their lives to remove them out of Philadelphia, and the court of general sessions will, in its discretion, order the children to remain in the custody of their mothers '*for the present.*' Meanwhile, they naturally become attached to those with whom their first years are passed, and their minds may be intentionally poisoned against their fathers. When they become

of a suitable age to be separated from their mothers, they will express a choice to remain with them, and then, the court, acting on the authority of those decisions, where it was held that children who are old enough to express a choice should be permitted to do so, may refuse to interfere. It will thus result that the paternal right may be entirely destroyed. Any wife who chooses to desert her husband and take with her her infants of a tender age, may throw herself upon the '*discretion*' of the court of general sessions for the city and county of Philadelphia, and unless her children are more robust than most children are, she may be secure from any impertinent interference, in their education and custody, by her husband and their father, although 'it would seem to be his right' to see them *occasionally!* A decision which leads to a result like this needs no condemnation when it is understood.

Upon the whole, we do not hesitate to say, that this decision is one of the most extraordinary ever made in this country. It is altogether anomalous in point of law; it is immoral in its tendency. It has no parallel in the English or American reports. It is in direct violation of a principle as old as our law, and which is recognised in the jurisprudence of all civilized nations. We cannot believe it will be recognised in Pennsylvania, by any respectable judicial tribunal. At the same time, it is a matter of deep regret that it was ever made, not merely because it works great injustice in its immediate effects; but because, affecting a foreigner of high respectability, it may be looked upon abroad as a specimen of our jurisprudence.

We will now bring these remarks to a close. It was our intention to have said something on the general doctrine of our law respecting marital rights; but we have already occupied more space than we intended, and can only remark, that we desire to see no relaxation in the common law doctrine in relation to the custody of children. No other rule can be adopted which will work so well. Certainty, of all things, in a matter of this sort is desirable; but it can never be attained if an unlimited discretion in each particular case is exercised by our courts; and a power will be introduced into the domestic forum which will work infinite mischief. In our country, marriages are easily formed, upon slight acquaintance, at an early age. The tendency with us is to look upon the institution as less important and indissoluble than it is regarded by the common law; and divorces are easily obtained. In many states those difficulties between husband and wife must be slight indeed, which will not procure a divorce. In our judicial tribunals, the law should be administered on this subject in its ancient simplicity. Let the wife feel, that her home and the home of her children is with her husband. There the strong arm of the law is constantly upheld for her protection; there, in her appropriate duties, she is recognised, and moves in freedom without a fear. And if she is tempted to depart from her duty, let her know and feel, that the domestic hearth will be protected; that her husband and her children may still gather around it, and if she attempt to disturb them in their rights, the whole force of the law may be moved in their defence.

In conclusion, we desire to say, that we have no personal knowledge of any of the parties to this unhappy controversy. These proceedings show, that the respondent and her friends occupy a station in society from which we have a right to expect a strict regard for the laws of God and man. They can hope for no immunity from censure or punishment if they violate them. In a court of justice, and before the bar of public opinion, they stand in the same position as the humblest litigant. It is no fault of ours that their conduct has been discussed with great freedom in the preceeding remarks. We have not even a regret to express on the subject. We are free to confess, that our sympathies in this case are all one way. We give them to him whom we believe to be legally and morally right in this controversy—to the husband who has been cruelly separated from his wife—to the father who is denied the custody of his son—to him who has shown throughout a sincere affection for the wife he has promised to protect, and an honest desire for her to return to his home and his country. For those, one and all, who have succeeded in defeating the rights which are his by the laws of God and man, we will not express a sympathy, which we do not feel to be deserved.

AN

APPEAL

TO THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

By Rev. J. L. MERRICK,
TWELVE YEARS IN THE SERVICE OF THE BOARD.

SPRINGFIELD:
PRINTED BY JOHN M. WOOD.
1847.

PREFACE.

In the following narrative, my aim has been to present a perfectly fair and candid view of the subject discussed. If I have mistaken facts, circumstances, or intentions in any instance, I shall be happy to make all needed correction as soon as I am certified of the error. I only wish the Christian public to understand the case clearly, and to arrive at a candid and just decision in the premises.

In the orthography of proper names, for the sake of uniformity, I have taken some liberty with the letters from which I have quoted.

This Appeal (which was completed and originally dated on the 21st of June, 1847, though its publication has been for a time delayed,) embraces a general view of the missionary cause in Persia, with a full account of the author's late relations to the executive of the American Board; and it is designed to vindicate the claims of truth and justice, and to promote an enlightened interest in the evangelization of the whole world, and especially to call Christian and missionary attention to the long neglected Mohammedans, particularly to the Persians, who are the most accessible and hopeful class of that great and once terrible sect.

J. L. MERRICK.

Monson, Mass. 20 *Oct.* 1847.

APPEAL.

I HAVE LABORED IN VAIN, I HAVE SPENT MY STRENGTH FOR NOUGHT, AND IN VAIN; YET SURELY MY JUDGMENT IS WITH THE LORD, AND MY WORK WITH MY GOD.—ISA. xlix: 4.

Such is the desponding conclusion which "the evangelical prophet" pronounces, not merely for himself, but specially for Him who was despised and rejected of men, and whom it pleased the Lord to bruise and put to grief. In view of the reproach and rejection He suffered in His brief eventful ministry, how often had the Son of God occasion to say, I have labored in vain, I have spent my strength for nought; while in the full consciousness of perfect fidelity to the work allotted him, He could appeal to divine justice to reward His faithfulness, however human perversity might have rendered it unfruitful.

Among the impressive lessons which Christ inculcated on His apostles, not for their benefit only, but for the instruction of His followers in every age, was the solemn truth that the disciple is not above his Lord, but must expect in similar circumstances, the same kind of rejections and trials. "If they have called the Master of the house Beelzebub, how much more shall they call them of his household." Not simply pagans and infidels would engage in this injurious course, but household ties would be sundered by prejudices and evil surmisings which would arise among those who appeared zealous for the truth. Satan would take every advantage to sow discord among brethren, and the Gospel of peace itself would become a fire, not only to consume all errors without the visible church, but occasioning many a flame among those who profess to serve in all sincerity at the sanctuary. Hence, strife and contention between sects, many of whose members we may charitably hope are living and fruitful branches of the true Vine; and hence also the debates and disputes which too frequently occur between those who profess to coöperate together in the same Gospel work.

Men judge from what they know and feel, and when their knowledge of a given subject is imperfect, and their feelings biassed, wrong conclusions are inevitable. In such cases not merely individual character is injured, but the cause of truth and righteousness suffers. But the great Head of the Church will overrule even human infirmities and errors, not only for His own glory, but for the ultimate triumph of His everlasting Gospel. Still, each of his followers is responsible for the faithful performance of the work committed to his trust, and when a broad and enlightened view of his duty requires of him a conscientious and decided stand in defence of right principles, or a candid fearless vindica-

tion of his course, he should not shrink from the task, whoever may frown on his cause. Every honest man should be ready not only to explain the reasons of his own conduct, but candidly to examine facts with reference to another before condemning him as unfaithful and unworthy.

Success is not always the sure witness of fidelity, nor the want of it an infallible mark of unfaithfulness. For the Lord of glory often signally failed in his labors to convince and convert men, and some of His disciples have reaped where others had prepared a harvest to their hands. Yet success wins popular applause, and is often taken by an inconsiderate multitude, as Heaven's own seal to fame; while he who appears to have failed in his enterprize, is too frequently regarded as deeply delinquent and broadly marked by Divine displeasure. But whoever can truly affirm with the Great Teacher, my judgment is with the Lord, and my work and its reward with my God, may well say of unfounded reproaches, " none of these things move me."

Every sincere believer in the Gospel is liable at one time or another, not only to fail in the proper discharge of his duty, but also to pass through scenes that may give to others occasion for censure, when a correct view of the case would lead not merely to his acquittal of all blame, but to no small approbation, for his firmness and fidelity in such trying and overwhelming circumstances. Especially are ministers of the Gospel, from the very nature and circumstances of their profession, exposed to such trials of their faith and patience; but most of all perhaps, is the foreign missionary subject to misinformed opinions among his brethren at home. This arises in a great measure from the amount of ignorance, which even many liberal friends of missions labor under, in respect to the real condition of the unevangelized, and the actual circumstances and work of the missionary. If words and acts mean anything, not a few excellent people literally believe that, notwithstanding admitted difficulties of which they have no definite conception, the heathen world is a vast harvest field whose ripened fruit waits in more than passive expectation of a gathering hand, and that converts may be accumulated, like the miraculous quails by the Israelites, just in proportion to the laborer's diligence in his work.

The general drift of much that flies abroad as *missionary intelligence* is suited to foster very unwarrantable expectations in regard to labors among the unevangelized. I am far from saying that all accounts are of this character; but without impeaching the motives of any, and fully allowing the propriety of duly encouraging the religious public in a good work, it must still be admitted that the impression which most readers get from a variety of missionary communications, is, in degree at least, suited to mislead the judgment on important points pertaining to this great subject. Take for example the splendid scheme for the world's conversion, published in the 27th Annual Report of the American Board for 1836. Who that gives his heart to follow the beautiful path of this plan, till it ushers him to a glorious jubilee of converted nations congregated on " the mountains of the moon," is not almost instinctively led to ac-

quiesce in the calculation of men and means necessary to achieve such a millennial consummation, without inquiring whether a zealous evangelist can now preach publicly at Rome or Mekkah, or enforce his proclamation of truth in the Turkish Deevàn, or temple of the Grand Lama of Thibet. Where God in His providence permits the way of truth to be hedged up, beautiful theories were never yet known to open the highway of salvation.

Yet the indefinite impression that an ideal plan is perfect, must necessarily lead to false conclusions in reference to the actual missionary and his practical work. If he labors in vain, and spends his strength for nought, how natural it is for those whose eye is filled with theoretic harvests to impeach his fidelity and misconstrue his statements. Notwithstanding pious salvos about the necessity of God's blessing, the ideal of their mind is, that the man and the means should of course have accomplished such and such an important work, but inasmuch as he has not achieved the wished for enterprize, he must consequently be culpable of great deficiency and neglect.

This vague and unreasonable impression may embrace not only the missionary, but the people among whom he has labored; not merely is he deemed guilty for not converting them, but they may be regarded as hopelessly hardened for not being converted by him; and hence, misguided zeal, while condemning the missionary for alledged unfaithfulness, may with kindred consistency conclude to abandon a people as given up of God, because a favorite scheme for converting them was found, in the circumstances, to be inapplicable and inefficient. In such a case, it is less important, to the great interests of benevolence, that an erroneous opinion respecting the misjudged missionary should be corrected, than that a nation should not be given up as incorrigible and sealed with judicial condemnation by the Most High. The grand commission of the Church is to "DISCIPLE ALL NATIONS," and impart the Gospel to every tribe as they are able to bear it, and to persevere in wisdom and love so long as Providence allows opportunity. Unevangelized nations should be treated like unconverted individuals at home, and not be cast off too suddenly, although they may have been long and obstinately opposed to the truth.

The history of missionary and providential events in Persia, and the late decision of the executive of the American Board to abandon that field, seems to require an investigation, as well as the principles on which the said executive proceeded in recalling the only missionary they have ever sent to the Persians. It may be premised that Christianity was planted in the Persian empire by apostolic labor, and that in the early centuries of the church, great numbers of professed christians were found, and sometimes fearfully persecuted in that country. The Mohammedan conquest of Persia, in the seventh century, prepared the way for diminishing those who denied not the name of Jesus to a small and oppressed remnant, who were left to struggle for existence through many a long night of tribulation and sorrow. In the beginning of the seventeenth century, a large colony of Armenians having been transplanted by Persian arms to

Isfahân, then the capital of Persia, a number of Catholic missionaries finally settled among them, and a portion of that community now adhere to the Papal See. The Catholics as well as the Nestorians, were also very active, and had numerous adherents in Tâtâry and Persia, for a long period previous to the final triumph of Islâm in those regions, soon after the reign of Chengeez Khân, in the thirteenth century.

The first Protestant missionary to Persia was the talented and pious Henry Martyn, who, in June, 1811, reached Sheeráz a southern city of the kingdom, where with great industry he completed a translation of the New Testament and Psalms into the Persian language. His learning and piety won him much respect from the followers of Islâm, and although there is no valid evidence to show that a single Persian was converted by his instrumentality, yet during his brief sojourn in that country he accomplished much preparatory work, and went to his reward from Tocat, a Turkish town, on the 16th of October, 1812. His name is embalmed in the hearts of thousands, but his best record is on high. The ardent peruser of his memoir may suppose that a much stronger and more permanent impression of that good man's labors in Persia, must still be obvious there, than a candid inquirer following his career is now able to trace. But if no churches planted by Martyn's ministry stand as monuments of his zeal and devotedness, if few individuals remember to have seen him, or now even hear of his name and sojourn in that land of his faithful labors, still he there accomplished an important task and finished the work given him to do. In 1837 his Persian assistant, Meerzâ Sayyid Aly, was living at Sheerâz, and cherished the highest admiration for Martyn, without however renouncing Mohammedism. Such another friend of that "*man of God*," I found nowhere among the followers of Islâm. Had Martyn lived for twenty years in Persia, he might by divine grace have persuaded many to be almost, and some be altogether christians. And what a dawn it had been to a hopeful day.

The Rev. C. G. Pfander, a German missionary, was the next laborer in this neglected field. He visited Persia in 1829, and at intervals for a few years sojourned in that country, meanwhile passing part of his time at Shooshah in Georgia, where his brethren once had a flourishing mission. This learned and devoted missionary was zealous in his labors to promote Gospel truth, and at Kermânshâh, a city in the western part of Persia was near sealing his testimony with his blood, but a gracious Providence preserved him for more protracted labors. He wrote and published a large controversial work entitled *The Balance of Truth*, exhibiting the evidences of Christianity and Mohammedism, and showing the great preponderance of the former. In 1837, Mr. Pfander, with a brother missionary, passed again through Persia on his way to India where he has published several important treatises on various points of our controversy with Mohammedans. Long and faithfully has he labored for this neglected and difficult race, and if rising churches have not marked his course, and if his name is even unknown to the friends of missions in America, yet his judgment is with the Lord and his reward with his God.

In 1833, the Rev. Frederick Haas, another German missionary, established himself at Tebreez, the provincial and commercial metropolis of northwestern Persia, where he diligently labored under various prospects till the opening summer of 1837. During much of this period of four years, Mr. Haas had three able German colleagues, the Rev. Messrs. Hoernle, Schneider, and Wolters, all of whom were learned, pious, and devoted to their work. Mr. Haas especially was eminently fitted for the peculiar work of a Persian missionary, and gained extensive influence with people of rank and power, while they all shared the respect, to which they were so well entitled, of all classes, native and European. A leading branch of their work was giving instruction in European languages and sciences, and though they were not without encouragements to persevere, yet the fickleness of most of their pupils, with the views and instructions of the Basil Society with which they were connected, embarrassed their plans and clouded their prospects. Yet their influence did much to soften prejudice in many Persian minds, and had they been sustained in that country, candor and Gospel truth must have been great gainers. Their literary lessons probably fell far short of the effect produced by their general religious influence, that silent though powerful agency which is peculiarly important where intolerant bigotry holds the sceptre of power.

In the course of the summer of 1837, all the German missionaries left Persia, and so far as my information extends, Mr. Haas is now a pastor in his native Wurtemberg, Mr. Wolters a missionary to the Greeks of Smyrna, Mr. Hoernle labors in India, where his companion, Mr. Schneider, sleeps in happy expectation of a gracious reward. They have all done good in Persia, and if they too cannot point to converts won, and churches gathered in that land, and if the sabbath school scholar of the New World has never heard their names, they can yet say, our judgment is with the Lord, and our work and reward with our God. They were my companions for a season at Tebreez, and the two last mentioned were my fellow-travelers, in the summer of 1836 to Isfahân, where we narrowly escaped fanatical fury.

The Rev. Justin Perkins who arrived at Tebreez in Aug. 1834, and finally settled in Oroomiah among the Nestorians in Nov. 1835, in his "Residence in Persia," page 314, mentions his meeting three of these German brethren on their way homeward, and in reference to them all remarks, "They had been in Persia, and previously in Georgia, a considerable period, had acquired a familiar acquaintance with the native languages, and had succesfully commenced operations. They retired not from choice, but necessity. The Basle Missionary Society under whose patronage they labored, decided not to continue operations in Persia, unless the gospel could be openly proclaimed to the Mohammedans. This is impracticable. Life would be the price of the attempt. The missionaries had, therefore, no alternative than to leave the country, however much they regretted the necessity, or dissented in opinion from the policy of their excellent patrons.

"The withdrawal of these German missionaries is a serious calamity to Persia,—especially, because they are eminently adapted to labor in that country. We need *working* men in Persia—men who, while they are full of faith and the Holy Ghost, and love to preach Christ and him crucified above all other employments, are at the same time not reluctant to use *grammars* and *dictionaries*, and to qualify themselves, if occasion shall require, to make grammars and dictionaries and other school books. We need men who are willing to *live* and *labor* for Christ, as well as to die for him. It is an easy thing for one to proclaim himself ready to *die* for Christ, and wander over the Persian empire, report his movements "in perils oft," excite notoriety at home, and say enough, and do enough to raise a storm in every city, and perhaps interrupt the labors, and endanger the lives of more prudent, humble, indefatigable and useful missionaries. But this is *not* to evangelize Persia; nor is it the *first* step toward such a result. It *is* to excite suspicion, rouse the jealous moollâs to redoubled vigilance in their eagle watch, and retard the object. Persia, at present, needs more light than heat. And the men sent to that country should be qualified and willing to labor hard and patiently to diffuse light, as well as to proclaim Mohammed a false Prophet, and Christ the Son of God. Such men were these sterling German missionaries, whose departure is deeply regretted by the Persians, as well as by ourselves." Would that the executive of the American Board had not followed the specious reasoning of the directors of the Basle Society about publicly and formally preaching the gospel to Mohammedans, and that rational labors were not superseded by impracticable theories.

In July, 1838, the Rev. William Glen, D. D. a Scottish missionary, who had spent many years at Astrakhan in Russia, and subsequently visited his own country, arrived at Tebreez, where, after several sojourns in that city, I repaired on the 25th of the same month, and two days after Mr. Glen's arrival. My expectation was that Tebreez would then become my permanent residence. This learned and truly excellent father in the ministry, had previously labored much on a translation of the Old Testament into the Persian language, and in the period of about four years he completed a superior version, during most of which time, I had the benefit of his society, counsel and prayers at Tebreez, till he repaired to Tehrân, the Persian capital, for the final revision of his work.

In 1842, Dr. Glen returned home, and having printed a handsome edition of his version at Edinburgh, he has now, (1847,) though approaching three-score and ten, gone back to Persia to circulate the Scriptures he has translated into the vernacular language of millions. He won deserved respect and esteem in Persia, and his influence told well on the minds of many with whom he came in contact. When laboring with great diligence on his translation, he seemed to feel, as he sometimes remarked, that it was his last work, but Providence appears to be sparing him to sow the seed he has prepared for the purpose, and may he yet see it taking root, springing up and bringing forth the fruits of righteousness. May the divine blessing rest on him and his labors of love, and

on his patrons at home who are so ready to aid and encourage him in a difficult and trying field.

In 1829, Mr. A. N. Groves, with several associates, one of whom was the present Sir Henry Parnell, Baronet, sailed from England on a foreign mission, and proceeding to St. Petersburg, passed thence through Russia and Persia to Bagdad. They did not establish a mission in Persia, as Mr. Greene seems to have supposed, according to his letter of 'April 17, 1832,' which will be quoted in the proper place.

At Bagdad they met with many favorable circumstances, but finally with more trials and discouragements, including plague, inundation and war with which that city was visited, till at length after a few years labor, their mission was relinquished, Mr. Groves going to India, and Mr. Parnell to England, where, on the decease of his father, he inherited the title and estates of the family.

The well known missionary, Rev. Joseph Wolff, D. D. has made several tours in Persia; and the Rev. Jacob Samuel, likewise a converted Israelite, has passed through that country, and both of them have published accounts of their missionary travels, as has Mr. Groves also, to which books, reference may be made by those who desire more particular information in regard to the labors of their respective authors.

In review of all the missionary labor in Persia, at which I have briefly glanced, we find that it is marked by three prominent characteristics; namely, *translation, literary and scientific instruction, and general religious influence*, including private and more public discussions on sacred subjects. No public and formal preaching of the Gospel to the Persians, has ever been attempted by any of the zealous yet judicious missionaries who have been enumerated, and in all human probability such a measure would only have the effect of uselessly sacrificing the man who should undertake it, as well as of raising a storm of persecution against the poor native christians of that land, and barring the door of missionary influence against future heralds of the cross.

Notwithstanding much relaxation of bigotry and prejudice since the time of Martyn, yet the most liberal town in Persia would not tolerate such a public attack on its faith as the formal preaching of the Gospel necessarily implies. This surely should not cause more surprise in Mohammedan than in some Catholic countries, and while we can reach the understanding and appeal to the heart of the Persians in other forms, and by other methods, which, comprising the substance of evangelical preaching, may prepare the way for a more direct and forcible application of truth, why should the work cease because perfect freedom is not enjoyed. In America, all men are not to be approached and won by the same religious means; much more amid those who seem almost instinctively to despise the native christians around them, is the judicious missionary often reminded of the practice of his Master to communicate the word, as the people are able to bear it.

Translation may do much to prepare the way of the Lord among the intelli-

gent and inquisitive Persians, and although the Bible and a number of religious treatises have been published in that language, this department of missionary labor is far from being completed. Much, pertaining to our holy religion and its history, still remains to be explained and published in the Persian tongue, while some literary and scientific works are needed to aid their inquiries and enlighten their minds.

The genial influence of social and religious intercourse with the Persians, which they are ever eager to share, like the early vernal sun, though it ripens no fruit, is eminently useful in relaxing the icebands of bigotry and prejudice, and thus preparing many minds for a degree of candid consideration of the truths informally though often earnestly brought to their notice. No people are more fond of religious discussions, and engage with more apparent zest in controversy, than the Persians, and though they of course assume that their own creed is right and others wrong, yet they allow as well as take no small latitude in argument, and will cordially assent to a sound principle of general truth and justice. In short, they are not only very approachable, but they venerate a consistent religious character of whatever creed; and though missionary work among them, must from the circumstances of the case, be in a special sense preparatory, yet it must be done before the Gospel will have a probable prospect of free course among them. Said the veteran missionary who has translated the Old Testament, "if we wait twenty years we must then engage in this work, nearly at the point where we may now commence it," and with noble perseverance he acts on the truth of his sentiment, and happily finds a society of sufficient enterprise and fortitude to sustain him. Who will go and do likewise?

The indications of Providence, and the varied circumstances of the unevangelized, should no doubt be carefully considered in directing the limited means of benevolence for the foreign field, never forgetting that much land remains to be possessed at home. But it is likely to lead to serious mistakes, where a society make it a point to pursue chiefly or entirely the fairest *present prospect*, without an enlarged view of the general wants of the world. In selecting a missionary field, the condition, prospects, and probable influence of a people should be carefully considered. The wife of a devoted African missionary, both of whom have now gone to their reward, told me that her husband remarked, when in South Africa, that, it was of no use to divide their labors and attempt the evangelization of a small waning tribe in their region, (the Fingoes if I mistake not,) for they would soon vanish away and leave no active influence behind them. This statement strongly illustrates a principle which has long held an important place in my view of missions. We should do what we can for an expiring tribe, when more urgent claims permit, but special attention, and our main efforts should doubtless be addressed to permanent races, whose position, natural abilities, political and religious influence is likely to affect strongly other classes of men. The soul of a Greenlander may be as precious as that of any son of New England, yet what influence, humanly speaking, can

ever spring from that frost bound race, to compare with the sweep and sway of Puritan mind, as it moves on like a new, pervading moral atmosphere from Forefathers' Rock.

I suppose that no one acquainted with history and the present conditions and prospects of oriental nations, will question that of all Mohammedan tribes, the most approachable, intelligent, and influential, in central Asia, are the Persians, whose permanency as a people is unparalleled by any of their neighbors, excepting perhaps the Arabs. Prosperity, revolution, tyranny, and anarchy in every form, during the long sweep of near three thousand years, has left them a numerous and independent though mingled people, possessing a wide spread territory. The present kingdom of Eeran, as the Persians call their country, extends from 26° to 40° north latitude, and nearly from 44° to 60° east longitude. Its outline presents an irregular, rhomboidal figure which in general terms, may be called 1000 miles long and from 700 to 800 miles broad, although its greatest extent from mount Ararat, its north west corner between Russia and Turkey, to cape Jask, near its south east angle, on the Indian ocean, is about 1200 miles; while the north western and south eastern sections are much narrower than the average breadth of the country. This extensive region, which, with many fertile, well-cultivated vales, embraces a great proportion of wild, unwooded mountains and waste or desert plains, contains a population of nine or ten millions of inhabitants, all of whom with the exception of perhaps a hundred thousand Nestorians, Armenians, Jews, and Gabzs or Fire-worshipers, profess Mohammedism. The nation is divided into tribes and clans, among whom various dialects are found, the copious and polished Persian being the universal language of literature and business documents, spoken more or less throughout the kingdom, and constituting the general speech of the central and southern sections, while in the north western quarter of the country especially, unwritten Turkish is the common medium of intercommunication. From the earliest times, Persia has wielded an important influence, though in varying degrees, on all the surrounding countries, which it will probably ever maintain. Right principles implanted and perpetuated in that race, are likely to be diffusive and widely influential. Shall they alone of all the nations be neglected by the friends of missions? That there are many and formidable obstacles in the way of their enlightenment, is not only admitted, but plainly declared; yet similar obstructions to the truth are found elsewhere, even among some christian sects, who however, like the growing race of Greeks, both now and prospectively claim no small attention from a candid and benevolent reviewer of the nations.

The Persians are Mohammedans of the sect of Aly, the cousin, son-in-law, and champion of Mohammed, and call themselves *Sheeahs*, or Followers, that is, of *Islâm* and its authors. They stand relatively to the Soonnee sect, embracing Arab, Turk, Tâtâr, and Affgâhn, as Protestants have sometimes stood to Catholics; and all the rancor of superstitious prejudice and hostility, is fully reciprocated by these two great divisions of Moslims. While much is borrowed

from Jewish sources, the general Mohammedan creed, and notions of traditionary and religious views current among the followers of Mohammed, bear more or less analogy to the ideas of various christian sects, and in the Persian scheme there are a number of strong resemblances to the Catholic system, especially in the acknowledged vicegerency of a supposed human head of the faith, but with this wide difference that image-worship is vehemently reprobated by all Mohammedans, whose great cardinal doctrine is, the UNITY of the glorious, eternal God, the sole object of religious adoration. Still, like the christian sects with whom the Moslims have come in contact, they invoke their own prophet and saints, believe in a species of purgatory, and pray for the dead. They call themselves *Mūsūlmâns*, or true believers, the Persians especially, arrogating to themselves this title, which they refuse to extend to their Soonnee neighbors. Both these sects have many and ponderous treatises on various points of theology and practical religion, and also poems, histories, and some scientific works founded on ancient systems. The Persians especially, have distinguished themselves in the East for poetry and metaphysical theology.

Various dissenting sects and forms of belief are found among the Persians, one of the most prominent of which is that of the *Sooffees*, literally *Purists*, but properly Free-thinkers, a class of utilitarian sentimentalists, of diverse grades, obnoxious to the mass of priests and people. Rationalism, mysticism, and high school transcendentalism, blend variously in the Sooffee system, which is gradually undermining popular prejudices, without establishing any substantial forms of its own. The Sooffees generally are free inquirers, and while they need toleration themselves, are more ready than most others of their countrymen to extend its privileges to foreign sects. Like Tyrannus and his pupils, they love to 'dispute daily' with any Paul who may chance to encounter them.

With the Persians, and Mohammedans generally, the great stumbling-block of christianity is the Divinity of its Founder, whom however they all profess to reverence as a prophet of the highest rank, whose dispensation superseding that of Moses, was in turn abrogated by the mission of Mohammed. The Old Testament they hold to be corrupted and obsolete, and they insist that the Lord Jesus carried his *Injeel*, or Gospel, back to heaven whence it descended to Him, and that our present New Testament is consequently spurious. It is therefore small part of missionary labor among them, to exhibit clearly and convincingly the great evidences of revelation on which the genuineness and inspiration of the Bible are maintained. And this with ordinary prudence can freely be done by written treatises and every day discussions in which multitudes are ready to engage.

Many other points might be mentioned and arguments adduced, to show how, and wherefore, missionary labor should be directed in a reasonable degree to the enlightenment of the Persians, but the plan and design of this narrative allows only a brief and rapid sketch of the subjects it presents to the candid and benevolent reader.

I turn therefore, with regret from scenes on which my mind loves to linger, to considerations and events which duty to myself, duty to present and future missionaries, and above all, duty to the cause of divine truth and justice, requires me to lay before the friends of mankind, and the followers of our blessed Redeemer. It is not my object to impeach the motives and decry the avowed principles of any one, but in that charity which, while it assumes that all men are liable to err, stands ever ready to cast her mantle over a corrected mistake, and in that humility which acknowledges its own failings and shortcomings with heartfelt sorrow, would I appeal to unchangeable equity, for a decision on the subject I am to present. And however unpleasant it must be to a mind loving the shade of retirement, to come forward in its own selfdefence, and fully state facts bearing hard on the policy and measures of some high in public favor, yet to those most likely to censure this course, I can truly say, like the aspersed apostle, "*ye have compelled me.*"

In early youth my mind turned with interest to the country of Cyrus the Great, and as my course in life was gradually developed, while passing through academical and professional studies, this interest augmented, till strong desire united with a conscientious sense of duty to urge me on to the missionary work in Persia. Every accessible source of information, relative to the cherished object in view, was diligently examined, and the result of my investigations was the conviction not only that a mission might be established in Persia with a good prospect of usefulness, but the scanty accounts within my reach led to the belief that more direct and unobstructed channels of religious influence were open in that country, than the real facts of the case warranted. This mistake however, was only one of the multitude that occur in missionary experience. The morning glow of hope and ardent expectation, that gilds the general mass of intelligence so interesting to the young missionary, leads as a matter of course, to some conclusions which the stern array of uncompromising facts on the field itself, are little suited to spare. Probably no missionary of three year's actual experience, ever escaped some trying depressions of his hopes, and who did not find that he needed more grace and strength from on high than he had really provided for in his benevolent plans to convert men.

My first letter to an officer of the Board was of a general missionary nature, dated January 31st, 1831, and was addressed to Dr. Anderson. I wrote him again in April, 1832, with reference to missionary labor among the Persians. As was natural on untried ground, the executive seemed disposed to examine and inquire more particularly into the subject, before deciding to establish a mission in the proposed field. In reply to my letter to Dr. Anderson, the Rev. David Greene wrote me ' April 17, 1832,' and after stating that the Prudential Committee wished to extend " their missionary operations in the countries of Western Asia," and had " sent two missionaries to explore Armenia," he remarks, " we could not now say decisively that we will send a missionary to Persia, because the finger of God may very plainly point to another quarter ; and while the

number of missionaries and the pecuniary means are limited, we are undoubtedly bound to send first to those fields where there are the most promising openings. If we had men enough and funds adequate, we ought without doubt to send to Persia and all other Mohammedan countries, to China, and all other nations, however hazardous and impracticable all approach might seem to be; and there can be no doubt that men possessed of Paul's courage, and zeal, and love for souls, would find access, and by the aid of the Holy Ghost would make an impression.

"Mr. Groves, with two or three associates, as you may probably know, is now in Persia as a missionary, though not connected with any missionary Society. Little is known of his proceedings or prospects.

"I think, Dear Sir, that, if your heart is set on a mission to the Mohammedans, and the Lord has given you qualifications for such a work, you need have no fear but that you may be sent to some country where you can have ready and constant access to them, and make them the principal object of your labors, if you shall then think that Providence directs you to such a course. You cannot feel too deeply for this deluded and miserable class of men, or pray too importunately that the Lord would open a way of access to them, and give them a heart to attend to the things that belong to their peace.

"I regret that Mr. Anderson, to whom the correspondence with and in respect to the missions over sea is committed, is now absent for a month or two from Boston, and that the pressure of my other duties will permit me to give no more thought to the subject. Write us freely at any time, and probably some months hence we may be able to write you more definitely. If you commit your way to the Lord in this matter, I do not doubt that he will open a way for you to some field, where you shall be satisfied, and where you may glorify him."

Although this letter breathes a spirit of caution, yet it certainly is suited to foster the expectation that a mission to the Persians would be favorably regarded by the executive, and that they only needed the way to be made clear in order to engage in the enterprise with interest.

The late Rev. Dr. Wisner wrote me; 'Jan. 5, 1833,' with reference to the proposed mission, and in general terms encouraged my hopes, while he asked for more particular information in regard to my religious and missionary views, and "how my mind came to fix on the Mohammedans." Dr. Wisner favored me with another communication, 'July 8, 1833,' in which he says, "I have not heard from you for some time; I do not therefore know the result on your own mind of your correspondence with Mr. Smith, nor whether your views about missionary work and the manner in which you shall engage in it, remain as they were when you communicated them to me just before that correspondence began. I presume, however, they are the same. And you having examined the subject, as I am now satisfied you have done, I am content they should be the same. I write now simply to say, after conferring with Mr. Anderson, that we shall recommend to our Committee to appoint you a missionary to Per-

sia, to prosecute your mission according to those views, if you offer yourself for that purpose; and I have no doubt the Committee would accede to our recommendation. I would suggest, therefore, whether you had not better soon make the offer in a formal manner, stating as fully as you can in what manner you think the mission ought to be prosecuted. The Lord guide you, and all that shall be concerned in this important matter, aright."

Mr. Smith, mentioned above, is the Rev. Eli Smith, Syrian missionary, who had then lately returned from an exploring tour in Turkey and Persia, and who was requested by Dr. Wisner to write me on the subject of a Persian mission. Mr. Smith wrote me, 'Feb. 1, 1833,' communicating succinctly much information respecting Persia. After mentioning some prominent obstacles and saying that "Azerbâyjân should be selected in preference to any other part of Persia for missionary operations," he remarks, "A mission specially for the Mohammedans even there, we [Rev. Messrs. Smith and Dwight] have hesitated to recommend at present. I am, however, very much rejoiced to find your mind directed so strongly towards them, and hope that Providence may intend to open for you a field of labor among them."

Dr. Wisner, having read the letter containing the above extract, prefixed a note to it, dated 'Feb. 5, 1833,' and saying, "we are much gratified with your letter of the 23d ult. and entirely satisfied with the testimonials we have received in regard to you, and I am persuaded that, your life and health being spared, you will yet go a missionary to the Mohammedans of Persia, and be sent out by our Board, though it may be expedient *at first* after getting there, and *for a while* to direct your more immediate attention to the Nestorians or Armenians."

A mission to the Nestorians having then recently been resolved on by the Committee, it was natural for Dr. Wisner to associate with it, in his own mind, other proposed labor in so untried a field. But the candid and cordial interest he uniformly manifested in the Persian mission, and the personal kindness he exhibited in my limited correspondence and acquaintance with him, justly claim my lasting gratitude and respect; and his form is still distinctly pictured on my mind, as he stood on Union Wharf at Boston, on the 22d of August, 1834, and waved his hand in token of affectionate farewell, as the vessel of our missionary band receded from the shore we little expected to behold again. Peace and love to his memory.

Mr. Smith favored me with another letter dated 'April 18, 1833,' the general drift of which exhibits the doubts and difficulties relative to a Persian mission, assuming, however, that the work might reasonably be attempted, especially if a missionary were called in providence by an enlightened conviction to engage in the undertaking. The general sentiment of the letter, if I understand it, is, there are many and serious difficulties in the way, but it might still be my duty to engage in the work. To this letter, on the 23d of the same month, Dr. Anderson added a note, his first communication to me, in which he says, "I this morning received this letter from Mr. Smith, with a request that I would

read and forward it. You will perceive what his opinion on the whole is, with regard to attempting a Persian mission (to the Mohammedans) at present. His judgment in this case is more valuable than that of any other man in this country. While I accord in the views he has expressed on his first page, I confess myself to have very strong doubts whether it is best to attempt a mission to the Mohammedans of Persia for some years to come; at least, till our Nestorian mission is well established. But the designs of God's merciful providence are coming more and more to light, and I may have all my doubts removed before six months have transpired.

"You will be interested in knowing that our brethren in Constantinople have agreed to ask the Board to send out a missionary expressly to the *Mohammedans of Turkey*. This is in consequence of the late events in that empire. Perhaps it is to the Mohammedans of Turkey, rather than of Persia, that God designs to send you. By prayerful inquiry you and we shall know in due time."

If this note contains but little direct encouragement, it still shows, if I mistake not, a ready disposition to do something for the Mohammedans, whenever and wherever opportunity should be afforded. Dr. Anderson seems to have been, even then, prepared to have given a favorable opinion in regard to sending a missionary to the Turks, who, although they ought not to be overlooked, have never yet presented so many inducements to attempt their evangelization as the Persians. I have been informed on good authority, that since my return to America, Dr. Anderson has taken pains to convey the impression that the executive, from the beginning, were exceedingly unwilling to undertake the Persian mission, and a friend, who attended a late formal conference in which the secretary undertook to clear the executive at my expense, writes me that, "He said, they employed you as a missionary to Persia, at your earnest and repeated solicitations, against their own judgment, but with the express understanding that it was to be an *exploring mission* only, and not a permanent one, extraordinaries excepted." I presume that Dr. Anderson was not in 1833 *the sole authority* in the executive, and if he only remembers some of his impressions about the time of writing the foregoing note, he is liable to mistake in his conclusions of the whole matter, as will hereafter appear.

As might be anticipated from Dr. Wisner's letter of 'July 8, 1833,' quoted on a preceding page, the result was that the Committee resolved to undertake the proposed mission, and when in February, 1834, after seven months farther reflection by both parties, I sent them a formal proposal to labor under their direction and patronage among the Persians, on the 25th of the same month they declared my acceptance, and issued my appointment, as follows: "*Resolved*, That, James* L. Merrick, recently of the Theological Seminary at Columbia, S. C., be appointed a missionary of the Board, and designated to the Mohammedans of Persia, and of the countries east and north of that kingdom." In

*By mistake, I was called "Samuel" instead of *James* in the resolution, which error was, of course, duly corrected.

communicating this resolution of the Committee, Dr. Wisner adds, "The last clause was embraced in the resolution to cover your making an exploration of the countries referred to, if that shall be found best." To Afghânistân and Tâtâry, "it was to be an exploring mission only," but to Persia, the Lord willing, it was to be "a permanent one," if this resolution of the executive is to be interpreted according to its obvious meaning. A young, confiding missionary would not be likely to find in such a resolution, nor in the uniform tone of Dr. Wisner's letters to me, such a reluctance, and yielding barely to explore, and that "against their own judgment," as Dr. Anderson is understood now to assert. Dr. Wisner farther remarks, "As you are now an accepted missionary of the Board, your correspondence hereafter will be with Mr. Anderson." He also says in the same letter, "It is very desirable that you should have an associate, who shall also go unmarried. We cannot, at present, tell you of one. But we hope you or we will be able to find one before you go."

On the 24th of the following March, Dr. Anderson wrote me, saying, "I rejoice to see your purpose so fixed in reference to Persia; may it never be shaken. We do not yet know any man who could be expected to accompany you." It thus appears that he had cordially adopted the views expressed by Dr. Wisner in reference to a Persian mission, and was ready to coöperate heartily in the work. Let this be distinctly borne in mind, in connection with the general fact, that, however I may have originally proposed this mission to the officers of the Board, they, after proper inquiry and reflection, adopted the undertaking, and with others, Dr. Anderson *rejoiced that my purpose was so fixed on that object*. A due consideration of all these circumstances would not surely lead an unbiassed mind to the conclusion that my importunity had reluctantly brought the Committee against their own judgment to permit a mere exploration and bare experiment in Persia, especially as they earnestly wished to find and send an associate with me, which of course would have given more importance and probable permanence to the mission. Let equity decide then, whether I am solely or chiefly responsible for the origin and end of the Persian mission, and whether I merit all the direct and implied censure which has been pronounced against me.

My instructions were dated 'Aug. 8th, 1834,' and were formally delivered to me on the 10th of that month in the Chapel of Amherst College, where I had graduated. The explorations marked out for me in these instructions, agreeably to the resolution of the Committee in my appointment, in connection with Persia, embraced a tour through Afghânistân, provided, providential events indicated such a course; but Persia was to be the peculiar sphere of my inquiries as well as the contemplated field of my labors.

In closing the instructions, Dr. Anderson kindly and emphatically exhorted me to "be not discouraged." For, said he, "The waters which you see by faith flowing over the arid regions of Persia, are not the deceitful mirage of the desert, to mock your hopes; they are the waters of life. The most unexcep-

tionable witnesses declare the religion of Mohammed to be everywhere on the decline. War and despotism enters essentially into its spirit. But the zeal which burned so fiercely in the bosoms of its early champions, having consumed every thing within its reach, now burns low, and the power of its princes is declining. It can no more subject countries, nor mind to its sway. The general causes which are meliorating the governments and the condition of mankind, are entering into Persia. Light is breaking in upon its dark domains; not light enough to perceive the truth, but enough to make visible the awful darkness. In the prevalence of Soofeeism, we see the Persian mind breaking loose from its moorings, and tossing wild upon the billows of infidel speculation, with neither star nor compass to guide it. Without a divine Guide and Helper, who indeed, would venture in pursuit of minds tossed upon such a sea? But you go not alone. Your help and your hope are in God. He, we believe, commands you to go and preach the Gospel to the Persians; and he promises to be with you. "Lo, I am with you always." "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee." You may die in early life. You may die a martyr's death. Still the promise, in all its spiritual import, will be remembered; and, if you are faithful unto death, neither you, nor the churches which send you, will ever have occasion to regret your mission to Persia."

As these instructions were understood to have been prepared by Dr. Anderson, though signed of course by all the secretaries, it must certainly be inferred that he felt cordially interested in this mission, and gave it not only his best wishes, but his entire approval. Would that all our hopes had been realized.

No associate having been found for me, in company with the Rev. Messrs. Houston, Adger, and Pease, with their wives, designated to the Greeks and Armenians, and bound for Smyrna, I embarked at Boston, as has been already stated, on the 22d of August, 1834. My ardent hopes, over which I had long, and in simple truth I might add, sincerely prayed, had at length been so far realized as to waken, I trust, not only the liveliest gratitude, but renewed consecration to Christ and His cause. If a consciousness of devotion to any cause was ever intelligently settled in my mind, then surely I felt willing to spend and be spent for the Redeemer's sake in Persia.

We arrived at Smyrna on the 25th of October, and after ten days delay, I embarked in a little cutter of sixty-four tons, (it was before the era of steamers in those waters,) and reached Constantinople on the 10th of November. Here I had been instructed to pass the winter in preparatory studies, and in acquiring information about the country and people I was to visit. I gained some knowledge of the Osmânlee Turkish, which however differs widely from the dialect of the same general language spoken in Azerbâyjân in Persia. While at Constantinople I collected much information on oriental nations, and the general subject of missionary labor among them, which was subsequently of essential

use to me. I found that the missionaries at Constantinople, who had had long experience, managed in many things very differently from my preconceived notions, and although I might not in all particulars have viewed matters in the same light with themselves, yet I am under much obligation for the lessons which their precepts and practice imparted. I should make a similar acknowledgment in reference to the missionary brethren with whom I had previously made a short, though to me interesting and profitable acquaintance at Smyrna.

I found there was much to learn besides languages, in order to be duly qualified for meeting the opinionated, self-sufficient orientals, and that instead of their flying like doves to their windows, with devoted, joyful hearts to the banner of the Cross unfurled by the missionary, they were, for the most part, as shy of his hands as hawks of the mountain. Social intercourse with people of various classes, seemed indeed tolerably free and extensive, but in general, its bearing was far less direct on missionary objects, than I had anticipated. This general religious influence at Constantinople, has led in later years, under the favoring providence of God, to much more directness of operation, a result which might be looked for elsewhere in similar circumstances. Yet at that time I had not ascertained either the limits of prejudice and bigotry on the one hand, nor the pervading power of a judicious missionary course and prolonged religious influence on the other. But I was learning.

While I was at Constantinople, the oldest missionary at that station completed a series of letters addressed to a younger brother, but intended to prepare others just entering the field with "*hints and cautions*" about the course proper for them to pursue, in the peculiar circumstances and trials they must meet. A copy of these letters was sent to the executive, but if I mistake not, the secretary for the foreign correspondence replied, that the christian community could by no means bear the publication of those articles, inasmuch as the views prevalent at home, respecting missionary operations, differed materially from many of the sober facts of actual experience abroad. If I have inadvertently erred on any point of this subject, those interested can make the necessary correction.

I allude to this matter, because it made a strong impression on my mind, and because it illustrates so forcibly a principle I have since found prominent in a certain policy, namely, that great care must be taken to fan hope and zeal at home; to which end it often happens that the more forbidding features of the work advance but little beyond the shades of the background, while the luminous parts of the picture are adorned with the fairest facts and expectations. It may not be an easy task in all cases to say precisely how much should be communicated to the patrons of missions, since of course everything cannot be presented, nor would be well understood if the attempt were made; but from the time of the incident above alluded to, I have had a growing conviction that the churches at home ought to have more information, and a better understanding of the actual facts of missionary experience. I should state further, that, without debating with myself what particular scheme of correspondence would

be most expedient to adopt, I practically resolved to state the facts I communicated, and my own convictions of truth and duty, with as much impartiality and clearness as possible; in short, that perfect candor and frankness should be my aim. If I erred in yielding too little to expediency, and remained too ignorant of the claims and authority of those to whom I was more immediately responsible, and have suffered in consequence, I still hope that the candid and charitable will be lenient in their judgment.

In company with the late Doctor and Mrs. Grant, of the Nestorian mission, I left Constantinople on the 18th of August, 1835, and reached Tebreez on the 15th of the following October. As it is not my object to dwell on the toils, privations and exposures of traveling in the East, or to introduce numerous incidents and reflections, although I have a copious journal embracing a long period, but to sketch briefly and clearly the principal facts of my missionary experience, with reference to a fair and candid exhibition of my course while under the patronage of the Board, I will pass on to say, that, during my first residence at Tebreez I had the benefit of the counsel and example of the four excellent German missionaries mentioned in the former part of this narrative.

Besides diligently acquiring Persian, I learned faster than my feelings desired, that the obstacles to evangelical truth in Persia were much more formidable than all my liberal allowance for difficulties had provided for; and though I was by no means then, or subsequently, driven to despair of usefulness in that field, yet when fact after fact of a forbidding nature fell ponderously in my way, and when my preconceived ideas of labor, formed after all the research I could make, required so much modification, is it wonderful that in stating the case plainly to the executive of the Board, while they sympathized in the disappointment, they should also have imputed to me more discouragement than I felt; till at length, by comparing the field as they viewed it, with brighter prospects elsewhere, they became willing to abandon it, and were ultimately displeased with my persevering adherence to the people of my first choice. My interest in Persia was too firmly fixed to be easily shaken; when cut off from one hope I sought another, and finally found as stated on a preceding page, that there were three definite modes for preparatory work in Persia, and that in each of these ways, namely, TRANSLATION, INSTRUCTION, and GENERAL INFLUENCE, much good might and should be done. In the circumstances, these conclusions were necessarily of gradual growth, but while I was gaining strength to persevere, unfortunately the executive seemed to be accumulating arguments to abandon the field. These opposite views naturally led to contrary opinions, and finally to more serious differences. But I am anticipating results.

It is proper to introduce in this place an extract or two from a letter I wrote Dr. Anderson on the 20th of May, 1836. In this communication doubts and difficulties relative to the Persian mission are more prominently exhibited than in any previous letter I had written; yet a candid examination of it will show that I was not only disposed thoroughly to investigate facts, but strongly inclined

to persevere in the work I had chosen. It should be stated also, that when I wrote this letter, the German missionaries at Tebreez, were hoping greatly to enlarge their operations, two of them being about to start with myself on an exploring tour to Tehrân and Isfahân, and as it was not expedient for me to settle within the sphere appropriately occupied by them, my prospect of finding a suitable field in the country, was, from various considerations, rendered uncertain.

In these circumstances I wrote Dr. Anderson saying, "I need not repeat to you the cherished interest I have felt for many years for the Mohammedans; I feel it still, and, if it be the will of God, I desire to labor and die among them and for them." And then after alluding to judgments which may be expected to overtake persecutors of God's people, the letter proceeds to state that, "Missionaries have labored among this people, [i. e. Mohammedans,] about thirty years at Karass, beyond the Caucasus, and nearly half that period in Georgia, and these efforts, with all that have been attempted among Mohammedans in other parts of the world, prove that the conversion of Mūsūlmâns is a work involving the greatest difficulty and trial. I write not these things to discourage either you or myself; I am not discouraged; and through the help of Almighty God we shall yet prevail and prosper. Let us stand in the breach and avert if possible, a part at least, of the impending plagues. Though multitudes perish, many souls may be saved who shall shine as stars forever and ever." In this letter I also say, "that all due attention should be given to those places which are most open for direct missionary labor, by no means losing sight of efforts merely preparatory." And in this connection I endeavor to urge the importance of truly evangelizing our own country. In conclusion, I remark, "Whatever be our plans and efforts, we can never feel too deeply our dependence on God for success, or importune too earnestly for the influences of the Holy Spirit. Without His almighty aid we must utterly despair of ever seeing a single Moslim turn from the error of his belief or from the iniquity of his ways.

In company with two of the German brethren, Rev. Messrs. Hoernle and Schneider, I left Tebreez on the 6th of June, 1836, to explore the central and southern parts of Persia. We arrived at Tehrân, the capital of the kingdom, on the 24th of the same month. From the gentlemen of the British Mission and Military Detachment, then at Tehrân, we received great kindness, and obtained much information, especially from J. P. Riach, Esq., a very intelligent, influential, and pious member of the Embassy, who among other favors obtained official letters for us addressed to the governors of Isfahân and Sheerâz. I had the pleasure of meeting this gentleman the day after my arrival at Tebreez, I repeatedly shared his hospitality during our cotemporary sojourn of about six years in Persia, I enjoyed the benefit of his counsel and long experience in the East, and as I believe his prayerful good wishes; and gratitude requires that even in this brief sketch I should express my sincere thanks for the many favors received from him, and from other English gentlemen in that land, especially from the kind friend above mentioned, and from Alexander Nisbet, Esq., and

his late excellent wife. It is but justice to say, that all the missionaries who have labored in Persia, from Martyn's time to the present day, have been laid under special obligations to Europeans in that country, especially to English gentlemen of official rank and influence.

Our inquiries at Tehrân led to a more enlarged and particular view of missionary prospects in Persia, but unhappily obstacles seemed to multiply faster than encouragements, although we were very anxious to find abundant reasons to cheer not only ourselves but our directors and friends in our enterprise. Having made what observations we could at the capital, we started on the evening of July 4th for Isfahân. During the warm season, kâravâns travel chiefly by night in the East. Our route lay across a portion of the great salt desert, and exposure to intense heat by day, and chilling night air toward dawn, with drinking saline water and other causes, "weakened my strength in the way," and as I was obliged to halt one night at a desolate kâravânserây, and lay down on the stone offset of its gateway, it seemed that my weary slumbers would sink into that dreamless sleep that wakes only at the archangel's call. Had I opened my eyes no more on the desert wilds of Gabr'a'bâd, perhaps some might at this day have fancied that I had done more for the missionary cause than they are now willing to allow for the toils of eleven trying years. But if from the misinformed and prejudiced, little favor is to be expected, a consciousness of sincere aim and effort can yet say, my judgment is with the Lord and my work and reward with my God.

We arrived at a village in the neighborhood of Isfahân on the 15th of July, and after visiting the city, calling on the governor by whom we were courteously received, and waiting till after the ensuing Sabbath, we took lodgings on the 18th of the month at Joolfah, the celebrated Armenian suburb of Isfahân. Here my companions hoped to establish a school which should benefit both Armenians and Persians, and prove a radiating center of light and influence. They had brought a good supply of Armenian, Hebrew, and Persian books, chiefly the Scriptures, and a considerable number of Persian Testaments and copies of the Psalms and Proverbs in the same language were distributed before and immediately after our settlement at Joolfah.

The bigotry and intolerance of Isfahân were quickly roused; wild rumor proclaimed through the city that we had come to overthrow Islâm, and fanatical fury burnt to annihilate us at once. The governor getting information of the excitement sent a guard to protect us, and on the morning of the 27th of July we were surprised to learn that the preceding night thirty men had been stationed about our house for our defence. Isfahân is noted for the number and fury of its lawless mob, and some of this class, as we were credibly informed, went to a *moosh'ta'hid* or high priest of Islâm, the late Sayyid Mohammed Bawker, then the highest religious chief in Persia, and desired permission to cut us off from the earth. A word from him had doubtless been our doom. And had we fallen in our own hired house, or in the presence of this great moollâ whom

we soon visited, or in the streets and bâzârs of the city through which we openly passed, possibly some might have called us martyrs, who now hesitate to allow that the writer, after years of subsequent toil and exposure, is entitled to any thing but reproach and censure. Misguided impulse once essayed to sacrifice to Paul and Barnabas, and shortly after stoned them with bloody fury, and the same ignorance and prejudice in varying degrees work out everywhere their unreasonable results.

The Lord was our shield at Isfahân. He turned the heart of the chief men in our favor, our guard soon dwindled away, and we were left to the quiet conclusion that we might reside, and gradually gain influence at Isfahân, provided, that great judiciousness marked our course. Not only were the Persians of that place peculiarly excitable and bigoted, but unhappily we found that the Armenians, especially their archbishop and some other leading men of that community, were not a little under the influence of prejudice and intolerance. In view of all the circumstances of the case, my companions finally concluded to postpone, if not relinquish, their plan of establishing a mission at Isfahan, and to return forthwith to Tebreez and confer with their colleagues on the subject of enlarging their operations in Persia. We parted with mutual prayers and good wishes on the 3d of August, they starting homeward, and I proceeding with a few Persians on my lonely way to Sheerâz.

Those who never found themselves far and solitary among a people of strange speech and hostile creed, and of whose fanaticism striking evidence had just been given, can but poorly appreciate the circumstances of a young missionary wandering alone over such untried ground. Yet I can truly say, that I enjoyed great peace and resolution of mind, and while I had calmly smiled on danger at Isfahan, I could cheerfully commit my lonely way to God. I needed a companion, it is true, but none had been found for me, and with a consciousness of aiming diligently to do my duty, I was comforted in committing my all to Him for whose sake I was a lonely pilgrim.

I reached Sheeraz on the 17th of August and after considerable difficulty and delay, hired a cheap house for my residence. From Trebizond, (N. Lat. 41°,) on the Black sea, I had traveled 630 miles to Tebreez, (N. Lat. 38° ;) thence, 400 to Tehran, (Lat. 35½° ;) thence, 280 to Isfahan, (Lat. 32½° ;) and thence, 290 more to Sheeraz, (Lat. 29½° ;) in all a land journey of 1600 miles. I had also visited Oroomiah, (Lat. 37½°,) which is about 130 miles, by the road, in a southwesterly direction from Tebreez, though an airline across the lake would greatly diminish this distance. In all these journeyings the Lord had been my guide and support, and gratitude for preservation and deliverance was specially due.

It takes time under favorable circumstances for a stranger to gain a standing among those around him; how much more must one patiently wait, when language, customs and religion raise their formidable bars to friendly intercourse. In the course of seven months however, I had made such additional progress in

Persian, besides paying some attention to Arabic, and had so far gained the favor of individuals that a fair prospect began to open of wider influence, provided I should remain for a long period in that city.

My teacher, a learned moollâ, had passed through a wonderful experience on the subject of religion, and though he was a confirmed Sooffee, yet he deeply interested my mind in his welfare, and many and long were our discussions about salvation, in which the greatest plainness and directness of argument was mutually employed. A few others became familiar acquaintances, especially the British Agent at Sheerâz, a very intelligent and liberal minded Persian, and the venerable Meerzâ Sayyid Aly, the friend and assistant of the lamented Martyn. With these men I felt much at home, they drew forth my prayers and strong desires for their salvation, I bade them farewell with tenderness, I have often supplicated a merciful God in their behalf, and though I suffered many witherings of hope at Sheeraz, my heart still goes back there with solemn interest.

Soofeeism is very prevalent at Sheerâz, and consequently bigotry is the less fanatical, but even there I was convinced the Gospel could not be formally preached, nor even the Scriptures be profitably nor safely distributed without judicious caution. And all my inquiries and observations in the country led to the painful conclusion that no Persian, who should be known to renounce Islâm and formally to embrace christianity, would escape death, inflicted either judicially by civil and religious rulers, or by the fury of a mob. Still, from a full survey of the field it appeared evident that much might be done to remove ignorance, mitigate bigotry, and prepare the way for more hopeful prospects in any city of Persia. But without an associate, and far removed from any missionary station, it was obviously inexpedient to remain at Sheerâz, after the advancing spring of 1837 opened a comfortable way northward. In addition to much information about Persia, I had also learned that an exploring tour through the countries east of this kingdom, was quite inexpedient, inasmuch as they presented still stronger obstacles to the introduction of the Gospel. And till the way is measurably prepared in Persia, it seems obvious that Afghanistân and Tâtâry cannot easily or efficiently be reached through the former country.

Allusion has been made to the excitement at Isfahân, in consequence of a distribution of the Scriptures in that city and vicinity. While I was at Sheerâz a zealous distributor came thither from India, and with considerable delays at the principal towns, passed northward through the kingdom. He gave away many Persian Testaments at Sheerâz, and though the excitement was less than I anticipated, yet little benefit seemed to result from so indiscriminate a distribution. I was assured that many of the books distributed at Sheerâz, and especially those given in villages on the road to Isfahân, were destroyed, and a careful inquiry into all the facts I could collect relative to the whole subject of distributing the Holy Scriptures in Persia, satisfied me that it should be done with great discrimination and prudence. In this way it may be far more useful than any wholesale issue of the pearls of great price. The free use of the Holy Scrip-

tures is essential to enlighten the world, yet a nation is not evangelized just in proportion to the multiplication of Bibles around them, and where fanaticism is dominant, a single book lodged in safe hands may do more to promote the truth, than a shower of copies scattered on all sorts of characters, especially where bigoted excitement is likely to ensue. The circulation of the Bible, and of religious treatises suited to awaken reflection and conciliate the understanding, free from violent attacks on Islâm or its author, is an important part of missionary labor in Persia, but like other branches of the work in that country, it should be very judiciously performed.

I left Sheerâz on the 28th of March and returned to Isfahân, where I remained about a fortnight free from excitement or molestation and nearly concluded a conditional treaty with the Armenians for establishing a school for their benefit. The plan however was not matured, chiefly in consequence of their bigoted fears of sectarian influence. Taking the road to Hamadân, I visited the reputed tomb of Esther and Mordecai in that ancient city, where the Jews are numerous, but much oppressed. At Sheerâz a miserable remnant of this forlorn race groan under grievous oppressions. At Isfahân there is a larger community of this people, and probably better off than in any other Persian city. The Jews were once exceedingly numerous in Persia, and from historical facts and the actual manners and customs of the nation, there is abundant reason to conclude that much Hebrew blood flows in the main stream of the Persian race. Mohammedism has absorbed what it could, and pants to swallow the remnant. From Hamadân I proceeded direct to Tebreez, and found all the German missionaries had left that city, abandoning their labors in Persia, with the exception of Mr. Wolters, who quitted the country the same summer, and thus the whole field, east of Oroomiah, was again unoccupied. Needing rest and some social comforts, at least for a season, I proceeded to the Nestorian mission at Oroomiah, whither I arrived on the 3d of June, and where I diligently pursued my studies on the language and religion of the Persians, and engaged in such intercourse with them as providential circumstances afforded, suffering in the course of my sojourn there protracted and severe prostration of health.

Under date of June 19, 1837, I sent Dr. Anderson a long account of my observations and inquiries in Persia, in which I endeavored to state the plain facts of the case with as much impartiality and candor as possible. I had found, it is true, more obstacles to the introduction of the Gospel among the Persians than I once thought existed, and though I could not be insensible to their influence, I still felt that there was an important work to be done in Persia, and that I was solemnly responsible to God for faithfully discharging my duty in this matter.

Before writing the letter above alluded to, I had received a communication from Dr. Anderson in which, after acknowledging the receipt of a number of letters from me, he says, under date of 'Dec. 27th, 1836,' "we have followed you in your travels with deep interest, and bless the Lord for your preservation amid dangers seen and unseen, and especially while in the bigoted city

of Isfahân. Verily the Lord has been with you of a truth, and I doubt not will continue ever to stand by you. It seems, however, that you do not find much reason to believe that the set time to favor Persia has yet come. I am not surprised by your statements. We were for a long time reluctant to establish a mission in Persia, and were at last persuaded to it chiefly by the fixed resolution of your mind. We thought, perhaps the Lord was preparing the way secretly for a mission among that people, and was therefore inclining your heart to that mission. We see no evidence yet that you have mistaken the path of your duty, even though your stay in Persia should be temporary. It is important to know even that the time has *not* come for attempting a permanent occupation of the ground.

"We very much doubt the expediency of having a mission to the Mohammedans established in Oroomiah at present. We fear it might wake up the fanaticism of the Mūsŭlmâns there as it did at Isfahân, and endanger the stability and prosperity of the mission among the Nestorian christians. Our shortest and most effectual way, probably of acting on the Mohammedans of Oroomiah, is by prosecuting as efficiently as may be our mission among the christians in their midst.

"I have brought the case of your mission before the Committee, and they give you the alternative, in case it should be your duty to leave Persia, of joining the mission in Syria. You might perhaps make Damascus your head quarters. The climate would be as favorable as any we think of in western Asia. I fear you would hardly be able to proceed to Syria through Mesopotamia without great suffering, and a probable loss of life. I beg of you not to undertake hazardous journeys in Persia *alone*. The Saviour does not require it."

This communication surprised me not a little, as I was totally unconscious of having intimated a desire to be released from the Persian mission and transferred to another sphere. I had not then learned that the executive of the Board sometimes decide on measures affecting a missionary most deeply, without in the least consulting his own views of duty. But cherishing for them the greatest respect, and reposing in them affectionate and almost unlimited confidence, my mind fastened on their kindness in looking for a more genial climate, which my experience at Tebreez, before I was properly acclimated and had learned to protect myself, had seemed to require.

I replied to this unexpected overture as follows: "I come now to speak of the alternative which the Prudential Committee have kindly given me of joining the Syrian mission with the probable prospect of being stationed at Damascus. I desire the Committee to be assured of my very grateful sense of this unasked favor, this tender interest in my health and welfare. But, my dear brother, I am not yet prepared to abandon this discouraging field, notwithstanding I have suffered more in wandering over it and contemplating its prospects, than I once thought myself capable of suffering from any cause whatever, aside from a sense of my own sinfulness. I came, or rather as I believe, *was brought*, soul and body to Persia, and I cannot leave till I feel the pressure of the same invisible hand urging my departure. Besides, I am yet to learn if, to a great extent the Mūsŭlmâns of Syria are better prepared to receive the Gospel than the Mūsŭlmâns of Persia.

" After a very deliberate, and I trust prayerful examination of the whole question relative to my future course, I have concluded that it is my duty to *remain in Persia*, until other missionaries to the Mohammedans occupy the ground, or special providences carry me away. It may be that the Lord has somewhat for me to do in this country, or at least something more for me to suffer here, and while I feel the detaining hand of His providence, I cannot break away from my adopted land. I am satisfied I shall know when the proper hour for my departure comes, if come it must, otherwise, if I can leave no other memorial of having been in Persia, let me leave at least the little mound which ere long will mark the spot where this oft sorrowful bosom has found repose."

Not only was permission given me to join the Syrian mission, but in January 1837, Dr. Anderson wrote my friend, the Rev. J. F. Lanneau, of said mission, apprizing him of the fact. While at Beyroot to attend a general meeting of the Syrian mission, in May of that year, and probably after more or less consultation with the brethren on the subject, Mr. Lanneau, though declaring that ' his arms and those of his brethren would be open to receive me,' says, " In regard to the Mohammedans of Persia, it appears to me that a fair trial has not yet been made to ascertain decidedly whether a mission to them is entirely hopeless. It requires years of patient study of the language, and a gradual and extensive acquaintance with the people, before a missionary can make the experiment to advantage, of preaching the Gospel among them. As yet you have had hardly time and opportunity enough to do either. Besides, no mission has ever been established without having encountered at its commencement some discouraging circumstances. It would be unreasonable therefore, to expect that yours would not be attended with difficulties calculated to dampen your ardor and to weaken your faith. But it is necessary that our faith should be tried, and tried severely. I should be sorry to have your mission abandoned after so short and necessarily imperfect experiments. So far as my experience goes, the present state of the Moslim world affords much ground of hope. Prejudice has been wearing away, the intercourse with christians, and especially with Europeans and Americans is becoming every day more free and open. The religion of the False Prophet is losing its hold on the respect and confidence of many of its professors.

" In Jerusalem I have hired a house in the Moslim quarter, and am daily visited by the most distinguished and influential of their number. Several of them read the Bible and *one at least* appears to be a sincere inquirer after the truth as it is in Jesus. Mrs. Whiting's school is composed chiefly of Moslim girls, and on the whole I feel encouraged to hope, that the time for the salvation of this people is not far distant."

Mr. Lanneau's view of persevering in a new and difficult mission, will doubtless approve itself to all candid minds, that will likewise commend him for speaking a word of comfort to one supposed to be weary. Had the executive cheered and sustained me in a kindred spirit, the result of the Persian mission

might have been far different. But it seems that the foreign secretary, at least had already begun to look for specious reasons to abandon the field.

It will be recollected that Dr. Anderson in his letter of December, 1836, casts the responsibility of having originated the Persian mission chiefly or entirely on myself. Without refusing such an honor, provided it be due, I ask any candid impartial mind, if the declarations of Mr. Greene, Dr. Wisner, and of Dr. Anderson himself, as quoted in the foregoing pages, from their letters and instructions, do not show conclusively, that, however they may have hesitated and inquired at first, they ultimately engaged in this enterprise with cordial earnestness; and if they were not so well prepared by long cherished interest to meet discouragements as the lonely pilgrim they had sent forth, yet was it due then, and is it proper and magnanimous now, to cast on him the whole burden of a cause they finally abandoned in spite of all remonstrance and entreaty?

I certainly was led to conclude from the tone and apparent interest of the secretaries, that they cordially approved the plan of establishing a Persian mission, and lent their coöperation not only without reluctance, but with a ready and cheerful assumption of their appropriate responsibility in the matter. And this impression, which I carried from America, was further confirmed by some of Dr. Anderson's letters written in the earlier part of my missionary course. Under date of 'June 6, 1835,' he says, "I am glad to see you regarding your mission in an animating point of view. It ought to be so regarded. Mr. Perkins' remark which you have quoted, exerted no discouraging influence on our minds. With your ideas of prudence incumbent upon you, which appear to me to be just, and with the promised blessing of our Lord Jesus Christ, you have not much to apprehend from the Moslims in the way of personal violence." In the same letter he very kindly says, "Take care of yourself, lest the Persian mission should become extinct. Men ready to hazard their lives for the extension of a spiritual kingdom of righteousness, are very scarce. The Lord raise and thrust forth many such."

Again, 'Oct. 19, 1835,' he emphatically says, "Take also the very best care of your health. We have no misgivings as to your mission. The followers of Mohammed are included in the promises." In the same letter referring to the subject of a colleague he remarks, "Be patient, dear brother, and the Lord in due time will provide. We are looking for a man of high qualities in every respect. You need not be anxious lest he should not be a man with whom you can sympathize. If the first man we send does not suit you, he can take a new station, and we can send two more. Two stations will be none too many in Persia." In April '16, 1836,' alluding to some correspondence relative to a missionary brother, Dr. Anderson remarks that, he "was designated to the Syrian mission, as we wished to send you a medical companion." And again, 'July 14, 1836,' he says, "I think you ought not to travel much until you have an associate. * * We are still looking for a medical associate for you in the mission."

Now after all the sympathy and interest in behalf of the Persian mission and

myself, expressed in the foregoing extracts, was I not fully warranted to conclude that the executive of the Board viewed this subject with decided approbation and favor. Had 'two stations been found none too many in Persia,' and had a glorious harvest been discovered and safely garnered in the house of salvation, would so much pains have been taken to convince everybody that the executive only permitted the work in order to escape the importunity of one they lacked a decent pretext for rejecting. But when at length a more accurate knowledge of the facts of the case, plain providences, and an honest endeavor to state the whole truth threw a shade over the prospects of the mission, was it kind, and is it *just and generous*, for Dr. Anderson to throw the responsibility of this matter on me, and hint that their unerring wisdom anticipated an unfavorable issue? The Lord judge between us, and mercifully pardon wherein either or any of us may have erred in our designs and labors to build up Zion.

In reference to my letter of June 19th, and the subject of abandoning the Persian mission, Dr. Anderson under date of 'Jan. 26, 1838,' remarks, "I feel greatly obliged by the freedom and fullness of your letters, and especially of your letter of June 19th. I perceive you are not aware of the degree of feeling you throw into some of your letters, especially when you are describing your views of the discouraging aspects of the mission. We received the impression from your letters that it would be a relief to your feelings to know that you might go to some other field if you chose,and hence the permission to go into Syria. That inference was fully warranted by the tone of your letters, and the permission was dictated solely by a regard for your happiness, in which your health and usefulness are much involved; and it was mentioned to Mr. Lanneau, I presume, in consequence of the correspondence which had been held with him on the subject of his going to Persia."

"The tone of my letters," or at least the tone they were assumed to impart, was thus made the ground of a hasty decision which, while it indicated a failure of sympathy and interest in the Persian mission, seems never to have been lost sight of, though postponed and repeated, till finally accomplished by a still stronger exercise of official power. I have been accused of 'dwelling on the dark side' in my correspondence, but I have not been conscious of it myself; on the contrary, it was my honest aim, and I thought not always missed, to dwell on both sides in due proportion of actual facts, and to arrive, if possible, at right conclusions. That my letters were illuminated with few glowing pictures of visionary hope, is perhaps true, but if I have come short of the standard of some others in presenting beautiful scenes, the nature of my field must be my apology.

I remained at Oroomiah till the 21st of November, 1837, when at the urgent solicitation of Malik Kâsim Meerzâ, an uncle of the present Shâh or King of Persia, I accompanied this prince to his residence in the large village of Sheeshahwân on the eastern shore of the lake of Oroomiah. I remained about three months in the household of this prince, who uniformly treated me with much

kindness and courtesy, which was extended through all the subsequent seasons of our intercourse and correspondence. I instructed him and a number of the young men of his household in various branches of the English language, and many and pointed were our discussions on the subject of religion. He subsequently procured for me a *Firmân*, or royal order, from the Shâh, authorizing me to establish a school at Tebreez, and it was chiefly owing to his influence that I was able in 1839, to procure justice from the provincial and central Government in behalf of the mission at Oroomiah, whose attempt to establish a health retreat in the Nestorian village of Gavalân was violently interrupted by a Persian of rank who claimed jurisdiction in the village. This affair, which is fully detailed in Mr. Perkins' "Residence in Persia," was thought deeply to affect the welfare and prospects of the Nestorian mission.

As Malik Kâsim Meerzâ's school was not of an encouraging character, and as circumstances did not seem to require my longer stay with him, I proceeded to Tebreez, whence after some delay I returned to Oroomiah, where I remained till the following July. From the time of my return from Sheerâz, I had been looking to Tebreez as my probable station, and when in the summer of 1838, the British Embassy, in consequence of a misunderstanding with the Persian Government, temporarily left Persia, the brethren at Oroomiah thought it necessary that they should have an agent near the provincial Authorities, since they did not expect that as ready and ample protection would be extended to them by the Russians, as had been so generously granted by the English. Although still without an associate, the way was plainly opened for my settling at Tebreez, which I had so long regarded as my probable missionary home. I accordingly repaired thither in July, and after making some arrangements, with other delays, I returned to Oroomiah, and with what few effects and books I possessed, I started on the 22d of August, 1838, just four years from the date of my embarkation at Boston, for my solitary home, whither I arrived on the 28th of the same month.

I now considered my explorations finished, and myself settled, at least till other providences should plainly summon me to a different sphere. I had then amassed much missionary information, acquired a good knowledge of the language and religion of the Persians, whom I had sincerely sought to benefit as Providence had given opportunity. And if like some who had preceded me in the same field, I had no small occasion to say, "I have labored in vain, I have spent my strength for nought," I still could commit my way and reward to Him that judgeth righteously; while with steady perseverance I sought to finish the work He gave me to do. Duty seemed plainly to point to a permanent residence at Tebreez, and finally, contrary to previous expectations, He who saw that it was not good for man to be alone, provided, in His overruling providence, a worthy helpmeet in the spring of 1839. My situation was thus improved, and I hoped it would be permanent, as increasing intercourse, and I think I may in truth add, some personal consideration and influence among the Persians, including

some of the highest officers of the government of Azerbâyjân, led me to hope for at least a degree of usefulness in that field of preparatory labor.

Early in my missionary course I had been impressed with the importance of a thorough knowledge of the religious books of the Persians, of which they have not a few, and when at Sheerâz, I began a system of reading and investigation, embracing as far as possible the whole Mohammedan belief, which study continued to be a prominent object for years, greatly aided me in discussions with their learned men, and finally led to the completion of a voluminous translation on the *Life and Religion of Mohammed.* Hitherto however, patronage has not been secured to publish this book, which cost immense labor, but was eminently useful in imparting qualification for the work in which I was engaged.

No man, whatever his talents and piety may be, can reasonably expect either to understand the religious belief of an intelligent and metaphysical people, like the Persians, or to meet their arguments and prejudices with success, without a thorough knowledge of their theological works and opinions, which knowledge often requires more severe study and labor than the mere acquisition of the language. A missionary without this necessary information, may indeed make himself busy, and perhaps seem to his patrons at home to be most zealously active, while in his discussions with the learned natives around him, he may be smiled at or frowned on for his ignorance of their ancient and stately system of faith. The missionary who systematically improves every opportunity to promote his qualifications for his work, and meanwhile steadily endeavors to accomplish the most he can in the sphere of his labor, and diligently tries to avail himself of every providential circumstance to advance the cause of truth, may from the absence of striking popular proofs of his fidelity, be accused of unfaithfulness by ignorance or prejudice; but with a conscious sense of integrity to his trust, though lamenting the mistakes and errors into which he may have fallen, he can yet appeal with confidence from fallible mortals to a Divine tribunal.

Previous to my settlement at Tebreez, as was natural in the trying circumstances in which I had been thrown, I had requested farther instructions relative to my course, and in reply, under date of 'July 12, 1838,' Dr. Anderson says, "your alternations of hope and disappointment are, I suppose, what must for a long time be expected among such a people as the Persians. For my part I find much encouragement in the doctrine of election. How it cheered Paul at Corinth! * * * You are in Persia as a matter of duty, and whatever be or be not the immediate fruit of your labors, you will not lose your reward. I know not what new instructions we can give you. You are an ambassador from the Churches and from Christ himself to Persia, to observe and report the state of things among the Mohammedans of that kingdom, and to exert whatever good influences may be put within your power. Your mission will probably have ulterior influences beyond your present expectations. Gather all the authentic information you can, and do not look too much on the dark side of things. It seems to me wise to make the most of every such opportunity as

the prince's invitation gave you." Views similar, in part at least, to the above, are expressed again by Dr. Anderson, in January, 1839, but little or no encouragement was held out of sending me an associate. While I aimed to state every case fairly, and always encouraged perseverance, I regret to have been misunderstood, or that others should have looked at 'the dark side of things' in the mission, more than myself; I may however, honestly confess, that if I erred in this particular, it grew out of my failing sufficiently to "magnify my office." Had I put myself and my work in a stronger light of importance, and sent more echoes of my discussions and doings to the western sky, I should have gained a fairer place in the note book of fame. Let others be admonished by my example.

Having obtained a *Firmân*, or Government order, first from the Prince-Governor of Azerbâyjân, and subsequently from the Shâh or King of Persia, authorizing me to open a school for Persians and others at Tebreez, I laid the matter before the Committee, who in March, 1839, negatived my proposals, on the ground of their own apprehension that the christian religion must not be taught in the proposed school. A school may be opened in Persia without a Government order, but such authority is supposed to give the enterprise a better standing and higher character, and though, as I informed the Committee, the christian religion cannot be formally and publicly taught in a school, or elsewhere among the Persians, yet christian instruction can be given, and much done to mitigate prejudice and prepare the way of truth. My observations in Persia had not made me sanguine of great benefit from schools among that people, but believing that something might be done in this department, I was desirous to make the trial.

A French school, commenced about this time at Tebreez, led me to postpone, in my own mind, this undertaking, but neither then, nor subsequently, did the executive of the Board authorize and sustain the measure. I was left thus without definite instructions, without counsel and aid in any particular course, to do the best I could in the circumstances, alone. I honestly endeavored to be faithful, and although often deeply grieved that I could do no more, I yet uniformly felt that I was in the sphere of duty, and was not without evidence that my missionary influence was increasing. Though I could no longer flatter myself, after the repeated indications I had received, that the former sympathy and interest manifested by the executive in my work, remained unimpaired, still I hoped for toleration, and little expected the trial maturing for me.

On the 5th of November, 1839, Dr. Anderson wrote me as follows: "My particular object in this letter — which I send by way of Havre, there being no vessel up for Smyrna — is to make a proposal to you which I think must be rather pleasant to you on reflection. It is not a proposal made hastily by the Committee, but is the result of a good deal of reflection as to the best employment of your own labors as a missionary and the arrangement most likely to bring glory to the Redeemer. It is contained in the following extract from the

minutes of the Committee's proceedings on the 22d ult. ' " The Committee were of opinion, that it is desirable for the mission to the Persian Mohammedans to cease its existence as a mission, and for Mr. Merrick to be united to the Nestorian mission. A resolution to that effect was accordingly adopted."

" In communicating this minute to the brethren of the Nestorian mission, I have written them as follows : ' The proposed change will not change the nature of your mission. It will not make it a mission to the Nestorians *and* the Mohammedans. It will still be, after the accession of Mr. Merrick, as much as it ever was, and as entirely, *a mission to the Nestorians ;* but it will enable the mission to avail itself, more than it now can, of any openings for exerting influence on your Moslim neighbors Our distinct and professed mission to the Perso-Mohammedans will cease. In point of fact, however, I presume Mr. Merrick's usefulness, direct and indirect, among the Persians, will be increased ; and I feel confident that his influence, as well as his happiness, *on the whole,* will be.

' The appointment of an *associate* for him in his present mission, now, is out of the question, nor do I see any prospect of one's being appointed in future. I feel sure that no suitable man would be willing to go, after reading all his letters to us ; and we should not think it right to have a man go without reading them. No doubt Mr. M. has dwelt too much on the dark side of things, but then the Committee and the candidates for employment will be and must necessarily be influenced by such documents and evidence as are before them. However, taking everything into view, the Committee are satisfied that it is not wise for them to attempt to carry on the Perso-Mohammedan mission longer, and that it is highly expedient that Mr. Merrick unite his name and his labors with you. We presume this will not be unpleasant either to you or to him. We shall recommend to him to meet and confer with you on this subject without delay.'

" I suppose it admits of serious doubt whether it is wise to have, professedly and declaredly, a mission to the Mohammedans. But this has not come into consideration in the present case.

" Your past painful experience must have prepared your mind to acquiesce cheerfully and perhaps joyfully, in the plan proposed. You need not wait to hear from us again, before removing to Oroomiah. Of course you understand that you are to become one of the Nestorian mission, just like the other brethren, subjecting your missionary movements, as the brethren do, to the decision of the majority ; and I am happy to know that you have, and that you have reason to have, entire confidence in them."

Although I was to have been so strictly associated with the Nestorian mission, yet it is implied that I was not to neglect the Persians, for it is expressly said that my accession " will enable the mission to avail itself, more than it now can, of any openings for exerting influence on your Moslim neighbors." In reference to the disouraging tone of my letters, I again say that I think it entirely overrated, and it seems introduced on various occasions to justify the decisions of the exec-

utive, while no notice is taken of my uniform urgency to persevere in sustaining the mission.

The apparent regard for my welfare and usefulness, and the long cherished confidence I reposed in the executive of the Board, naturally led me to impute the kindest and best motives to them, however their decisions crossed my plans and labors. Dr. Anderson's letter was received on the 3d of February 1840, and on the same day I wrote him as follows: " your kind letter of last November 5th, has just reached me. The proposal of abandoning my field surprises and pains me more than I can express. ' You think it must be rather pleasant to me on reflection.' It has been reflected on. Last March the dear brethren of Oroomiah addressed me a note of very fraternal invitation to join them, provided providential circumstances should lead me away from the discouraging field I occupy. I replied that there were no brethren with whom I could more cordially unite than with them, but there were two objections to my doing so: first, my attachment to my own field; and second, the insalubrity of Oroomiah." * * On this point I would here say, that the uniform tone of that mission in reference to insalubrity, had been very discouraging, and my own debility there had not tended to remove the apprehension, yet later experience has shown, if I mistake not, that much of the sickness of the mission in its earlier years is to be attributed to the want of suitable, airy apartments, and though the city cannot be considered very healthy, yet with proper care and accommodation, especially when one is somewhat acclimated, a residence in the city even, need not be considered dangerous.

After reference to the climate I proceed to say that, " my principal objection to any change in my position or relations is based on a calm conviction that missionary duty calls me to remain where I am. I have written you dark and discouraging things, gilded by few rays of hope, because truth and duty compelled me thus to write, yet I have ever had, I now have, the strongest conviction that divine Providence brought me here, has kept me here, and still would keep me here, for some wise and holy purpose which perhaps none of us fully understand. You do not indeed propose to divorce me wholly from the Mohammedans, but to put me into another sphere where, it is presumed, you hope I may be more useful. At the present time there are some things, pertaining to my department, encouraging at Oroomiah. The brethren there have established a school for Mūs'ūl'mân youth, which now consists of eight or ten scholars, and Malik Kâsim Meerzâ, our Persian patron, is governor of that district. But will you sustain a school in Oroomiah in which christianity cannot be formally taught, when my proposal for Tebreez has been rejected? I hope however, the Prudential Committee will be induced to reconsider and modify that decision. Yet would not a school at Tebreez, if divine Providence shall open a door for such a work here, be as useful and influential as one at Oroomiah? and if I have any intercourse at all with the Mūsūlmâns, would it not be as advantageous here, as it would be there?

" Allow me now to present you two or three extracts from a letter, I recently

received from Mr. Perkins bearing date of the 3d ult. I must premise that the letter is in reply to one I wrote him on the subject of his article in the last August Herald, which letter, as I told you a few days ago, is satisfactory to me, and I may add has endeared him more than ever to me as a christian brother.

'"For a year or two previous, you know our Board had been exceedingly embarrassed, for want of funds, and you had sometimes suggested the query, whether in that pressure, they might not abandon some of their missions—and as your field was a hard one, that might not be given up. And it had struck us all, as a possible thing, that such would be the case in the existing embarrassments of the Board. Our attachment to you as a missionary brother, as well as our views of the importance of your mission in its bearings on *our* work, no less than on the Mohammedans, made us all very unwilling that the Board should give up your field. And it was this feeling, quickened by my very strong apprehensions of trouble from the Catholics, (more especially the latter,) that influenced me in writing those paragraphs. And my exhortations were intended to bear on the *Board*, for what I apprehended as a want of interest in your field; but by no means to reflect in any shape on you. My apprehensions of the Board's want of interest in your mission arose from the indifference which they had seemed to manifest, in relation to *our* doing anything for the Mohammedans—and from this only. * * *

'"While you have not yet begun anything in the line of schools, you must not suppose that I regard you as standing *still*—any more than 'standing in the way.' The fact is, I believe that you are doing as much, at this hour, to advance the missionary cause in Persia, as any American in the country, and I believe that any one of us at Oroomiah might better leave the country, that is, with less detriment to Zion, than you could. Thus important do I regard what you are now doing. You are our Ambassador, that is, of American missionaries in Persia, to say nothing of your extensive general influence, and, as I said in a late letter to Mr. Anderson, you have, by the divine blessing, been able to reach the throne for us, through Malik Kâsim Meerzâ, with an efficiency and effect hardly less than we could expect from an official Ambassador. You are doing good work as you are—yes, and *great work*. I have supposed, however, that it would hardly be practicable for you to remain always *in statu quo*, that is, to stand as well as you now do, with Persian rulers, without opening a school, or something of that sort, which they understand to be your object,—and that you would find it greatly for your comfort, and the comfort of dear Mrs. M. to have a missionary companion. I have not supposed that more than that was called for, at present, for the Mohammedans, or would be attempted. But to bring our Board to do even that, I felt constrained to write as I did, not intending however, to colour the case at all, but to present its urgency by an array of facts. * * *

'"Mr. Jones* only recollects, in relation to your mission, that Mr. Anderson

* The Rev. Willard Jones, who joined the Nestorian mission in the autumn of 1839.

remarked, not long before he (Br. Jones) embarked, that 'the Committee were anxious to obtain a good associate for Mr. Merrick,'—and that Prof. Stuart once remarked at Andover, that 'poor Merrick was still toiling *alone*, among those hard, infidel Mūsūlmans.' You will pardon this particularity, as I am entering into it for your satisfaction. This is the *sum totum* of what Br. Jones, who seems to have seen considerable of the Secretaries, recollects having heard in relation to your mission. And it has occurred to me, that the Board may, the Committee have been inclined to untie your hands, in relation to a school, before publishing the August Herald, as they were wishing to procure for you an associate when Br. J. left, though for this guess, I have only the data given above.

'"I ought to have said when speaking of your position at Tebreez, that it is often a matter of mutual congratulation with us, here, and of thanksgiving to God, that we have a missionary brother at Tebreez, who is so happily calculated, in every respect, to move successfully in that sphere. May the Lord long spare you to fill it. I speak not the language of adulation, but sober verity. You have done a great deal for us all, and we hope and pray and expect that you will be spared to us and to Zion, to do a great deal more. * * *

'"I did feel exceedingly *distressed* in view of the movements of the Papists, and felt that your mission *must* under God, be our bulwark against them; and the idea that your post *might* be abandoned was distressing to me beyond conception. And with just those feelings and no others, did I write those paragraphs. * * *

'"By securing influence, in high places, may they [Catholics] not do a great deal to counteract the influence of Protestant missionaries, or even go so far as to get us sent out of the country, particularly *us*, who must come in direct collision with *their* object, when they come here to decoy the Nestorians? *Your mission*, I regard as our greatest earthly security, and to *save* this from interruption, I repeat, was my object in writing as I did, in the paragraphs published in the Herald. I did not think it sufficient to say in general, "your mission to the Mohammedans must be sustained," without giving my reasons, which were, that *something* might be done for the Mohammedans, and your mission was especially called for, in view of the influx of Papal influence. As the Board had never intimated any idea of suspending your missiou, I could not, of course, distinctly announce my wish to counteract such a measure, and therefore said nothing about it, wishing to secure the object without making the show."'

"The commendation contained in the above extracts, puts me quite to the blush. I confess I little deserve it, and could only have been induced to copy such remarks by my deep sense of the importance of my being sustained still longer in my present position.

"I have the highest respect for the prudence and wisdom of the Prudential Committee, but it is impossible they should be as competent to judge on some points as missionaries themselves. There never has been a time during my

residence in Persia, when more reasons existed for my being sustained in my present position than for the last year or half year. Whether my agency here is of any value to the mission at Oroomiah they must judge, but aside from that, till it is evident the Catholics will leave me nothing to do in the line of education, or any other department, in my opinion, it would be most unwise for me to abandon this post, if I can by any possibility be sustained.

" Before taking leave of the subject of a school here, allow me to give you an extract from a letter I received this morning from our excellent friend, J. P. Riach Esq. dated at Erzroom, the 24th ultimo. He says, " you know that my ideas about the prospects of *now* doing good to the Persians, in a religious view, entirely coincide with yours ;— you know that I gave it as my opinion that the Catholics should (as they had first really occupied the field of Tebreez with a school,) be allowed to take it without opposition from you, and I did so from a conviction that their attempt would be a failure, and this I still expect it to be.* You know that I have almost as much apprehension of the present race of Persians becoming Chinese, as Catholics, and I wish I could say that I thought there was any present prospect of a single Mūsūlmân entertaining for an instant the idea of investigating the truth of our Religion with the view of comparing it with his own.

' " I apprehend that these ideas which have been formed on some knowledge and study of the Persians, do not differ much from the best informed of my countrymen who have recently lived in Persia, and possibly they may not differ very essentially from your own, and as you have doubtless laid your ideas on the subject before the Board, it would not seem necessary that I should communicate mine to it.

' " Notwithstanding my ideas on the subject of the Persians, still I would like to see an effort made by Protestants, (but I would rather have Catholics do it than not do it at all,) to give the Persians a better system of education than is likely to rise spontaneously among them, but as Christianity cannot be attempted to be taught directly among them now, (and I see no prospect of such an attempt being made without the greatest hazard for a long course of years,) I think that the money requisite for the trial of seeing whether they would accept European instruction would be well expended." '

" Although I have often feared that you would grow discouraged at my ill success, and propose to abandon this field, yet I was not prepared for so summary a proceeding. * * * You say ' the proposal is not made hastily by the Committee, but is the result of a good deal of reflection.' But did their reflection lead them to consult parties most deeply concerned in the arrangement they have decided shall take place? If the question has been so long before them, why was it not intimated to me, or to the brethren at Oroomiah? According to an extract from Mr. Perkins' letter, Mr. Jones certainly received no impression that you were intending to abandon this post. I have been several years in the service of the Board, but I am not sure that I yet understand all their

* This expectation was duly realized.

Rules in reference to foreign missionaries. Are the Prudential Committee empowered to send a missionary from one station to another without consulting either him or those to whom he is sent? I do not question the motives of the Committee in my own present case. I thank them sincerely for what I believe to have been, on their part, a kind regard for me; but the arbitrary principle to which I have referred, is, in my view, inconsistent with the Gospel chartered rights of a minister of Jesus Christ.

"My heart is full, but I have not time to indite its swelling emotions. My dear brother, you have not forgotten that I came to this land a missionary peculiarly dedicated to the Persians. The Lord helping me I will go wherever He leads, and do whatever He ordains. But I do not feel that *He* is leading me into another field. If I am blind to my duty, may He mercifully enlighten my eyes to walk in the right way. I am sensible that I am very, very liable to err. But I must decide according to the light I have, and my own convictions of duty. I respectfully ask then, that the Prudential Committee would reconsider the resolution which abolishes the mission in which I am engaged. I beseech them to allow me to remain in my present position, at least two or three years longer, unless some special providence renders it obviously my duty to leave sooner. If within such a period as I have named, nothing occurs to induce a farther trial here, and my frail life is still spared, I will then follow wherever Providence guides, whether it be where I may still look on the field of my choice, or where I shall remember it only as the grave of my long cherished missionary hopes. O Lord, thy blessed will be done; but if it please thee, spare me the sorrow which seems to lie in wait in my future course, and cut not short my *missionary* life.

"I shall speedily communicate with the dear brethren at Oroomiah on the important subject you have laid before us. But as I feel it my duty *now* to decline the arrangement you have made, I shall not remove to Oroomiah till I am better satisfied divine Providence calls me to abandon my present position."

On conferring with my excellent missionary friend, the Rev. William Glen, then translating the Old Testament into Persian at Tebreez, he kindly put his sentiments on paper and allowed me to forward them to Dr. Anderson. The following extracts will show how Dr. Glen viewed the subject of my removal to Oroomiah. He remarks, "The notice you gave me yesterday afternoon, of the intended relinquishment of the Mohammedan department of the American Mission to Persia, has been uppermost in my mind ever since. Such was the hold which the unexpected and unwelcome intelligence had taken of my heart that nothing could banish it. * * And I need scarcely add that the more closely I examined the subject, in all its bearings, the stronger was my conviction that, whether viewed in its relation to God or man to yourself as an individual or the mission with which you are connected, to the Church as God's peculiar treasure on earth, or to the Son of God now in heaven who purchased the Church with his own blood, it was your duty to beg the Board of Commissioners, on your bended knees, as it were, to let the mission

figtree, lately planted in Tebreez, stand, say another year, on the ground it now occupies, lest its roots should lose their vitality by its removal. * * *

'"You have just received a *Firmân* from the Shâh-in-Shâh,* authorizing you to open an academy in Tebreez, for instructing the natives in the language and literature of England and the United States of America, and it would be awkward in the extreme, not to say *unmannerly*, to quit your position, without making an attempt, at least, to implement (or fulfill) the engagements *virtually* made and the pledge *virtually* given in your application for said Firmân. What attention could you expect should be paid to your next petition, whatever it might be, after disappointing His Majesty and his Uncle, now Governor of Oroomiah, on a subject to which they are understood to attach much importance, namely, the introduction of the literature of Christendom into their own country.

'"By neglecting or declining to improve the present opening, the Board may have occasion to regret *forever*, the loss of a position which they may *now* occupy, by the highest authority in the kingdom, *if they choose* — a position too, which, though avowedly *not a missionary one*, in the evangelical sense of the term, might, under God, eventually afford facilities of no small importance for the future evangelization of Persia, and the adjacent territories.

'"So far as the experience of more than twenty years enables me to form an opinion of the character of the Mohammedans, they may, in particular positions be *led*, but will, on no account, submit to be *driven*, by a missionary. I could fill sheets — I might say volumes, with illustrations of the happy influence of unsuspected intercourse with them, in removing prejudice, enlightening the understanding, and, in a few instances, converting the heart, in cases where there was every reason to conclude, that the professional address of an evangelist would have been rejected with indignation. And what occupation could furnish greater facilities, or present a greater variety of *unsuspected* opportunities in such a labor of love than that of a superintendent of a literary seminary, whose highest ambition was to be a winner of souls? There is great force in such common sayings as, 'strike the iron when it is hot;' 'make hay while the sun shines;' but far greater in that of our Lord, 'Work while it is day, for the night cometh, wherein no man can work.'

'"Nearly twenty years ago an arrangement was on the point of being concluded, between the Scottish Missionary Society and the Russian Government, for establishing an academy in the Crimea, for instructing the Tâtârs in European literature, under the superintendence of one or more of the Society's missionaries, with the assurance of not only every reasonable facility, but of considerable pecuniary assistance for buildings, etc., from His Imperial Majesty. Had a modification of the stipulations, suggested by the missionaries, in 1821, with such facilities as the Russian Government was then disposed to afford, been adopted by the one, and sanctioned by the other, there might, this day,

* King of Kings — a title of the Persian sovereigns.

have been an Institution in the Crimea similar to the famous Seminary of Dr. Duff in Calcutta, and hundreds of Tâtârs trained to think for themselves, and thus, in so far, prepared to embrace Christianity, who are now the dupes of their effendies and moollâs. But while our (perhaps too) wary friends in Scotland were doing their best to have every thing *just as it should be*, the favorable moment passed, as a bird escapes from its cage, never to return."'

Referring to his translation Dr. Glen remarks, "I often felt the want of a confidential friend or two, whose knowledge of *Hebrew* and *Persian*, should qualify them to give a judicious opinion, and whose official engagements should leave them a few leisure hours, at which I could consult them occasionally, on difficult passages, after they had maturely considered them. In these circumstances, I naturally looked forward to the day, when you should have given the finishing touch to your Extracts from the Hyât-ūl-Kūloob (The Life of Hearts!) and transmitted them to America, that I might ask your assistance, without the consciousness of retarding that important work. I call it *important* because the reader will find a fuller account of the floating, popular opinions and belief of the Mohammedans respecting their favorite Prophet and his religion in it, than, so far as I know, is yet to be found in any other book in the English language.

* * * * * * *

'"O for an hour's conversation or two with the Board of Commissioners. I would tell them, that, without explaining myself explicitly to you, till your own *interim* work was finished, I had pleased myself with the hope, that in the course of a few months, you might, *with their permission*, have it in your power to devote a considerable portion of your time, daily, to the revision of my manuscripts, and the suggesting of improvements, as you have occasionally done already. * * * I would further state to them, that at my time of life (past sixty) it would be presumptuous to count on being *long* able to take an active share in itinerating excursions through the provinces with the Bible in my hand for the guidance of such as were ready to perish; that in order to this, a successor would soon be required, and who so fit, as one, who after taking part in finishing the work in the study and the printing office, was still in the prime of life and qualified by his knowledge of the language and manners of the country to judge when to be silent and when to speak, when to give and when to refrain from giving away the Bibles under his care."'

Having communicated with the brethren at Oroomiah in reference to the instructions I had received to join that mission, on the 11th of February, 1840, they addressed to me the following kind and fraternal letter signed by them all:

"Our mission held a special meeting yesterday evening for the purpose of consultation on the subject of the resolution of the Executive Committee of the A. B. C. F. M. just communicated to us by Dr. Anderson, and so much of your letter to Mr. Perkins as relates to that resolution. In our consideration of this subject, we have endeavored to keep in view the interests of the cause of missions, without forgetting those of a brother for whom we all entertain the sin-

cerest esteem and affection. The result of our consultation was the following preamble and resolution, unanimously adopted.

'" Whereas the members of this mission, both individually and in their joint capacity, have from time to time represented the encouragements to labor among the Mohammedans of Persia in a manner as prominent as truth and the circumstances of the case would warrant, and on one or more occasions, have jointly urged the Committee not to abandon their mission to the Mohammedans, both on account of the Mūsūlmâns, and of its importance to this mission, (Mr. Merrick also having recommended its continuance,) and whereas, in the face of all these representations, the Committee have passed a resolution relinquishing their mission to the Mohammedans and connecting Mr. Merrick with the Nestorian mission,

Resolved, That it is the opinion of this mission that no further representation either from them or from Mr. Merrick, will induce the Committee to rescind the resolution which they have *passed* on this subject."

" The opinion expressed in this resolution, is we think also supported by the language of Dr. Anderson, who states that this arrangement or proposal *was not hastily made*, but was the result of a good deal of reflection; and that the Committee *are satisfied* that it is not wise to attempt to carry on the Perso-Mohammedan mission longer, and that it is *highly expedient* that Mr. Merrick unite his name and labors with this mission.

" Before we adduce any farther reasons in support of this opinion, and in favor of your removal to Oroomiah, we must premise that had the Committee, in accordance with your wishes, decided that it was best for you to remain and labor at Tebreez, such a decision would have been most consonant with our views and wishes; but in a case admitting of doubt and difference of opinion, we are disposed to think that the resolution and the *decided* opinion of the Committee should be counted among the indications of Providence, which, to us, seem favorable to your removal. The fact that, at this time, a wider door of access to the Mohammedans has just been opened to us here, and the coincidence that the greatest patron of European science in Persia, and (of the Persians) your most decided friend, Malik Kâsim Meerzâ, is now to be the governor of this city and province, seem to us to have weight on the same side of the question.

" We have already expressed to you our sense of the importance to our mission of the aid which you are enabled to render us; but we trust that your removal to Oroomiah would not deprive us of that aid — at least, of the more important part of it. Representations to the high Persian authorities might most conveniently be made through our new governor, and the business of the mission (which, even during your residence at Tebreez, has so often made it necessary for one of our number to make the journey to that place,) would bring us frequently into contact with the Russian or English authorities, in case it were desirable to apply to them.

" As to the abandonment of your field, and of your long cherished hopes, it

would be more nominal than real; for even the Committee, while they do not change the name or object of our mission, suggest, that if you were here, we might be able to pay much more attention to the Mūsūlmâns than formerly; and here, as well as at Tebreez, you might watch for the favorable indications which would have weight with the Committee, if Providence should open the way for more direct effort among the Mohammedans.

"We are also of the opinion that if you choose between the alternative of *entirely* abandoning the field, and of uniting in the way proposed with this mission, the effect upon the christian public, and upon the prospects of your own usefulness and happiness, will be much better, if you come here, than if you adopt the other course.

"Lastly, as regards the effects of this climate upon your health, we hope that you would not uniformly, or even frequently, suffer as you did last spring. * *

"If consistently with your own views of duty, you shall find on reflection, that you can adopt the course which to us seems best, be assured that you will be welcomed with the greatest cordiality and affection by every member of our mission, and in receiving both yourself and Mrs. Merrick into the bosom of our little circle, we shall feel that we have made an acquisition which will very greatly increase both the pleasures of our social intercourse and the prospects of our future usefulness.

"In case you join us, the mission will of course pay a fraternal regard to your wishes and to the state of your health in respect to both the kind and the amount of labor which you should undertake. * * *

"That the God of all grace may direct you in the decision of a question in which your usefulness and happiness are so deeply involved, is the earnest prayer of

Your affectionate brethren,

A. L. Holladay,
J. Perkins,
W. Jones,
A. Grant,
Wm. R. Stocking.

The brethren at Oroomiah, with an interest in the subject, that claims my lasting and affectionate gratitude, on the 14th of February, three days after the date of the preceding letter, addressed me another communication in which after stating how much this topic had occupied them, they remark, "We beg to say then, dear brother, and we know you will wish us to be candid and frank to you, that we have no idea that our Committee will be induced to continue your mission, and that they are and will be prevented from doing it by your own communications to them, and your opinions and feelings (entirely conscientious we have no doubt,) as thus developed and presented. We have not of late seen your letters to the Board, but are pretty well acquainted with your views which we suppose must have given character to your communications. And our impressions are confirmed by those portions of Dr. Anderson's recent

letter which relates to your case, and which are inserted in his letter to you. Previous to this letter, we had never received the remotest intimation from him on the subject. Our own communications to the Board, whether joint or individual, so far as they have referred to the subject, which has been often, have uniformly and decidedly advocated the continuance of the mission to the Mūsūlmâns. And it is in the face of a gradual accumulation of such views and feelings forwarded from us, which we should hardly be able to augment, that the Committee have pursued the course they have adopted. Your communications, it seems, have influenced them so much more than ours, that the former have not only wholly counteracted the effect of the latter, but have led to the abandonment (we believe the irrevocable abandonment) of the mission to the Mohammedans. You will not misunderstand us; we say this with the warmest fraternal love and the highest esteem for you as a missionary brother, and with the fullest assurance that your missionary views have be e formed and your course shaped by an entirely conscientious regard for truth and duty. But we say it feeling that your best interests and those of the cause that lies so near your heart demand it of us,—and moreover that we further state our belief that the only alternative to acquiescence to their arrangement which the Committee will offer you, will be, to go home. And that alternative, as you prize your own happiness and usefulness, the glory of God and the advancement of his kingdom in this land and throughout the world, we tenderly advise you to be very slow to adopt. " Faithful are the wounds of a friend." This truth we are sure you would be one of the last not to understand and appreciate. * * * We can only invite you, with our whole hearts, to share with us, in all the interest with which the Nestorian harvest is clothed, and of still being the special and principal watchman, sower and reaper of the Mohammedan field."

A few things in the above communications require a passing comment. It appears that the tone of my letters to Dr. Anderson was not considered at Oroomiah as sufficiently encouraging, though dictated by a conscientious aim at plain facts and simple truth. On this point I need only repeat that a diligent and prayerful survey of my field, required in my view that I should state the obstacles to the Gospel fully and fairly, while at the same time I strongly recommended perseverance both by precept and example. If others could speak more glowingly of their own fields, still I was responsible for a faithful discharge of my own duty. Secondly, although my missionary sentiments were so well known by the brethren at Oroomiah, yet so far from wishing to decline my society, they one and all proffer me and mine the most cordial welcome. And I have the best reason to believe that this mutual good will and affectionate confidence between us, was long continued after my final removal to Oroomiah. In the third place, they distinctly understood that the executive allowed me still to labor much if not chiefly for the Persians, and they expressly engage to favor my wishes in this respect. Many thanks to them for all this kindness, and may Jesus bless them evermore. Fourthly, no intimation of the design of the execu-

tive was given them previous to the instructions for my joining that mission. It thus appears distinctly from this instance, as well as from my proposed removal to Syria, that the executive assume and excercise full power to make any change in the missions of the Board, which they may think proper, irrespective of the missionaries concerned in the case, which prerogative, in *principle*, is identical with the assumptions of Papal and Jesuitical authority. And I respectfully ask if such a principle is a safe and proper constituent of a Protestant organization, especially when in practical fact there is no revisory court of appeal.

In a communication dated the 10th of the same February, Mr. Perkins referring to the fact of my having copied from him in my letter to Dr. Anderson says, " You were quite justified in using extracts from my letter, and I am happy and thankful that I am thus enabled to bear testimony to our patrons of the high estimation in which you and your influence are justly held by us. But, my dear brother, further than that it will be of no avail. *The die is cast.* The Mohammedan mission is *dead.* I would not believe it, could I help it, nor did I at first, but the brethren all pronounced it so, which made me look about for symptoms of resuscitation, until I am constrained to despair of finding any. What is the state of the case so far as we are concerned? why, we have been urging the Board to sustain your mission, by all the encouragements which we could conscientiously hold out for laboring for the Mohammedans, and have once at least, *jointly* expressed our earnest desire that the mission to the Mūsūlmâns might not be abandoned, alike as we had regard for the benefit of that class, and for the welfare of *our mission;* and in the face of all these communications from us, the Committee have relinquished your mission with no previous notice of it to us or to you. And what more could *you* say than you must have previously written to convince the Committee of your desire to remain a missionary to the Mohammedans? Is there then any probability, judging from what we know of the great reluctance of the Committee to change the ground they have once taken on any subject, to expect a rescinding of the measures they have adopted in relation to your labors and prospects? * * *

" While I should, as you know, most heartily rejoice to see you remain at Tebreez as a missionary to the Mohammedans, and to see the Board furnish you ample means and facilities for efficient labors, being compelled to give up this, the least, to us, unpleasant alternative is the one which the Board have given you—viz. to join us. I wish we could hold out to you more inducements to come here than exist. You understand the case pretty well. I need not say that you would meet *open* and *cordial* hearts here, as much so as you could desire anywhere. Nor need you ever wish a higher place in the *estimation* as well as the affections of missionary associates than you would find in ours. And I may say the same of dear Mrs. Merrick. As the mission will write you, I will not anticipate them by enlarging. I will only say that you must not think of leaving Persia in any case. Let the *Persians*, the people of your adoption, even if

it be under a *Nestorian banner*, have the benefit of your influence, your labors and your prayers."

And in the same letter under date of February 11th, after saying that the brethren had again conferred on the subject of my proposed removal, Mr. Perkins remarks, "they *highly* value your influence and services anywhere, but suppose they may be about as much at Oroomiah as at Tebreez. I have not thought so. We are however, able to compromise this point and come upon *common ground*, from what seems to us *all* the almost *certainty* that the Committee will not, in view of any representations modify the arrangement they have made. * * * The only alternatives in the case, as it now seems to me, are, for you to accede to the proposal of the Board, or resign your commission. The latter I know you would not wish to do. Neither your usefulness or happiness would be likely to be promoted by it. Should you go home, your heart and thoughts would still be in Persia, nor would you have the prospect of doing as much for the Redeemer, in any sphere in America as you may reasonably hope to accomplish in this country. No doubt you would sigh far more ardently to be here, than you or I ever did, during the years of our missionary anticipations in college and the seminary."

My reply to the joint letters of the Nestorian mission was dated '21 February 1840,' and a copy of it forwarded to Dr. Anderson. In this letter I candidly expressed my views on the action of the executive which seemed to me unreasonable and arbitrary, while at the same time I expressed my respectful esteem for them in concluding the letter, as follows: "The frankness with which I have spoken of some acts of the Prudential Committee, requires that I repeat the assurance of my very high esteem and respect for that body. Some of you may recollect the cordial approbation with which I have alluded to them in conversation, and few things would be more painful to me than a disruption of the bond which has for some years connected us. Their candor, their liberality, their heart-felt interest in every branch of the missionary work, and in the general prosperity of the Redeemer's kingdom, is surely a guaranty that they will insist on no measure, merely because they have passed a resolution on the subject. They doubtless aim at the greatest good by the best means, and are willing, when convinced of its importance, to retrace a step,—a humiliation to which missionaries themselves are often subject in their conscientious efforts to advance the cause of truth. But even if my own acts are turned against my hopes, I feel that I shall still have the support of an honest conscience, and should I be driven from my adopted land, it would be with the reflection that I had had it in my heart to do her good. Regrets do not grow in the path of duty.

"And now, my dear brethren, I have only to beseech you to receive this letter with your accustomed forbearance, candor and charity, and to believe that there is not a circle on earth in which I have more christian confidence than in yourselves, or towards which my heart flows with a fuller swell of interest and love.

I need only to be convinced, which I am not, that your field is the sphere of my duty, to make me enter it with alacrity and delight. * * May we live and die at the post of duty, and like our blessed Saviour and Master, glorify God on the earth, and finish the work He giveth us to do."

Although my apprehensions had been not a little quickened by the action of the executive, so much so indeed as to fear that my hesitating to remove to Oroomiah, and my urgent though respectful request to be allowed longer trial at Tebreez, might furnish them occasion to recall me without farther delay, yet I did not then so fully understand their assumed prerogatives, as I have since had painful reason to do. I had not learned how sensitively their power was guarded, and how unwilling they were to seem to yield any purpose concerning a missionary, whatever reasons might be urged for a modification of their plans. Accordingly I was not altogether prepared for the elaborate and censorious letter which Dr. Anderson, in reply to my remonstrance, addressed me, 'July 3, 1840.' The drift of this long communication was intended to show that I was mainly responsible for the Persian mission, which my accounts had overshadowed and finally led the Committee to relinquish; still, he declared that the resolution relative to my removal to Oroomiah, "was not a peremptory instruction, and it was not made such, because the Committee were aware that they had not seen all around the subject so as to feel assured that the replies to their letters might not render it expedient to make a somewhat longer experiment at Tebreez. The proposal was not to remove you from Persia, nor from the Persian Mohammedans. It would not change your field, nor necessarily change the nature of your labors; and it would give you associates which you needed, and add, as we presumed, materially to the amount of your usefulness." Let it be remembered that Dr. Anderson here declares that "*the proposal was not to remove me from Persia, nor from the Persian Mohammedans; not to change my field, nor necessarily to change the nature of my labors;*" that is, it was to be understood that on joining the Nestorian mission I might still labor for the Persians as far as my inclination and circumstances permitted.

Dr. Anderson then proceeds to say, "You seem to suppose it was want of funds which led to this proposal, and you have something to say, which I should greatly prefer to have had omitted, about 'establishing stations and enlarging operations beyond ability to sustain them.' But the want of funds, experienced or apprehended, had nothing at all to do with the proposal. We can get funds for our present extended system, as easily as we could for one less extended, and easier taking one year with another, as we have a more extended and stronger hold on the public mind."

It will be observed that the principle of interpreting expressions and documents in a peculiar sense to suit occasions, is introduced in the foregoing extracts, and though the consistency and authority of the executive may by this means seem protected, yet the same rule of interpretation reversely applied to others, as I have had painful experience, may "make a man an offender for a

word." While I say nothing of the motives inducing such a course, I must confess that I have been much grieved to meet in some I had long and highly respected, what savored strongly of a sophistical turn and managing tact, where honest argument alone was needed.

In the same letter, in reference to the subject of the rights of missionaries, Dr. Anderson says, "The basis of connection and coöperation between missionaries and their directors, is *christian confidence.* With this remark I am ready to make some more specific reply to your inquiry, What are the powers of the Committee? They have power to divide the funds placed at their disposal among the missions, according to their own views of equity. They have power to direct to the discontinuance of a mission, or of a station in a mission, whenever they believe that such a mission or station ought no longer to be continued. They have power to divide a mission into two, or to modify its nature, or its bye-laws. They have power to instruct any missionary, or secretary, or treasurer, or agent of the Board to go here, or there, *in the prosecution of his appropriate official duties;* only, if he shall feel himself aggrieved in this matter, he has a right to appeal to the Board, and if he and they cannot agree in opinion, or agree to differ, there must of course be a separation. How a minister of the Gospel, who goes on a mission, has 'Gospel chartered rights' inconsistent with these powers, I cannot see. He has rights, indeed, which protect him against the *abuse* of these powers. Your *peremptory recall from Persia,* in your present circumstances, without previously writing you on the subject, would be such a step as I believe the Committee have never yet taken in respect to a missionary; and would no doubt be an *abuse* of power; but your *consent* to the relinquishment of the mission, after due notice had been given, would not be *necessary* to render the step a proper one on the part of the Committee. The acts of the Committee do not need the consent of their missionaries to be binding in obligation upon them, nor of the secretaries to be binding in obligation upon us. When they abuse their power we will see if there is not a remedy, as there certainly is. May that day be distant."

In regard to the secretaries being in danger of a domineering influence from the Committee, if my information is not wholly incorrect, the latter are much more liable "to an abuse of power" from the former, than the contrary. The executive power of the Board is lodged with, or, at least, exercised by *the Secretaries and Committee,* the former, as I understand, now actually holding the leading influence in their joint councils. And by "*the executive,*" as uniformly employed by me, I mean the joint authority both of the secretaries and the Committee. Although at the receipt of this letter, with less experience of the practical effect, I did not object to this explanation of the powers of the executive of the Board, yet it will be observed that no provision is made for allowing the reasonable plans and wishes of missionaries any specific influence in determining their course or labors; submit they must to the requirements of "their directors," or appeal to the Board, which as matters are now constituted is much the

same privilege a humble Jesuit would have of appealing from the General of his Order to a General Council. Those who wish special evidence of this, will probably find sufficient in a late article of the New Englander by the Rev. Leonard Bacon, D. D., on "Responsibility in the management of Societies."

My reply to this letter was full and intended to be candid and respectful. I aimed to acknowledge mistakes, correct errors, and vindicate what I conscientiously believed to be right and just. On the subject of changing the relation of missionaries without their consent or knowledge, my zealous friend, Mr. Perkins, in reference to an apprehension I had expressed of perhaps being dismissed, had again furnished me with a valuable argument, and in my reply I availed myself of it, remarking, "I think myself justifiable in here making an extract from a letter I received from Mr. Perkins the past summer; under date of June 29th he says, '"It is about a year ago, that I wrote Dr. Anderson a very plain letter in relation to their removing Dr. Grant from us, without even *consulting* us, or giving us previous intimation. To-day we have received an answer to that letter, in which the good secretary goes into a labored process to show that they approve and intend to act upon the principle I asserted. I think their abolishing your mission hardly tallies with his exposition of the subject, and I am sure that your dismission would be farther from it than either he or the Committee will wish to wander."'

In the progress of this narrative I have repeatedly been much indebted to Mr. Perkins' fluent and forcible pen for aid, nor will this prove to have been the last mark of his regard for my welfare, and while I feel sincerely grateful to him and his colleagues for all their counsel and kindness, prolonged through many years, and devoutly pray that the bountiful Giver of all good will abundantly reward and bless them, I have also the satisfaction of remembering that I sincerely endeavored to promote their happiness and usefulness, and to aid them in their work. The Lord grant that all our trials may tend to prepare us and those under whom we labored, with those whose salvation we sought, for unalloyed union and blessedness in a state of immortal perfection.

The executive of the Board yielded apparently a cold assent to my request to be permitted to make longer trial at Tebreez. In his letter of July 3d, Dr. Anderson quotes "the minute of their proceedings, viz:

"A letter was read from Mr. Merrick, of the mission to the Persian Mohammedans, dated Feb. 3, 1840, on the subject of his removal to Oroomiah. The Committee consented to his making longer trial of a residence at Tebreez."

I hoped, though with trembling, that this permission would grow into a more permanent establishment of the Persian mission, and lead to brighter days. Even in the letter under review, Dr. Anderson had said that "he was happy to observe the altered and improved tone of my letters subsequent to Feb. 3d," in which communication I made the successful appeal in behalf of the mission at Tebreez. But alas, notwithstanding all my improvements and efforts, made or purposed, I had gained a favor only to suffer a keener disappointment. The

very next letter I received from Dr. Anderson contained *"a peremptory instruction"* for me to join the Nestorian mission or return to America.

On the 15th of April 1841, the Rev. David Greene wrote me a communication of a general nature in which referring to my answer to Dr. Anderson's favor of 'July 3, 1840,' he says, "When I peruse such letters as his to you, and yours to him in reply, I cannot but think how very imperfect a vehicle of thought and feeling our much vaunted mode of writing is; and feel a painful regret that friends, especially when they desire to communicate freely respecting matters which most deeply interest each other, and where they differ somewhat, cannot come and sit down side by side and look into each other's hearts, or at least, learn as well as they can what is in the heart by what of it is expressed in the eye, the features and the voice. Supposing that all which Mr. Anderson's letter contains had been talked over to you by him, in a good natured manner as he sat by your side, ready to receive any explanation, and make any allowance which you might suggest,—would it not have been to you a very different thing; and would not the emotions called forth by it have been very different?—Especially as your explanatory remarks, from time to time thrown in, might, in many instances, have given him new and widely different views of various points. In writing, all he could do was to go straight through the subject as it was presented to his mind, as a whole, while a single statement from you might have arrested and changed his course in the midst of any one of his topics. But this he could not have. Correspondents are too apt to proceed on the supposition —each that the other looks at the subject from the same point, and takes in all the circumstances that he does himself, and to be affected by every expression as if it were so. * * *

"It is possible that missionaries abroad do not realize to what extent the patrons of the missions hold the Committee and the officers here responsible for the plans and measures of the missionaries in all the departments of their labor. If the missionaries were directly responsible to the christian community here, and nothing were expected of the Committee in the way of direction, their task would be comparatively easy. But the patrons of the Board do regard the Committee as fully responsible for all that the missionaries do. They would not justify the Committee in allowing any missionaries to go on a single year in a course which the Committee disapproved. No missionary or mission could be sustained any length of time in the prosecution of plans which the Committee could not approve and defend. It is desirable that missionaries should make the Committee thoroughly acquainted with all the important facts and circumstances connected with their field and their labors; and it is to be supposed that, when this is done, the Committee and the missionaries, being all intelligent and reasonable men, will think nearly alike on all great points; but if they seriously disagree, the missionaries must yield, or the mission cannot be sustained. Such, I am confident, are the feelings of the christian community on which, under God, the missionary work must depend for support. Mission-

aries, therefore, must allow us to be earnest and decided in expressing views to which the Committee have deliberately arrived, after weighing all the facts and principles before them. And if they come to conclusions different from those of the missionaries, they must not be thought to be hasty or partial, or too fond of controlling, or influenced by any improper motive; but still be confided in as kind and honest men, and enlightened by more full and impressive statements of the facts and bearings of the case.

"It is possible that missionaries sometimes, in their remoteness and loneliness, and when they have submitted to the Committee what they deem a very clear case, and their plans are not sanctioned, feel as though the Committee and themselves had different objects in view, and in some sense different interests. You are intently bent on introducing the gospel of salvation among the Persians; you desire to be in the highest degree devoted to this object and useful in it. The Committee and the Secretaries can have no other desire for you while you remain in that mission. When you succeed, they succeed, so far as your mission is concerned. So it is with them and the laborers in every mission. If the Committee desire to make any change in your field of labor, or in that of any other missionary, their object and desire are to promote the cause of Christ, and on the whole to make that missionary most useful for that object. Our object and that of the missionaries, if we and they are honest men, are identically the same. There can be no diversity in this respect. We are aiming at one and the same thing. When they accomplish their object, we accomplish ours; and when they fail, we fail also."

This letter was not suited to encourage very flattering expectations, nor did I consider it a precursor of the abandonment of the Persian mission. I still hoped and toiled on. I could not believe that my respectful but candid correspondence had given unpardonable offence, or that the reasons adduced for continuing the mission at Tebreez would be set aside with so little delay and attention. It surely could not reasonably be expected that an additional year's trial with no increased facilities for usefulness would furnish a great array of striking facts in favor of the cause I advocated. The Omniscient knows if I erred, in feeling myself forced to the conclusion, that the executive were more disposed to find reasons for abolishing, than for perseveringly sustaining the Persian mission. The *success* so emphatically dwelt on by Mr. Greene, had not, and perhaps would not soon crown my efforts at Tebreez, and since I had not only failed to supply a sufficient amount of popular intelligence, but had ventured to dissent from the expressed will of the executive, it was not difficult to find reasons for removing me to another sphere.

In Dr. Anderson's next letter, dated 'Oct. 20, 1841,' he says, "Under date of July 3, 1840, I forwarded to you a minute of the Prudential Committee, consenting to your making longer trial of a residence at Tebreez, agreeably to your proposal. After a year or more, the Committee thought they ought again to look at the subject, especially as it seemed desirable to say something about the con-

tinuance of your mission in the Annual Report. Accordingly on the 10th of august, about the time we came to your mission in the preparation of the Report, the Committee adopted the following resolution :—viz.

' " Resolved,—That, in view of the increasing claims of other fields occnpied by the Board, and the unpromising nature of that among the Mohammedans of Persia, as appears from the general tenor of Mr. Merrick's correspondence during the five years and upwards which he has spent in that country, the Perso-Mohammedan mission be discontinued as a distinct and separate mission.

' " Resolved,—That Mr. Merrick be authorized to connect himself with the Nestorian mission at Oroomiah."

" The Committee cannot but regard five years as long enough, in an exploring and experimental mission like yours, to determine the question whether it is expedient and proper to recognize it as among the permanent institutions of the Board. We see no prospect of any new light for years to come. If the Board stood in the place of the whole church, and had the means, as the church unquestionably has, for preaching the gospel to every creature, then we ought to have missions to the Perso-Mohammedans,* and every where else among the Pagans and Moslims. But it has not, and must wisely husband its means. Besides, a number of the fields it has been led to occupy are opening in a remarkable manner, and make extraordinary demands for laborers and means of spiritual illumination. With so many highly productive fields, we cannot afford to occupy those which promise so little at present as yours, with a distinct mission ; for, if we resolve to occupy the field you are now in, permanently, with a distinct and separate mission, measures should be taken to enlarge its instrumentalities.

" I believe that, painful as this result may be to you, you will cheerfully acquiesce in it, as being accordant with the indications of Providence. You do not abandon Persia, nor the Mohammedans of Persia, you go, if you choose, to Oroomiah, and there have agreeable associates, and nearly or quite all the opportunities you now have of access to the Mohammedan mind and heart. * *

" I earnestly hope that you will see your way clear to join the mission at Oroomiah in the spring ; or, if the heats of the summer be an objection to that time, as early as may be in the ensuing autumn."

This letter was received on the 23d of January 1842. It will be observed that one of the main reasons, if not the principal one, here assigned for discon-

* The phrases " Perso-Mohammedans" and " Perso-Mohammedan mission" which Dr. Anderson generally employs to designate these subjects, are neither classical nor correct. Who would think of saying *Turco-Mohammedans* or *Arabico-Mohammedans* to denote the Turks or Arabs in their own peculiar dominions. Is it not well known that Persians, Turks, and Arabs, are one and all Mohammedans ? A mission to the Armenians of Turkey or the Nestorians of Persia might be denominated Turco-Armenian and Perso-Nestorian, to designate the country of such operations ; or a book in the *language* of one people, and in the *alphabetic character* of another, would be thus described, but a mission to Persians or Turks in their own respective kingdoms, of course admits only the simple appellation *Persian* or *Turkish*.

tinuing the Persian mission is a want of funds. But in July 1840 "the want of funds, experienced or apprehended, had nothing at all to do with the proposal" of removing me to Oroomiah; for Dr. Anderson expressly says, "we can get funds for our present extended system, as easily as we could for one less extended, and easier, taking one year with another." But times had sadly changed since then, for in the letter above quoted the secretary adds, "Both in England and in this country there is great difficulty found in getting beyond the present limits" of missionary income and operation. In regard to my being sent on "an exploring and experimental mission," I need only refer to the documents quoted in the former part of this narrative, to prove that this view of the subject is an afterthought and sheer assumption, unwarranted by a single expression in the correspondence and instructions of my outset. Had I been compelled to leave Persia, or become so discouraged as to have quitted that field, it would then have been, perhaps, "an exploring and experimental mission," but in point of actual fact it was intended to be permanent, Providence permitting, as much as other new missions of the Board. It obviously serves a turn however, to cast the whole responsibility on the unaided missionary, and to call the work a mere trial.

It will be observed that no new instructions were given me, and that the resolution of the Committee and the accompanying letter of the secretary fully allowed of my laboring much, if not entirely for the Persians; since I was expected to have "nearly or quite all the opportunities 'I had at Tebreez' of access to the Mohammedan mind and heart." It will be remembered too, that when in 1840, I was instructed to join the Nestorian mission, it was understood by the brethren there, that I was to labor chiefly for the Persians, and if I mistake not, such an inference was fully warranted by Dr. Anderson's letter on that occasion. The brethren then very kindly offered to "pay a fraternal regard to my wishes and to the state of my health in respect to both the kind and the amount of labor which I should undertake." Delicate health was justly considered by the brethren as entitled to some lenity, and a reasonable degree of devotion to a particular work was then regarded by them with favor.

As the whole subject of my missionary relations had often been carefully examined, I was not long, after receiving Dr. Anderson's letter in deciding to remain and do what I could in Persia. We were then on a visit at Oroomiah. The next day, January 24th, after the receipt of the secretary's letter, I wrote him saying, "Your letter of the 20th of last October came to hand last night. I shall not expatiate on my feelings of disappointment and grief at the final abandonment of the mission to the Persians. Three days previously I had received a copy of the New-York Observer, containing an account of the last meeting of the Board, and the statement that my mission was given up. I had long feared this result, and had therefore given the subject prayerful consideration.

"As in annexing me to the Nestorian mission, the Committee, if I rightly

understand your letter, allow me to direct my efforts to the Mohammedans, I have concluded that it is my duty to make a trial at Oroomiah. * * *

" I come to Oroomiah to make another trial with the feeling that I must look to God for help and success. He is our trust in circumstances however trying. My conviction is that the relative importance of the mission to the Persians is not appreciated by the Committee, and that, judging from what I see in print, the exact value of facts, bearing on the missionary cause, is in many cases much overrated. But I forbear to dwell on this subject, as my humble opinion has been expressed long ago.

" I think it not only wise, but an imperative duty for the Board to get out of debt as soon as possible, and to limit their operations to their income. Much I fear that some of the cords you are straining higher annually, will one day break. Healthful action, established more on principle than feeling, with as few strained efforts as possible, should I think, be the present aim of the friends of missions.

" If I have gone beyond my province in these remarks, or in any part of my past correspondence with you, I rely on your candor and piety to excuse it, and to allow me in my future communications to act on the same principles which have been my guide in times past.

" My relations to the Board having assumed another aspect, I implore grace from on high to fulfill my duty in this new sphere, while continued in it, to the glory of Christ.

" Most sincerely do I thank you and the Committee for all your kind interest in my welfare, and pray God to reward you most richly both here and hereafter."

In the ensuing spring we returned to Tebreez where we remained till near the close of September, when having disposed of our hired house, and made other arrangements, we commenced our journey and finally reached Oroomiah and joined the Nestorian mission on the 1st of October, 1842. That the executive *did not* " allow me to direct my efforts to the Mohammedans," was never denied or otherwise explained to me, till brought up in connection with ' *advice*' for my return to America. The fact that I was not instructed to turn from the Mūsūlmâns, but, on the contrary, to do what I could for their benefit, and my express and unquestioned declaration, as above quoted, that I still considered myself a missionary to the Persians, strongly evince the inconsistency of subsequently censuring me for attention to such a work.

Before the abandonment of the mission at Tebreez, I had written a treatise in Persian, in vindication of the christian religion, a work which my frequent discussions with the Mūsūlmâns had satisfied me was much needed. I had also been engaged for a considerable time in translating an Astronomy into Persian, taking *Burritt's Geography of the Heavens* as the basis of the work, but adding, abridging and altering materially, as I judged best suited for the object for which the translation was designed. I sought to convey through this medium

considerable christian instruction; and as the Persians are very much interested in Astronomy as a necessary means of arriving at a knowledge of their favorite science, *Astrology*, my translation attracted attention, especially as it stood opposed to their Ptolemaic system of the earth's immobility, which is recognized as the true theory in the Korân and all their traditionary legends; consequently, if the earth is proved to be a moving planet, it tends to undermine the whole fabric of their religious belief. As a missionary work I regarded this translation as possessing some importance, and it was so viewed by the mission, for on the 5th of December 1842, the brethren sent a joint letter to Dr. Anderson stating the object and probable influence of such works, and asking if it might be printed at the expense of the Board, and suggesting that my Tract or Treatise above mentioned, be also published. Conditional permission to print the Astronomy was first given and subsequently withdrawn.

From 'Nov. 18, 1842' to 'Nov. 15, 1844,' Dr. Anderson favored me with no individual communication, and gave me no encouragement or instructions in my labors, unless his acquiescing in the application of Dr. Glen and the Nestorian mission for my translating Keith's Evidence of Prophecy into Persian, and saying in a letter to the mission that it ought to be a secondary work, may be regarded as an exception. It had long been apparent that I was not a favorite, and that however conscientiously and diligently I sought to discharge my duty, the most I could expect was bare toleration in my work.

In his letter of 'Nov. 18, 1842,' Dr. Anderson says "It was with no small pleasure we saw how you bowed your spirit to the decision of Providence in relation to your Persian Mohammedan mission." To this on its receipt in February 1843, I replied, "I am far from wishing to renew, or even recall to mind, any controversy about the Persian mission. I think there is reason to conclude that any arguments in my power to present, and any favoring circumstances of the ordinary providence of God, would have so little influence with you and the Prudential Committee, that it is better, so far as you are concerned, to consider the matter finally settled. I have been led to make this remark by a passage in your letter, which, after considerable reflection, I have felt it my duty to notice. You say, "It was with no small pleasure we saw how you bowed your spirit to the decision of Providence in relation to your Persian Mohammedan mission." The Lord grant me grace that I may ever bow readily and lowly to His blessed will. I do not suppose you intend to claim any infallibility, or to intimate that a special providence directs your decisions, yet in view of the course that has been pursued toward the Persian mission, it strikes me that this unqualified reference of the decision to the Most High, is at least liable to be misunderstood.

"Let me here add, once for all, that if you suppose my judgment is convinced, and my feelings reconciled, on the subject of abandoning the Persian field, or that there is a human probability that I shall ever acquiesce in seeing this people neglected, then it is but justice frankly to say, that, whatever changes

may come over me, I expect in the main, to carry my long settled convictions in this matter to my grave. And I think I have increasing reason to hope that Divine Providence will at length point and lead to a decision that will result in great good to Persia.

" It was indeed pleasing intelligence to hear that the Board was relieved of debt, but I am truly sorry that apprehensions of another pressure so soon follow. I am satisfied *the true state and prospects* of the missionary work are not well understood at home. According to the present dispensation of grace, *the work will be long*, and therefore it requires steady perseverance. Violent efforts, that produce no corresponding result in evangelizing the world, will be followed by reactions unfavorable to truth and benevolence."

After completing the Astronomy, as above stated, I applied to the mission in a regular business meeting, to assign me more work, and it was formally resolved by the brethren that I should prepare a Geography in Persian, it being understood that much religious matter bearing on the Mohammedan controversy would be wrought into the book. Before proceeding far in this work, I received a letter in February 1843, from Dr. Glen, as already intimated, requesting me to translate the *Evidence of Prophecy* into Persian. He also wrote to Dr. Anderson on the same subject. I laid this matter before the mission in regular session, and they adopted the following resolution which is copied from their records; namely, " It was resolved, that the mission concur in the suggestion of the Rev. William Glen, that it is desirable to have " Keith's Evidence of Prophecy" translated into Persian, and that we recommend to the Prudential Committe of the A. B. C. F. M. that they authorize Rev. J. L. Merrick to make the translation."

The consent of the executive was in due time received. Believing this work to be important in preparatory labors for the Persians, I commenced it with interest and continued it with diligence, but found it no small undertaking, as any one competent to judge may know. My time was much broken by Persian company who generally sat for long discussions on various subjects, and by attention to Nestorian affairs, which began in 1843 seriously to trouble the mission; first, about a church claimed by the Catholics, and in 1844 especially, the opposition of the Nestorian ecclesiastics led to severe trials, and at length to express difference of missionary views, among the brethren. My health too was far from being vigorous, requiring careful treatment, yet by dint of perseverance, sometimes to severe exhaustion, I finally completed this work just before I left Persia, and it has since been printed at Edinburgh, though not at the recommendation or expense of the American Board.

Harmony and mutual good will were obviously predominant in the mission, especially during the period after I joined it, and till certain questions of missionary policy arose, which naturally growing out of the leading measures of past operations, in connection with pressing difficulties, at length led to diversity of sentiment among the brethren; and although one of them finally left the

field, assigning as his reason for so doing, that the policy sustained by the majority was too temporizing and mercenary in his view to receive the divine blessing, still much personal kindness was manifested reciprocally by all, and if some acts and expressions on the part of the majority left room to infer that the most charitable feelings did not always prevail, and if in any instance the minority seemed wanting in this grace, I would still trust that such emotions were temporary, and that the piety and motives* of no member of the mission has been called in question by his colleagues, however trying the circumstances in which we were sometimes placed. For myself I can truly say, and I am happy to feel and know, that, while I conscientiously dissented from the views and policy once sustained by a part of the mission, I have ever esteemed the many excellencies of all my associates at Oroomiah, and they certainly have my prayers and best wishes for their welfare. Diversity of sentiment on some points arose in that mission long before the proposition for my joining it; and if I do not wholly mistake facts, I have not been a party to the greatest personal difference which has unfortunately occurred at Oroomiah, while I have always been of opinion that a greater and more lasting uniformity of views never existed in that mission than for a long period after I joined it, and till certain principles of its policy came to a crisis. More than once, when the question came to be seriously agitated, did this policy seem likely to be reformed by the brethren themselves, but finally a bare majority sustained its leading measures, which have since been expressly repudiated by the executive of the Board, however they may have formerly sanctioned a mercenary course, and still, in respect to professed converts' praying to saints, uphold a temporizing policy.

As Dr. Anderson has seen fit, in a formal conference between himself and a number of the leading men in the church at Battleboro, Vt. in April, 1847, to put my recall on extraordinary ground, it is proper, before passing entirely from the subject of harmony in the Nestorian mission, to state his assertion as reported to me by a member of that conference, and corroborated by the written declaration of another who was present at the interview. My correspondent says that Dr. Anderson certainly conveyed the idea to his mind, that there was a contest for power between Mr. Perkins of that mission and myself, and adds, "On this statement being made, I put the question direct to him, if that was the idea he intended to convey, and he half way assented to it at first, and then said, yes, it was." And one of the main charges which the secretary urged against me in that conference was, that I had "disagreed with the *majority* of the mission as to the course to be pursued, and the Board were satisfied that there could be no harmony at Oroomiah till either you [myself] or Mr. Perkins were recalled, and that it was deemed best for the mission that you should be recalled instead of Mr. P."

* This was written before the Boston Recorder of last June 24th published a long and censorious article from Oroomiah, which seems to assail some of my motives severely, but with great injustice as is shown in my reply.

I do not deny that Dr. Anderson may have received this impression from a certain *secret* communication which evidently influenced the executive not a little in their proceedings against me, and which will be reverted to hereafter; but I do deny solemnly and positively that this representation is true, and aver that I never sought to rule the Nestorian mission, and Mr. Perkins, if his professions, which will in due order be adduced, were honest and sincere, could not have regarded me as a desperate rival. How he will relish the compliment of being told that the favor bestowed so unceremoniously on myself, like an ill-omened bird, hovered long and doubtfully over his own head, is for him to explain. The executive, however, seem to have "*split the difference*" by recalling me, and quashing Mr. Perkins' policy. I hardly need say that this assertion of the secretary's does not harmonize very well with the "reasons" he assigned for my recall in the formal letter conveying that "peremptory instruction."

Previous to the departure of the Rev. Willard Jones from Oroomiah, at the close of August, 1844, the plan for a reform in the policy of the mission was often sustained on various points by a majority, and even after he left, some questions adverse to this purpose were carried with difficulty. During the summer of 1844, the mission was greatly troubled by the Nestorian ecclesiastics, who with scarce an exception arrayed themselves in strong opposition, because certain pecuniary demands were not granted, especially withholding salaries from all the Nestorian patriarch's brothers, who, driven from their mountain home by the Koords, had sought refuge and support at Oroomiah. Although the bishops had opposed the mission for some months, they did not formally dissolve their connection with the brethren until the 5th of October, when they demanded their pay and withdrew from our employment, (Mar Gabriel signifying indeed that he should return,) it being mutually and distinctly understood that the act of withdrawal was their own voluntary proceeding, and consequently that it released both parties from former engagements to each other.

The relation which the bishops had previously sustained toward the mission was of a peculiar nature. The first missionary to the Nestorians needed of course a Syriac teacher, as all his colleagues successively arriving among that people also did. He employed Mar Yohannan who for a considerable period rendered a valuable service as a teacher and assistant. Mar Yoosif was subsequently engaged as an assistant superintendent of schools, his general influence, if I mistake not, being considered more important than the actual service he rendered. Mar Gabriel possessing the largest diocese on the plain, embracing the city of Oroomiah and neighboring villages, and being metropolitan or chief bishop of the Nestorians in Persia, and wielding officially an extensive influence among his people, was of course regarded with interest by the brethren. Though by no means the worst man in his tribe, yet his disposition and habits, as the Herald has from time to time abundantly testified, were quite unsuited to any service or efficient labor under the direction of the mission. I well remember

the emphatic declaration of the senior member of the mission in its earlier years, in reference to this bishop. Said the missionary, "Set Mar Gabriel to teach or superintend a school, and nothing will be done; but tell him to catch fifty hyenas, of which there are some in Persia, and you may expect the thing will be accomplished." The same sentiment is expressed in still stronger terms by the same author on the 273d page of his "Residence in Persia," where it is said of this bishop in April, 1836, "Were we, instead of requesting him to aid us in establishing schools, to commission him to take for us a thousand ducks from the lake, or half that number of hyenas from the mountains, he would regard the commission as an honorable and no less agreeable one,—would mount his horse and shoulder his musket, and hardly give himself time to sleep till so important a work were accomplished." His influence however was considered important, and after minor efforts and agreements, he was finally engaged in October, 1839, by a written contract, to favor and aid the mission, nominally to superintend schools, but really for his ordinary and special influence to countenance and sustain the mission among his people. Mar Elias, the fourth and only remaining bishop on the plain, could not properly be overlooked in a system of operations based so largely on the most liberal conciliation. He was employed as the teacher of a fresh colleague in the mission, not because this aged and in many respects worthy bishop was the most competent and proper person for a Syriac tutor, for I have understood that he proved to be a sleepy teacher, but, as it has been expressly declared to me by a party concerned in this arrangement, because an office was wanted for the man to conciliate him and secure his coöperation in point of influence. I am aware that the advocates of this policy are disposed to magnify the real service of all these bishops, but I solemnly aver that I state the case according to the best of my knowledge gained by many opportunities for observation and inquiry, both before and after I was associated with the Nestorian mission, and my sincere aim is, both in this and all other matters, to represent the simple facts of the case with the utmost fairness, candor and charity. Dr. Anderson indeed, in the conference at Brattleboro above mentioned, did "deny that any money had ever been paid to the bishops for their influence, but said it was all for the benefit of the schools, that is, to pay them for getting scholars to attend the schools." This declaration is certainly of a most extraordinary character, and shows either great ignorance of the facts, or a very peculiar mode of viewing them, and, if true, would prove that the executive, in instructing the mission *to pay only for actual service*, had assumed a false charge against the brethren. Had the executive complied with my request to copy portions of Dr. Anderson's letters to the Nestorian mission, I could have shown, on his own authority, that I had advocated previously what he finally enjoined, especially in regard to giving salaries only for *actual service*, and thus freeing the policy of the mission from mercenary inducements. Another day will disclose the fact.

A letter written at Oroomiah about four months after I left that station, gives information that a member of the Nestorian mission had written to a member of the Syrian mission, to the effect "that the Committee had instructed this [Nestorian] mission to pay only for services rendered." The Nestorian missionary "said, this was interpreted variously; some confining it to service in fact, others thinking that influential men lending their influence was virtually service." The Syrian brother replied, "As for money for services rendered, I go in heart and soul for interpreting that in a good old fashioned, puritanical way. None of your refinings about influence. You will excuse me for speaking so plainly on this point." And after saying that a member of the Turkey mission had taken the same view of this general subject, he continues, "I doubt whether the community at home will do any better. Certainly the late experience of your mission would not carry their opinions (that is, the opinions of the community at home,) by storm, in favor of any such measures." To which the writer of the letter from which I quote adds, "That such was the policy, 'once upon a time' of the whole Nestorian mission, some of us will not forget, however boisterously it may be denied."

But although in form this may have been strongly denied at first by some members of the mission who laid great stress on the professed services of the Nestorian bishops, and though Dr. Anderson, as above stated, has lately reiterated this denial, and however under the name of *hospitality* the mission has done much to conciliate those ecclesiastics since their former pecuniary connection with the brethren, in accordance with the special instructions of the executive, was dissolved, yet time and reflection seem to have convinced the missionaries more than was formerly admitted, that it was indeed the INFLUENCE which the mission wanted, for a letter, dated at Oroomiah, 'Jan. 18, 1847,' in reference to those bishops, says, "The connection with them is acknowledged by all now, to be to secure their *influence*—as legitimate missionary helpers *no one* values them."

In regard to the change made in the relations of the bishops to the mission, one of the brethren under date of 'Nov. 4, 1846,' says, "When we received our instructions from the Missionary House to pay only for actual service, we gave the bishops formally to understand that we could no longer pay them a salary, and advised them to go to their villages and attend to their 'flocks.' They were also told that *if* we had occasion for their services, and we 'probably should have,' we would pay them according to our own notions of right. They were also told that at all times we would be happy to receive them as guests, and they might feel at perfect liberty to make their visits as *long* as possible. The bishops were divided among different members of the mission, and provision was made for their entertainment." But this liberal "*hospitality*," as might have been anticipated, failed to satisfy the "guests."

The general fact that the *influence* of the bishops was specially desired and

sought by the mission, is stated in the same letter, from which the above is quoted, in these terms, " As to *service*—this is now frankly owned to be *influence*—*countenance*, as companion, when a member of the mission goes out among the people, and at other times." When this has been so well known at Oroomiah for years, and is at last admitted to be true, I marvel much that any one claiming to have information on the subject should now have the hardihood to " deny that any money had ever been paid to the bishops for their influence ; for surely such an assertion can only be supported by the logic and casuistry of Jesuitism, or that species of *legal* honesty by which inveterate usurers evade the letter of the law, by selling an article with their money, at an exorbitant price. The *small service*, when latterly there was any, was procured along with the LARGE INFLUENCE, and the best way is frankly to admit that the policy of the mission gradually diverged into error, which it is now the aim and purpose of all concerned to correct. However hard it may be for the executive to come down from their dignified position of christian infallibility, and acknowledge that they for once mistook the matter in some of their decisions relative to the Nestorian mission, yet the facts will stand till the judgment, and then at least, there will be a revision before an impartial tribunal.

To return from this necessary anticipation of events and statements,—in process of time the bishops who gave lessons in Syriac to the missionaries, were no more wanted for this purpose, and as they were not the best scholars in the tribe, their services as literary helps were of little value. As superintendents of schools, their aid was unimportant, except when accompanying the brethren, to whose visits for school-inspection and preaching, their official rank and influence imparted perhaps, more authority and effect. In short, long previous to their voluntary withdrawal, the *influence*, which the bishops in various ways conceded to the mission, was the principal if not the only equivalent they rendered for their salaries. This system of policy which purchased influence by such means and on such a large scale, threw a conscientious difficulty in the way of several of the brethren, who thought that a plan of conciliation so essentially mercenary was unauthorized by the Gospel, and as has been stated on a preceding page, one of our number left the mission for this very reason, and in entire accordance with a standing rule of the Board, returned to America.

After the bishops had voluntarily withdrawn from the mission, on the 5th of October, 1844, although Mar Gabriel did not so clearly relinquish his connection, the way was of course open to modify the policy into which the brethren had been gradually drawn, and which by their own movement only, as a party in the compact, they might have found it difficult to correct; yet when the bishops themselves relinquished the arrangement, the mission could in perfect good faith have dropped the old connection altogether, and thenceforward have avoided measures of a decidedly mercenary and temporizing character. Nearly all the mission at one time seemed strongly inclined to avail themselves of this favora-

ble opportunity to reform the policy; but at last, when this *test question* of our measures on restoring the bishops to their former standing and emolument was decided, four of the seven brethren then at the station, voted to reinstate the old system.

The bishops having waited in vain for an overture from the mission, after a temporary separation, returned and proposed themselves to have the past disaffection mutually cancelled, and to resume a coöperation entirely on the old basis and conditions of their former connection with us. The question came before the mission in full session, on the 14th of October, and after much discussion, a resolution to this effect, as above stated, was carried by the casting vote of the chairman; and it was resolved at the same time that two separate accounts of this whole matter should be prepared and sent to the executive of the Board, with a view to their decision on the case, and Mr. Perkins and myself were appointed to write on this occasion. I objected to my own appointment, for I was apprehensive that the executive, from the manner in which they had latterly appeared to view my letters, might not receive a communication from me as well as from another; however, the brethren urged the point, and I at length yielded, and on the 15th of October, 1844, wrote a long letter to Dr. Anderson, from which I make the following extracts.

"In order to explain the nature and circumstances of the late withdrawal of the bishops, it is necessary to recur to the trouble given us by the Nestorian patriarch's brothers on the score of pecuniary support. You have been informed that after the mission had appropriated $175.00 to that family, and given them to understand that no further appropriation would be made, the sum of $10.00, as the bounty of individuals, was sent them, which they accepted, and on the same day, though living in a house hired for them by the mission, they, July 3d, assumed an attitude of decided hostility towards us.

"From that time, as there is reason to believe, excepting perhaps aged Mar Elias, who is rather inefficient, all the bishops virtually and effectively sided with the patriarchal family, represented by said brothers, against the mission; although, sometimes at least, as we have been assured by persons connected with us, the bishops disputed with these brothers for opposing our work.

"A few days after this rupture, bishops Yohannan and Elias, and priests Dunkha and Eeshoo, in the character of a committee on behalf of those brothers, proposed and urged before the mission, as the basis of accommodation with the patriarchal family, three propositions, which in substance were as follows; 1st, That the translation of the scriptures, then and still making, be from the Syriac version alone, as they would not receive a translation from the Hebrew and Greek: 2d, That no tracts or other books should be circulated; and that the preaching should not have the tendency it now had to overthrow Nestorian forms and opinions: 3d, That salaries should be given to two of the patriarch's brothers. This last proposition was the hinge of the whole, and it was dis-

tinctly understood, that if the mission complied in things temporal, the patriarchal family would be very obliging in spiritual matters, and the missionary work here, instead of being arrested, would be accelerated by the whole authority and influence of the acknowledged heads of the people. Mar Yohannan expressly said that the emolument was the thing wanted, and he closed the whole argument on their side by the demand, '*Give money.*'

"Had the mission yielded to this claim and given two of those brothers six *tomâns* or fifteen dollars each per month, which is the salary of bishops Yohannan and Gabriel, no one doubts that instead of having our work stopped for the last three months, and our influence with the people marred for years, the whole of our operations would have been *externally* prosperous beyond example. * *

"Why did not the mission yield? When Mar Gabriel threatened long and loud to become a Catholic, and opposed the operations of the mission, a nominal office was found for him, a watch given and a salary conferred, which last spring was increased, on the specious and special plea of bringing him under a better influence and requiring his stay on the mission premises. And to recover one of his churches, which, there is good reason to believe, he had bargained away to French Catholics, the mission expended about seven hundred dollars and a great amount of time and patience, in which recovery of the church, believing it a righteous cause, I took deep interest, and held on to the committee on that subject till the current of events obliged me to resign.

"Deacon Yoosif of Ardeshâhee, the man named in Mr. Holladay's late vindication of our policy, encouraged doubtless by the example of others who had threatened the mission, hung out Catholic colors, and brought all his influence to bear on arresting our work in his village, still signifying how anxious he was to be our friend and banish the Lazarists, till at length the mission, feeling the great need of his influence to second Mar Gabriel, allowed him about $3.75 per month with which he was little satisfied, complaining that a man of his standing should have more.

"This deacon, having been principally responsible, or representing himself so, for six tomâns paid in behalf of the village, as a present to the Persian sheriff who redelivered to them their litigated church, urged a demand on the mission for the money. The claim was taken up in full and regular session, and decided by a majority to be invalid and unjust; yet so important did his influence and coöperation in favor of his own bishop and people appear, that a majority of the members of the mission being at Seir informally agreed to concede the demand, although he was of no service in the case alluded to. * * *

"When in short, according to a statement made about a month ago in a letter to you, by Messrs. Wright and Stocking, "all the bishops and most of the priests and deacons on the plain of Oroomiah have been employed, and paid in such a manner as to make it for their pecuniary interest to favor the operations of the mission," when such is the fact, why did we reject the patriarchal family?

Mark the clause, "for their *pecuniary interest* to favor the operations of the mission."* After quoting several examples in which the mission had been not a little troubled by Nestorians seeking or losing a "pecuniary interest" with us, and inquiring whether the Board and the churches would sustain a policy of this character the letter proceeds:

"But notwithstanding the inviting aspect of this policy, are we sure that it is, after all, the best, the heavenly way? Is it the way the Lord of missionaries took to convert the Jews? Would not places and pensions have brought scribes and pharisees, priests and rulers, with Caiphas himself at their head, to favor the Redeemer's teaching? and would Judas have sold his Master for thirty pieces of silver, if that Master from His infinite treasures, had liberally filled Iscariot's bag? In short, had Christ made His kingdom of this world, would He ever, by His sufferings and death have redeemed the world? It behooved Him to suffer; and it behooved Him, in destroying the works of the devil, to cross worldly interests. The cross He bore Himself, He bequeathed to His apostles. So far as the sacred record goes, they never offered mercenary inducements to men of influence in order to gain their coöperation, although the Gospel then, if ever, needed such extraneous aid. * * *

"To work by, and with, and in the name of the bishops, is cautiously to inculcate what they believe in common with us, and to beware of trenching on their authority and venerated forms. Last year it was proposed to translate and publish Mr. Dwight's Tract on Catholicism, but forasmuch as Peter was therein caused to take a lower seat than the Pope has given him, the whole matter was dropped, after some progress in the work had been made, because to have printed it would have roused prejudice and excited opposition. And in reference to Mr. Bird's Tract on the same subject, some of our most intelligent priests said that it was for the most part as much against them as against the Catholics."

Other reasons were urged against the old union with the bishops in this letter which was read to the brethren, and I expressly desired them to correct any statement relative to fact, which might be erroneous, and as all admitted that the foregoing account was true, no one can now in honesty and verity deny what I then stated. Although the executive appeared to approve my position, they at the same time seemed to blame me for having assumed it. They instructed the mission to pay only for actual service, and they assigned as one of the prominent reasons for my recall, the fact that I had differed from the majority of my colleagues on some questions of missionary policy, although my dissent never led to an infringement of the decisions either of the mission or of the executive.

Can there be a clearer case of persecution for conscience' sake than where an

* Since writing the above, I have been informed that the sentence quoted from Messrs. Wright and Stocking's letter was somewhat varied, after I saw it, at Mr. Perkins' suggestion, though the general statement, and the clause on which I insist, remained substantially or identically the same.

individual is condemned, not for holding erroneous views, but for honestly maintaining principles admitted to be right; yet opposing, fairly and candidly, a favorite policy or favored majority, he is made to suffer by a virtually irresponsible executive, the highest penalty in their power to inflict. And as injustice, however unintentionally committed, is prone to search out and surmise reasons to sustain its aggressive act, it is no wonder that in cases of this kind, reproach should thrust aside deserved commendation, and that even calumnious allegations should grow up like mushrooms where prejudice and ill-will have fixed their dismal shades. As an illustration, let me just say that a member of the executive told me some months after my return, that he understood I had reported that "sixty thousand dollars had been given in presents to Persians" by the Nestorian mission; and he or others so far credited the report as to send it on the wings of the wind to Persia, as a sample of a recalled missionary's statements. This outrageous falsehood, with other calumnious reports, for which I never furnished the least foundation, may be believed by ignorance and prejudice, but which conscious integrity and honest uprightness will pity, and when most inveterately traduced, will only despise. As to the tales that I have been obstinate, idle and useless in the missionary field, I need only refer to the testimonials of those who knew me well in Persia, and which will be quoted in the proper place, to show that such aspersions, by whomsoever uttered, are no better than downright slanders.

On the 15th of November, 1844, Dr. Anderson wrote me the following letter which, excepting the address and conclusion, I give entire. This letter was received on the 30th of January, 1845, and though "a little more than three years" after the date of the order for my removal to Oroomiah, yet I had at the time of receiving it, actually been associated with the Nestorian mission only two years and four months, during which period I had labored with entire conformity to their directions.

Dr. Anderson says, "You write us but seldom, and all that we hear leads us to suppose that it is the Mohammedans, and not the Nestorians, that occupy your time and attention. I have been instructed by our Committee to write you frankly on the subject, with a view to a full understanding between us and you. Indeed what I am about to write you, will all of it be the result of the instructions I have received from that body.

"It is now a little more than three years, since I communicated to you the decision of the Prudential Committee to discontinue the Perso-Mohammedan mission as a distinct and separate mission; and authorizing you to connect yourself with the Nestorian mission at Oroomiah. In that letter liberty was given you to come home; but a desire was expressed, that you might see your way clear to join the mission at Oroomiah in the spring.

"Having acquired the Persian language, and being still, while at Oroomiah, surrounded with Persians, it was not supposed that you would lose all your in-

terest in that people; and it was supposed that you would naturally take the oversight of that small school it was believed the peace of the Nestorian mission required should be kept for certain Moslim youth in that district. A few school books might be necessary; and it was thought you might occasionally translate from Persian into English, and from English into Persian, in order to keep up your familiarity with the language, besides, at the same time, doing good in other respects.

"But, in authorizing you to join the Nestorian mission, it was taken for granted that, in case you did this, you would learn the language of the Nestorians, and join in the labors of the other brethren for the religious benefit of that people. The Committee had given up the idea of prosecuting a mission to the Persian Mohammedans. They were so clear and decided in the duty of turning aside from Mohammedan Persia, as a field of labor for the Board, that they decided upon the step, even in view of the not improbable event of your returning to the United States. They, at all events, ceased to regard the Mohammedans of Persia as among the fields, in which *they* were to plant a mission; and they did this in view of the general tenor of your communications for the five years and upwards which you had spent in that country, and with no prospect of any new light for years to come.

"In consenting, therefore, to your joining the Nestorian mission, it was not with the expectation that you would continue to make the Mohammedans your principal object of attention; but that you would acquire the language of the Nestorians, and join with your brethren in the ordinary labors of their mission. In February of last year, in consequence of suggestions from liberal friends in Scotland, the Committee consented to your translating Dr. Keith's 'Evidence of Prophecy' into Persian, provided the mission believed it was expedient for you to perform the work; but, in June of that year, the Committee decided against employing the funds of the Board in printing in the Persian language. At the commencement of the present year, being myself in the Levant on an official visit to the missions, I remarked to the mission in a letter — in view of one of their late communications recommending that a peace offering* of a school book be made to the Persians of Oroomiah — that I felt at liberty to authorize the printing of the school book in question, in case there were money at command for that purpose. All this, however, was in perfect consistency with the views of your relations and duties, as stated above.

"This also I ought in frankness to say, that if you are laboring for the good of the Mūsŭlmâns, you have not furnished the Committee with the *evidence* of your activity even in that department. To their inquiries on this point, you have not enabled me, as your official organ of communication with them, to furnish any satisfactory reply. Yet, from such information as we can get, we suppose, as I stated at the outset, that what you do is chiefly (if not wholly) as if

* This phrase by no means conveys a correct view of the matter.

your mission was to the Mohammedans, and not to the Nestorians. You will of course correct any misapprehensions, into which we may have fallen.

"In the circumstances, the Committee have been perplexed to know what to say to you. If they speak under a mistaken apprehension of the facts, and thus do you some injustice, you must recollect how little you have written them since you removed to Oroomiah. They think it proper to say, however, that if your learning the Nestorian language is out of the question, as also (which would follow of course) your taking an active and interested part in the labors of the Nestorian mission, (properly so called,) *the Committee would advise your return to the United States.* They do not think it proper to authorize your remaining there, with any expectation of a mission being instituted for the Persian Mohammedans, nor can they encourage such an expectation.

"You will not consider this advice as implying a censure upon you. It is hypothetical; and even if the hypothesis be well founded, your statements and explanations, yet to be received, may show that the facts in the case have not been wholly within your control.

"I ought to add, that it has come to our knowledge, in consequence of Mr. Jones' application to return home, that you do not concur with the greater number of your brethren in the mission, as to the course of measures which is best adapted to promote the objects of the Nestorian mission. This—on the hypothesis above stated as to the facts—must dispose you to follow the advice now given; as it certainly increases the impression, on the part of the Committee, that it would be wise for you so to do. I mean, of course, if we have the facts correctly, as we have reason to suppose we have.

"And now, Dear Brother, you will receive this communication kindly, as its only object is to discharge a duty which seems to devolve upon me. I have aimed to be explicit, because I would not be misunderstood, and the distance of Oroomiah is great—too great—and time is too short, not to bring the case at once to its merits and bearings. You will of course know what the facts are, and you will take pleasure, as you certainly will the pains, to remove from us all misapprehensions. If we can do anything more than we have done, consistently with our other relations and duties, to increase your usefulness, we will gladly do it, if we can know what it is.

"A report has reached us that Mrs. Merrick has gone to England, but, as we did not hear of it from Oroomiah, the report may not be well founded. If she is with you, I beg to be kindly remembered to her. I suppose her to be a great sufferer from disease, but trust she has daily experience that it is good to be afflicted, especially when we may trace our pains directly to the good hand of the Lord."

My reply to the foregoing letter was dated '31 January 1845,' and forwarded by the first opportunity; and omitting address, it is proper to present it entire as follows.

"Your letter of November 15th 1844, arrived yesterday. Although past ex-

perience had not led me to expect the cordial support and sympathy of the Committee in my labors, yet I confess the character of the letter now before me, was somewhat surprising. However guarded the expressions may be, I am virtually impeached with a violation of instructions, want of fidelity even in the Persian department of labor, and with having opposed the general policy of this mission. To each of these charges I shall frankly reply, and trust you and the Committee will give me a candid hearing.

"In regard to having violated the instructions of the Committee, I beg to remind you that when unexpectedly I was ordered to Oroomiah with the alternative of leaving Persia, I hesitated not to comply, however great the personal sacrifice may have been. In your letter of October 20th 1841, in reference to my joining the Nestorian mission, you say to me, "you do not abandon Persia, nor the Mohammedans of Persia." And in your letter just received, you acknowledge that I was expected to sustain, so far as circumstances rendered it expedient, a Persian department at this mission. When I joined the Nestorian mission, I was engaged in modifying and translating an astronomical work into Persian. The mission naturally took no order in reference to a matter in great forwardness before I joined them, and which, so far as I know, all approved. After that work, which cost no small amount of labor, was completed, by the concurrence and advice of the mission, I began to compile and translate a geography, and had proceeded some way when I received a letter from our respected friend the Rev. William Glen, urging me to translate Keith's Evidence of Prophecy into Persian. Having submitted this matter to my colleagues, the following entry was made in our Records, under date of February 27, 1843; namely,

"It was resolved, that the mission concur in the suggestion of the Rev. William Glen, that it is desirable to have "Keith's Evidence of Prophecy" translated into Persian, and that we recommend to the Prudential Committee of the A. B. C. F. M. that they authorize Rev. James L. Merrick to make the translation."

"Of this resolution you were duly informed, having previously to the recepception of my letter authorized me to undertake the work, provided this mission thought it expedient. I have accordingly labored on it till now, having made a pretty literal translation of the 20th Edinburgh edition as far as the 375th page, and revised with considerable abridgment to page 333. You indeed expressed the opinion that I ought to undertake this work as a secondary business, but I frankly told the mission that with the limited amount of health and ability which I possessed, it would be impossible for me to translate a book of this size and difficulty without much time and pains. I appeal to any competent unbiassed judge to say whether or not it is reasonable to authorize the undertaking of a work, and so restrict the means of its execution that it cannot be done in a proper manner or within a proper time. Do you know how long members of this mission have been laboring on the Syriac New Testament, and how much native assistance they have had, when the version is made from a kindred dia-

lect in the same character? and can you soberly suppose that I can translate the volume before me at odd hours when exhausted by other occupations. They have a saying in Persia, which however is too little regarded in most countries, namely, "*Equity is a good thing.*" As I have conformed to the orders of the Committee and the resolutions of this mission, I pass to the next topic.

"The second general charge contained in your letter is that 'I have not furnished the Committee with the *evidence* of my activity even in the Persian department.' Yet you have been informed, if I mistake not, that I have spent much time and labor on a Tract in vindication of Christianity; that I have translated, revised and rerevised a book on Astronomy; and that I was employed in translating the Evidence of Prophecy which I now announce to be in great forwardness. However flattering your apparent assumption that I can translate books with very great facility, the honest fact is, that hard work and perseverance only enable me to advance at a snail's pace, and on this subject I again appeal to the intelligent and impartial decision of those conversant in these matters, whether an allegation on such facts bears most on its author or object. Of what use is it to inform you quarterly that I have reached such a page; if you have not confidence in my fidelity in labor, you should remember that I am surrounded by brethren who ought in duty to the cause of missions to report culpable negligence. Have you received from any quarter, information that I am noted here for *sloth, remissness in ordinary and special duties, trifling occupations, or even for necessary recreation?* A charge of unfaithfulness, though made conditionally, is of so grave a nature that, in my opinion, it should be accompanied by some substantial evidence. However imperfect, unsuccessful, and unworthy my feeble efforts may have been, yet, according to the grace and strength given to me, I have honestly and steadily aimed to do my duty, and when a case of delinquency is advanced, it will then be time to rebut it.

"But instead of being wholly employed in the Persian department, a considerable portion of my time has been actually devoted, chiefly in various business matters, to the Nestorian cause. I have stated to my brethren, that some of these drafts on my time, by delaying the completion of my regular work, might bring on me the charge of dilatoriness, but it has been replied that the fact would be understood, so that the apprehension has been realized sooner than I expected.

"In December 1842, a class of Nestorian boys was formed to study Persian, of which I had the supervision, but it was finally broken up about the time of the religious excitement among the natives a year ago. In this connection I embrace the opportunity to say that, in my opinion, there never has been here a reasonable and substantial desire on the part of the Persians to have a school for their express benefit. Perhaps their general motive and impression on this subject could not better be set forth than in a remark made to me by a Khân,*

* *Khân* is a Persian title of rank,—a noble.

not half an hour before the arrival of your letter, in which he said, ' A number have inquired of me if those gentlemen will give money in order to teach us; if they will take us to them.' He added, ' The people suppose jewels are poured out here, [at the mission] and that whoever pleases may load himself with them.' Mercenary motives are very prevalent and general in this land, and prompted by them, the most plausible things are urged upon the missionary's attention. If such is the fact, you may ask, of what use is it to prepare Persian ' school-books :' I answer, to be read and used by intelligent Persians, and by the influence of a few, and the slow process of a new formation, to introduce Western views of science and truth. By authority of the mission, I had a copy of my Astronomy neatly written, and forwarded to His Royal Highness, Bahmân Meerzâ, Prince-Governor of Azerbâyjân, and I have been assured that he had it transcribed and sent to the Shâh.*

" I think a good summary of Geography a very desirable work for Persia, as it would furnish a solid fulcrum from which to operate on their religion. I have thought that should I be spared and enabled to compile such a work, my way would then be more plain to turn what little strength and ability I have to the acquisition of Syriac, if providential circumstances called for it. But it seems the Committee allow no grace in this matter. A synopsis of Ecclesiastical History, and the cardinal differences between christian sects is frequently called for in Persia, in the shape of questions about Catholics and others. Our creeds, our faith, our hopes for futurity, are subjects on which information is now wanted by Persians who come in contact with Europeans, and much more than the life and labor of one man is needed to prepare the path of truth in Persia.

" I am aware that argument and entreaty on this subject is only labor lost on minds resolutely prepared to sustain their own preferences. I claim the privilege however, of entertaining an opinion on this point, and declare, that, in my humble judgment, you and many others at home, err in unduly magnifying one field and depreciating another, according to *apparent promise*, and in particular, that your expectations respecting the Nestorians have been, and still are, far more sanguine than the real state of the case has warranted. The Persian mission has been quite thrown aside; because, according to your letter, my communications have been so unfavorable. It is evident that a picture to be welcome and efficient beyond the great water should be well illuminated with confident hopes and cheering expectations of early promise. But these things appear to me ill calculated in the long run, and a very long run I believe it will be, to promote and carry on the evangelization of the world.

" This leads me to notice the third general allegation alleged against me, namely, that I have opposed the policy of this mission. This charge, like the others, is unaccompanied by specifications. You say that, ' it has come to your knowledge, in consequence of Mr. Jones' application to return home, that I do

* King of Persia.

not concur with the greater number of my brethren in the mission, as to the course of measures which is best adapted to promote the objects of the Nestorian mission.' I know not who may have directly or indirectly, intentionally or inadvertently, communicated to you such information, but I must say, hitherto I have been simple enough to suppose that, entertaining an honest, conscientious opinion on matters in which I was called to act, was not an iniquity to be punished by the judges. I am aware that it is inconvenient, as well as very undesirable in other respects that there should be difference of views in any community, especially in a mission, and for ages so convinced of this fact have been both the Emperor and the Pope that they have aimed to bring the whole moral machinery of the world under the unclogged action of a single will. More liberal institutions have endeavored to manage this difficulty by a majority, while in all communities of this class, so far as I know, it is understood that an honest opinion, though unfortunately in the minority, is yet entitled to toleration.

"I hope my colleagues will do me the justice to allow, that, with the exception of a few subjects granted to be important, I have generally coincided in their views, and never intentionally manifested discourtesy and disrespect, where unhappily my sentiments differed from the majority, or in any instance, wilfully violated a regular decision of the mission. If I have inadvertently, in any case, exceeded the bounds of mutual privilege, I most sincerely regret it, but if I have only candidly and fairly advocated measures with a cordial desire to promote the cause of truth and righteousness, I then declare myself ready to abide the consequences of such a course, and am willing to join issue before an impartial tribunal. The whole 'head and front of my offending,' under this category, if I mistake not, is sufficiently detailed in my letter addressed to you last October, and written *at the direction of the mission*, and for facts on this subject, I beg to refer you to that communication. It so turns out, however, if I understand your letter received last month, that the Prudential Committee would have voted unanimously as I did on the important subjects alluded to, and consequently had they been here, I should not have been left in an ungracious minority. I have conscientiously endeavored to do my duty, and meet every question fairly in the trying circumstances of the last eight or nine months, and in point of principle on this matter, I have nothing to retract, and no new pledges to offer for the future.

"The general conclusion from the whole scope of your letter, if I understand it, is, that, 'the Committee would advise me to return to the United States.' This advice is immediately based on the supposition that, 'my learning the Nestorian language is out of the question,' but the drift of your letter, I apprehend, occupies wider ground. This is the third time that intimation or direct permission has opened the door for my return, and were I sustained by your funds and bound solely by your engagements personally, I could not have needed such repeated suggestions to dissolve our connection. But while I uniformly render you all that deference to which your official and personal character so justly en-

titles you, in my whole missionary anticipations and experience, I have acknowledged and do still recognize on the great subject of Missions, a higher authority than can pertain to any merely human institutions. In your letter respecting Mr. Jones' withdrawal, you say, in substance, that you and the Committee do not see how his return is to be justified before God. I affectionately ask you, if you see how my return is to be justified at the same righteous tribunal. Many things, in my opinion, however, may be much more easily justified before God than before men, because He discriminates perfectly in cases where men decide in ignorance or prejudice.

"If life and health are continued, I believe that my learning the Nestorian language is by no means out of the question, provided it be wise for me to attempt it. At present the Nestorian mission wants little more than the language of prayer; and is it not extraordinary that you should make my connection with the Board turn on my acquisition of Syriac at such a juncture which was evidently not improbable to your mind, in proof of which please recur to your letter to the mission accompanying your favor to me. When most of the operations of the mission are suspended and its existence threatened, is it wise or kind, for you and the Committee to make the study of Syriac a '*sine qua non*,'* when for aught you know, or we to this very day can tell, before the Nestorian babe of yesterday has learned to stammer its mother tongue, Syriac may be of little use to any of us in preaching the Gospel. I trust Dr. Wright, now at Tebreez, will be able to settle present difficulties, but unfortunately for us, our protectors are too powerful. The Russian Embassy even, at Constantinople, as I am informed, thinks 'it is in possession of facts proving that our mission employs bribery;' and here among the Nestorians, humanly speaking, we are in the state of a ship that has lost her best anchors and is drifting before the gale uncertain of a haven. When Messrs. Perkins and Stocking started for Tehrân,† I requested them in the event of the mission being banished, to ask Colonel Shiel, the British Ambassador, if he would protect me personally at Tebreez, which I was not without hopes he would do as a favor.

"Such are the times in which I am peremptorily required to leave my quiet, unobstructed work, and learn Syriac or quit the country. I appeal to your candid judgment, I appeal to unbiassed christians everywhere, if such an order, in such circumstances, is reasonable, and if the natural inference is not, that the motive dictating the requirement is a wish for a dissolution of our present relations. If this is your object, as a party virtually impeached by the Committee, I am entitled to know the reasons. Were I to return in present circumstances, when friends of missions ask me, why have you abandoned your field? what shall I answer? You may perhaps explain your letter very differently from what

* Indispensable.

† In Nov. 1844 — to convince the Authorities of our *not* proselyting — a French official agent at Tehran having procured us trouble on a charge of doing it.

I understand it. I have been informed that a late member of the Syrian mission wrote you respecting his scruples on some matter touching the policy of that mission, and that you replied, if such were his views he had better return; and on his doing so the Committee declined giving him an honorable discharge. I cannot at present quote authorities for this statement; such is the general impression I have received, and you will know how far it is conformable to fact.

"In your letter before me, and I thank you sincerely for the kindness, you offer to favor my future usefulness, but I do not know what or how much is implied by the remark. Mr. Jones was remonstrated with by some of his correspondents for leaving the mission in a season of difference and difficulty, and the Committee censure his course, while I am virtually recommended to follow his example. I do not wish to leave the mission in its difficulties, or to give up all efforts for Persia as hopeless.

"After serious reflection and prayer for guidance, I have come to the conclusion that it is my duty, under present circumstances, respectfully to decline your invitation to return home. I am aware that you have the power peremptorily to recall me for having been too devoted to the people of my choice; and that I may be regarded as an unworthy, unsuccessful, and unfaithful missionary who for more than ten years has burdened the cause of missions; but while I have a conscience void of offence, though acknowledging great imperfection, I shall not despair of the mercy of my Lord.

"You complain that I have written you too little since my residence at Oroomiah. I believe I have not failed in reporting such matters as you were interested to know, and I should have been happy to have communicated more had I thought it would have been welcome or useful. I cannot write flattering accounts when I am confident the real state of the case will not sustain the impressions conveyed. And I appeal to you if unfavorable accounts are welcome and in due proportion published at home. The Church has much to learn and much to bear on this subject ere she becomes universal.

"I could indeed send you from time to time sketches and sayings that might please friends, though perhaps in the end do little to promote the cause of truth. For example, and I say it at the imminent risk of being considered 'a fool in glorying,' I lately received a letter from Mr. R. of the British Embassy at Tehrân, and in which alluding to his putting up and presenting to the Shâh, in our name, the stove ordered for his Persian Majesty, he remarks, 'I was highly pleased to hear the King inquire after you in particular. He said very plainly, on my telling him the stove was presented by the American missionaries at Oroomiah,—'One of them is Mr. Merrick, and he is a very good man — knowing God — a possessor of religion — a master of science, and a very good man.' [Literally translated from the Persian.] Mr. R. assented and remarked that, 'all the missionaries at Oroomiah were good men.' The Shâh rejoined, 'That is evident.' Such oriental gems, *'fitly set,'* may be made to appear at home

'like apples of gold in pictures of silver.' I certainly thank the Shâh for his compliment unprompted by occasion, but even royal pearls, fresh from the shell of 'the gorgeous East,' will hardly bear a voyage across the Atlantic. If there be first a ready mind, it is easy to deceive ourselves and others, till reality is lost in romance, and faith confounded with fanaticism.

"In acknowledging that I have sometimes fallen into the minority, I ought perhaps in candor to have stated that a short time since on the question of translating and printing the Syriac New Testament from the ancient version, and not from the original Greek, I was left alone in the decision. A few days afterwards however, your letter on the subject was accidentally turned up, by which the Committee positively require that it should be from the Greek, so that however in the minority here, I am in the majority with you, and I flatter myself this would generally be the case if we stood on the same ground. As this subject is to be urged on your reconsideration, I will briefly say that, in my humble opinion, we ought not, in contradiction to the original Greek, to publish a New Testament teaching Episcopacy; and further, I believe that a true reading, if in the margin, may, by designing men, be made the basis of an overwhelming charge against us, just as readily as if found in the text, so that all we should gain by the expedient would be the imputation of an underhanded attack on Nestorianism.

"Please accept my best thanks for your kind remembrance of Mrs. Merrick, who having accompanied Mr. Jones and family to Smyrna, reached home after a very rough voyage on the 19th of November.

"And now, dear brother, farewell. I have written candidly, but trust I shall not be judged unkindly.

"Wishing you and the Committee, and all my respected fathers and brethren at home, the best blessings, I remain,

Yours very sincerely and respectfully,

J. L. MERRICK."

I might add much on various points contained or suggested by the two preceding letters, but the magnitude to which this narrative is growing admonishes me to omit everything not essential to a correct understanding of the case; there is one thing, however, to which I ought surely to call attention, namely, the *private information* sent to the executive respecting my dissent from certain views entertained by the majority of the mission. I have since learned more about this *secret intelligence*, but I here only appeal to the common sense of all unbiassed Protestants, if clandestine information against a missionary should be acted upon by an executive, while the party accused is allowed no opportunity for self-defence. In point of PRINCIPLE wherein does such a proceeding differ from the espionage and arbitrary decisions of the most determined Jesuitism that ever harassed humanity and put religion herself to torture.

It was now evident that my position as a missionary of the Board had become critical; but I could not believe, conscious as I was of having uniformly aimed to do my duty, that the executive would proceed to the extreme use of official pow-

er, at least, before receiving a syllable from me in explanation and self defence; but from hints subsequently brought to my notice, I found that certain members of the mission concluded they had reason to think otherwise. I commenced the study of Syriac diligently, though with a feeling that I was thereby withdrawn from more pressing duties. I was sensible that I should be cautious in my movements and in my letters to the executive, but could not compromise my convictions of truth and justice, while communicating facts and reflections, which it appeared to me, candor and duty to the cause required.

On the 19th of April, 1845, I addressed a letter to Dr. Anderson on my own individual responsibility, which I took it for granted any missionary of the Board was entitled to do. This letter, according to a standing rule in the Nestorian mission, was read to the brethren, and no objection having been made, it was duly forwarded. Although this letter was sent confidentially to the executive with no expectation whatever, that it would be published by them, yet some of my colleagues became so much excited on the subject, that at length a counter letter was prepared, and, after various modifications, was signed by five of the then seven members of the mission. How far their letter was suited or intended to affect my continuance in the field, I do not now say; I was informed however, that one of the brethren, on being asked if he did not think their letter would procure my recall, was silent, and thus appeared to assent to the probability of such a result; while another expressed an opinion that the question of my recall would be settled before said letter could reach the executive. Probably individuals had some ground for such conjectures and already anticipated the effect of *the secret information.* Since the special trouble with the bishops, and especially for a short period in the winter and spring of 1845, my views and course seemed interpreted with less charity than usual by some of my colleagues, but of these late trials the executive were of course utterly ignorant, and consequently any temporary excitement at this juncture had necessarily no influence whatever on decisions already recorded at the Missionary House. During all this time I took particular pains faithfully and kindly to discharge my duty to all with whom I was connected, while I candidly advocated and pursued what I conscientiously believed to be right and just, still respecting the rules and decisions of the mission.

The letter protested against was as follows: "The last Report of the Board came to hand a short time since, and among the matters of interest which it contains are a few points on which I take leave to offer suggestions and remarks; premising, that I regard the missionary enterprize as an apostolical work, dependent on evangelical and Divine influence for success, and that providential dispensations, in my humble opinion, indicate that the progress of the Gospel will be gradual and its consummation remote;* and consequently that disappointment

* This sentiment will not of course find favor with those whose views respecting the speedy and universal triumph of the Gospel, were expressed by a very eminent and pious Jurist at the late meeting of the American Board at Buffalo, when (as reported by the Boston Recorder,) he publicly declared that, "he thought it probable that the world would be evangel-

and reverses at various times and in diverse quarters are not a sufficient reason for abandoning the undertaking, although they should be duly considered in relation to the hopes entertained and the plans pursued for its accomplishment. I think further that the christian community at home have much to learn on this important subject, and among other things, that charity and benevolence are no more likely to be effectual where distance lends a romantic charm to effort than in benighted corners just at hand.

" It is matter of painful regret that the character given in your Report of Mar Yohannan, has been so sadly reversed, as you will have learned by letters from various members of the mission. So far as I know, he does not at present oppose our operations, nor is there just now an inducement for him to do it. The bishops have lately had much wrangling among themselves, chiefly I understand about their dioceses. Mar Yohannan and Mar Yoosif have been at variance also with the patriarch's brothers.

" The apparent fruits of the religious interest manifested here more than a year ago, are but small. The Report says, " Most of the hopeful converts were young men of promise," which perhaps would convey the impression that a considerable number were, in the judgment of charity, converted. I am not aware that the mission generally, now entertain hope that more than two or three, one of whom is in the seminary, give evidence of having experienced a saving change at the period alluded to. Indeed, so far I as know, there is only one who has given clear and consistent evidence of a genuine work of grace, although three or four others are regarded with interest and a degree of hope perhaps, as having been at least under the influence of the Holy Spirit.* Hope is entertained in degree, by some or all the mission for the piety of three or four of the priests and one bishop in our employ, but they, I believe consider their religious experience of several years standing. We greatly need the prayers of good people at home for the special influences of the blessed Spirit to renew the perishing around us. If the churches who are interested in the Nestorians, were more sensible of their actual state, they might pray more understandingly, if not more ardently for the manifestation of grace and mercy in behalf of this people.

" As means for hopeful and ultimate influence, the two boarding schools for boys and girls are promising, and, at present, flourishing institutions. These schools should, I think, be carefully fostered, yet limited both in numbers and branches of instruction, according to the actual and probable condition and wants of the community to which the scholars belong, and to which they should in due time return to share the labors and hardships of their own people, and by

ized during the present generation." Would that it might be so, or even in the next age, although careful inquiry into facts and prayerful study of revelation find no evidence of such a near millennium. The doctrine that " *this captivity is long*" was very unpopular in Jeremiah's day, although decreed by Divine wisdom.

* In the revival of 1846 nearly all for whom hope had been previously entertained, professed conversion, including all the converts above alluded to with perhaps one exception.

more enlightened views and conduct, relieve as far as possible, the depressed Nestorian lot.

"The English and Russian Ambassadors have procured an ordinance from the Persian Government, authorizing oppressed Nestorians to leave the estate of a tyrannical master, and seek an abode elsewhere in the country. Other political advantages may perhaps be obtained, but under the ordinary dispensations of Providence, I see neither hope nor prospect that the Nestorians will speedily, if ever, become a radiating center of light and influence imparting character and doctrine to the nations by whom they are overflowed.* Limited efforts, wisely and steadily made, with devout reliance on God for success, constitute, in my humble judgment, the most hopeful course for missionary operations, here, as well as in most parts of the world.

"In this light of the subject, I have been very sorry, to see the Greeks given up as hopeless. A small missionary force might, with the Divine blessing, prepare the way for more promising results among that large and aspiring people, who will probably one day master the Crescent, and acquire more national importance than any other people in Turkey. A small, well sustained mission among such a people would not be in vain. I am more and more satisfied that numerous missions, and a great array of men and means for foreign fields, are not required under present providential dispensations, and that calculating the wants of the unevangelized on the mere datum of their numbers, is not good arithmetic. In the first place, it leaves quite too far out of view the sovereign dispensation of grace; while in the second place, it is suited practically, to subtract arithmetical quotas from a useful and allot them to a barren sphere.

"It is with great reluctance, on the ground of personal respect and deference, that I express my decided dissent from the views of the special report on "The present duty of the Church to the heathen world," pages 48—53. I think the theory of that report impracticable, and suited to mislead the Church on the subject of evangelizing the world. If I understand it, there is too much of human might and power in its cardinal principles, and too little regard for the growing wants of our own country. I lay very small claim to prescience, but so far as I understand providential dispensations, I am led to apprehend that fifty years will not bring about total revolutions in religion, and immense augmentation of numbers in the unevangelized world. Humanly speaking, the greatest increase of immortal souls is to be expected and provided for in our own land.

"Though perfectly aware that the opinion will meet with little favor from many zealous and excellent people, and that I may perhaps suffer opprobrium

* This was written when Nestorian prospects were much clouded, and though a revival in 1846 mitigated the darkness, still, if with all their lauded missionary zeal and numbers of the seventh century, they finally receded almost to a point before Mohammedism, is it reasonable, humanly speaking, to expect that they will shortly rise in apostolic power and convert all central Asia. God grant it may be so, if according to His holy will, or that by some other instrumentality the Persians and all their neighbors may be brought into the ark of salvation.

for entertaining the idea, I am nevertheless free to say that my sober conviction is strengthening by experience in the belief that the foreign charities both of the United States and Great Britain exceed the home ratio in proportion to providential demand. It may be asked, if such are my views, why I do not immediately return home. I answer, because I feel it to be my duty to labor where Providence has called me until I am providentially removed.

" Mr. Holladay's* recent letter stated the fact that I had expressed my dissent from the views contained in a previous letter by Mr. Perkins. I have only to say that I considered the views alluded to more favorable than my apprehension of the facts in the case would warrant, and that the remarks about Dr. Wolff were quite too severe. I believe a majority of the mission concurred in thinking the representation too favorable; however, the Lord grant that it may be more than realized.

" You will be rejoiced to hear that there is some religious interest in the girl's school, of which you will doubtless be duly informed.

" I have begun the study of Syriac, but must in candor say, that it seems quite like a " *peace-offering*,"—may it be accepted by the Lord.

" When your late letter to me was submitted to the mission, Mr. Holladay kindly remarked, that, he had supposed the design of the Committee in sending me here was, that I might labor for the Persians in connection with this mission. The will of the Lord be done."

Such was the letter which was so zealously protested against at Oroomiah, not that its statements were incorrect, but that its tone was too discouraging,—the old story of ' dwelling on the dark side', because sober facts are set forth to be steadily looked in the face and perseveringly overcome. Let the candid and intelligent weigh what I said and censure what is wrong. As this is my only letter that roused a formal protest, an inference may hence be drawn of the reasonableness of charging me with filling my letters with discouragements and complaints. A plain fact and a sober probability are too discouraging, though calmly met by unflinching perseverance; but is a picture any truer to nature when hope and fancy lend their extraneous hues ? Mr. Holladay's letter referred to in the above communication was dated March 27th, 1845. He seems in part to have misunderstood the terms of my dissent from Mr. Perkins' letter which I was not anxious to rebut by a written opinion.

The paragraph in Mr. Holladay's letter was this; namely, " Mr. Merrick requests to have it stated in this letter that he dissents from the views expressed in the *last* mission letter; and that want of time prevented his doing so when that letter was forwarded. He will, of course, if he thinks it necessary, explain the grounds of his dissent." When this letter was circulated among the brethren for their perusal, one of them appended the following note by way of suggestion to others; namely, " Will not the last paragraph in the letter to Dr. Anderson,

* After the departure of Mr. Jones, my colleagues in the Nestorian mission were Messrs. Perkins, Holladay, Stocking, Wright, Breath, and Stoddard.

as it stands with nothing more added, convey a wrong impression? Does not truth require that it should be added that the letter did not meet the views of a majority of the mission—perhaps naming the individuals—and that they wished the letter to go as a private and not as a *mission* letter?" To this note, previous to my seeing it, another brother had added, "The above is, I presume, from ——; I agree with him decidedly." It is therefore proved that a majority of the mission dissented with myself from the very bright views of a certain communication, yet that letter was sent to the executive with the authority and sanction of "a *mission* letter," while a letter written on my own individual responsibility is formally and strongly protested against, and by some of the very brethren who had dissented from the glowing views of another communication. Where is the right of private judgment? and where the claims of impartial justice? if all this is consistent, candid and true.

The expectations of those who looked for my recall were soon realized. As already stated, Dr. Anderson had written me a censorious letter, 'Nov. 15, 1844,' which was received on the 30th of January 1845, and answered the next day; but instead of waiting for "my statements and explanations," as he had proposed to do, the secretary addressed to me the following letter which I give entire.

"Missionary House, Boston, Feb. 27, 1845.

Rev. James L. Merrick, Oroomiah.

My dear Brother,

As Mrs. Merrick is now in England, and we know not how long she will think of staying there, it seems proper and due to you and to her, that the Committee should keep you informed as to the progress of their views on the subject of your leaving Persia. I wrote you on this subject, Nov. 15th, stating their opinion, that it would be well for you not to prolong your stay in Persia, in case you did not feel like taking a cordial and strong hold of the Nestorian language and mission. Since then, we have received your letter of Oct. 15th, and other letters from the mission, (written by different members,) all of which I suppose you must have seen; from which it appears that, were you to enter upon missionary work with direct reference to the Nestorians, it would be with views and feelings in some important respects very unlike those of the great part of your brethren. You know too, Dear Brother, that, with your constitution and habits of mind, there is little probability of any considerable change in your views and feelings; while you will perceive, from the general drift of my letters, that the views entertained by the Committee fall in, substantially, with those of the majority of the mission.

"Since Mr. Jones' arrival, I have had an interview of some length with him, and in reply to my inquiries, and with evident feelings of strong friendship for you, he has confirmed impressions we had before with regard to the relations in which you stand to the mission.

"1. He states, that you have made no effort to acquire the Syriac language.

"2. He states, that, though conversant with the Turkish language, and though

that language is understood by very many at least of the Nestorians, you do not employ it in missionary labors among that people; and that you do not regard yourself as called in duty to labor for the spiritual good of that people.

"3. He states, that you continue to regard the Perso-Mohammedans as constituting the only field of missionary labor to which Providence calls you, and that your efforts are confined to them; except that you take part in the general deliberations of the mission, and act as a medium of communication, when one is needed, between your brethren of the mission and the Persians.

"4. He states, that you are exerting a *civilizing* influence upon the Persians, but admits fully that you do not, in any proper sense of the word, *preach the gospel* to them; and in reply to an inquiry, he said, that, if it were contrary to the principles of the Board to have a mission where the gospel was not preached, the Board could not properly support your mission to the Mohammedans.*

"These statements were in reply to my inquiries, put with a view of ascertaining the correctness of impressions previously entertained. They were in the progress of a free conversation about the Nestorian mission; and nothing could have been more evident, than the friendly, and even partial, feelings entertained by Mr. Jones towards yourself.

"Mr. Jones' statements were all that were wanting to make the path of duty for the Committee clear to all the members. The Committee have no belief whatever, that it would be wise for the Board to think of establishing a mission among the Perso-Mohammedans. Nor would they have advised to your joining the Nestorian mission, had they supposed that you would continue to make the Mohammedans an object of exclusive, or even of primary, interest. It was represented to the Committee, that a small peace-offering, in the form of a school, was desirable in respect to the Mūsūlmâns at Oroomiah; but it was never supposed by the Committee, that the effort would require the time and labors of a missionary. You can judge whether you ought to expect the Committee to go on with this *Mohammedan mission*,—for such they are constrained to regard it,—and that too at the risk of a serious embarrassment to the Nestorian mission,—for such, in the present attitude of things, it must needs be. They cannot do this consistently with their views of duty; and they feel assured, that your coming into the relation originally contemplated with the Nestorian mission, is now next to an impossibility. Hence the following resolution, which was adopted by the Committee with entire unanimity on the 25th inst.; viz.

'"Resolved,— That, in view of more perfect information received by the Committee since the 5th of November, [the time of their previous action on your case,] they do not think it longer expedient that the Rev. James L. Merrick should continue to prosecute the missionary work among either the Mohammedans or Nestorians of Persia, in connection with this Board; and that the Secretary for the foreign correspondence be instructed to give him notice of this fact, with such a statement of the reasons as shall be likely to show Mr. Merrick

* Mr. Jones' account of his "statements" will be given in the proper place.

that the Committee are constrained to this issue by a sense of their duty to the cause.'

"You will readily understand, Dear Brother, that this strain of writing is not among my pleasant duties. At the same time I cannot help thinking, that your own views and those of the Committee, as to the proper course for the Committee to pursue in this case, will not be very unlike.

"I have quoted this resolution, as in duty bound, in my letter to the mission, and mentioned some of the reasons for it; but shall be much obliged if you will allow this and my former letter to you to be read to them, that they may understand our views of the case.

"You will naturally follow Mrs. Merrick to England, and the treasurer of the mission is authorized to furnish you with the necessary funds for so doing. When there, Mr. Hill will put you in the way of getting what you will there need. Or if, for any reason, you prefer coming direct to this country before visiting England, you can get what is necessary at Oroomiah, or of Mr. Goodell at Constantinople. What I mean is, that the Committee are disposed to furnish every reasonable facility and accommodation for your return from Persia.

"I rejoice to hear, as I have through Mr. Jones, that Mrs. M. has reached England in safety, and with health somewhat improved.

"Praying the Lord to overrule all events apparently adverse to his cause for its greater advancement, and to guide and bless you and yours, and yet make you greatly instrumental of good, I remain, Dear Brother, most truly yours,

RUFUS ANDERSON,
Sec'y of A. B. C. F. M."

If some of the suavity of manner and soothness of style in this letter, had been made a matter of fact in actual treatment, it would have been more valuable; while if I merited recall, the severest censure of the executive, why was I so affectionately addressed. The above letter was received and answered on the 19th of May, 1845, and omitting address and signature, my reply was as follows.

"Your letter of February 27th has just come to hand, and contains a resolution of the Prudential Committee for my recall from Persia. I have also been favored with a perusal of your letter to this mission, in which I think you speak of my views with some asperity. The letter before me is apparently kind, and I tender you and the Committee my sincere thanks for the liberal provision made for my return home.

"I am sorry that the tenor of our intercourse for some years past, and the issue to which the Committee have urged our relations, furnish so much evidence that neither myself, nor the cause I have endeavored to advocate have been viewed with favor. My position is like that of one who having been sent to discover precious mines, and finding only land that might be improved by arduous toil, has consequently brought on himself the disapprobation of his patrons, and more especially, because he aimed to state the whole truth however unwelcome.

"It appears from the letter before me that the Committee have long been

waiting for some development which should furnish occasion to sever my connection with the Board, and that "Mr. Jones' statements were all that were wanting to make the path of duty for the Committee, clear to all the members." I am thankful to a gracious Providence, that after waiting for my halting, no more serious charge is found and brought against me, as a cause for my recall, than the kind and candid statements of a friend, who like myself would have been had in more esteem both here and at the Missionary House, had he embraced and advocated principles and views which we conscientiously believe are suited to excite expectations fraught with future disappointment to the churches.

"My sentiments on the missionary work have been freely and candidly submitted to the Committee, and if these views were and are so inconsistent with the principles of the Board, I see no reason why I should have been authorized to join this mission, and commended by you for so doing. And if it was your design in sending me here, virtually to cut me off from the Persians, why then was it not frankly communicated, so that neither I nor the mission could be in doubt respecting your intentions. From my letter of the 19th ult. in which I quote a remark of Mr. Holladay, you will see that I was not alone in supposing that your instructions left me at liberty to pursue my labors in the Persian department, and as my health did not furnish ground to hope that I could usefully prosecute two distinct operations, and being then as now deeply impressed with the conviction that much preliminary labor is to be done in Persia, I addressed myself to it, though meanwhile conscious that in so doing I was not likely to share to much extent in the cordial sympathy and coöperation of my colleagues or of the Committee, inasmuch as the Nestorian mission was the all-absorbing subject.

"You cannot in truth say that I have violated my instructions, for when I was plainly told that I must acquire Syriac, I cheerfully commenced the task with the feeling that my knowledge of other languages known here would facilitate the undertaking.

"What then is the occasion of my recall after eleven years service? Is it anything more or less than 'that the views entertained by the Committee fall in, substantially, with those of the majority of the mission.' What these views are, appears abundantly evident from published and unpublished communications. That I have been providentially led to take a sober, practical, and, as I believe, scriptural view of the subject of missions, differing more or less from the sentiments of some of my respected brethren at home and abroad, is not only true, but has been repeatedly laid before you with the utmost frankness and candor. I am aware that differences of sentiment may be such in kind and degree as to call for a dissolution of connection between parties so situated, but before proceeding to the excision of a member, on the ground of difference of opinion, common justice would seem to require that the views for which one is made to suffer should be proved erroneous. In my case this has neither been done nor attempted. It is enough for my condemnation, that I do not on all points coin-

cide with *the view and will* of those with whom and under whom I labor. For the Protestant and scriptural exercise of a conscientious judgment, I am excluded from sympathy, and recalled with marks of manifest disapprobation and censure.

"I believe that my missionary and doctrinal views are founded in scripture, and consistent with providence and reason, and they have been strengthening for years, in which I have been led, as it were, through fire and through water, in the unknown and unutterable trials of a missionary experience, in which the disappointment of my hopes turned to my personal disadvantage with others, although Providence and my own conviction still led me on in the assurance that even in this trying sphere, labor is not in vain in the Lord.

"Called as I am to suffer, and to have, in the opinion of many, a seal of reproach affixed to my name for the conscientious pursuit of duty, however imperfectly and unworthily I may have labored in the cause, I cheerfully commit the interests of Persia to the gracious and sovereign guardianship of God. If I mistake not greatly, He is carrying forward a providential work among the people of my choice and tender interest, which no resolution of missionary organs can repress. The way of truth is preparing, and if neither you nor I lift a finger to remove obstructions, the great wheel of providential events will not be stopped, even should we be misguided enough to throw ourselves before its slow but irresistible progress. To take a last farewell of Persia, the land of my hopes, my prayers and my trials, may cause pangs of sorrow too deep and sacred for utterance, especially to those who cherish little sympathy in my views and feelings, but I trust that He who has been with me in six troubles will not forsake me in the last.

"I ought to say a word about preaching to the Persians. This cannot formally be done, but the distinctive doctrines of christianity, for example, the Trinity and redemption by Christ, may be freely explained, perhaps with as much hope of making a favorable impression in some cases, as is entertained with respect to Unitarians or Universalists in America. Three days since, I preached in this way, for two hours to some intelligent Persians.

"The Illuminati of Persia are professedly *seekers for truth*, needing and professing toleration, and when they are taught to understand the doctrines of christianity they will be led to respect a system which all Mohammedans despise in consequence of misapprehension. An Armenian merchant of Tebreez, who has long been known as *the Protestant* of that sect there, has frequent discussions with Persians on the subject of religion, and I have recently been informed that he makes much use of my Vindication of Christianity, a copy of which he has received. He has lately sent to me for some of Mr. Pfander's Persian works.

"That the Russian Embassy has extraordinary influence with the *present* Persian government is sufficiently evident, but it is not likely, in my opinion, to be always so.* That Russia may annex Persia to her overgrown empire is per-

* These remarks allude to certain views expressed in the correspondence between the mission and the executive.

haps possible, but humanly speaking, I see little probability of such an event, and none that it will shortly occur. You seem to forget, as do some of my brethren here, that Russia has wasted immense means in the hitherto vain effort to subdue the Caucasian tribes, and that she contains within herself the elements of disorganization, which none but the most energetic administration could control. As to the Persian prophecy of Russian conquest and Persian desire for its consummation, they rest, if I mistake not, on fancies and expressions too casual for reliance. All Persian Georgia needs but a fire-brand to blaze out against Russia.

"I have been much hindered in completing the last revision of the Evidence of Prophecy. Providentially I have obtained the services of an excellent Persian scholar, and, if prospered, we may get through the work in about a fortnight. I hope in the mean time, by Divine favor, to prepare for my journey, which, since I must, I wish to commence as soon as possible. I doubt if Mr. Holladay* with his family will be ready and disposed to start so soon. I cannot now say which route I shall take from Constantinople. The ancient banner of JEHOVAH-JIREH must again be *specially* my guide and trust.

"Farewell, may the God of truth guide and sustain us all in the right way, and having refined and purified us in the furnace of His righteous providence, may He receive us for Christ's sake into His kingdom where is fullness of joy, rest and blessedness forevermore."

After reaching Constantinople, I wrote Dr. Anderson again on the 19th of July, and to show my pecuniary relations to the Board, I copy even the business items of the letter. It will be observed that the entire expense of Mrs. Merrick's journey and voyage home, which from Constantinople to London alone was more than forty pounds sterling, was no additional charge to the Board, while the house-repairs I had been necessitated to make were valuable to the mission, yet wholly made from the appropriation, or allowance, granted annually for family use. A member of the mission did indeed partition off for my benefit part of an out building, which I think was done at the expense of the mission, but if so, I believe it was the only instance of the kind. My letter was as follows:

"I left Oroomiah on the 4th ult. and arrived here on the 12th instant. A merciful Providence watched over me by the way, and brought me here in safety. Two steamers left Trebizond about the same hour, and the faster boat, when about fifty miles from the Bosphorus, was run into by a smaller steamer bound for Trebizond, and sunk in ten or fifteen minutes, by which catastrophe more than 100 passengers, some accounts say 120 or 150, were lost. The collision was in a moonlight evening, and owing entirely to mismanagement. The Lord guided me safely in the other boat, and to Him be thanksgiving and praise.

* Who has returned from Persia by permission of the executive.

I expect to leave in two days for Smyrna, and sail very shortly for Boston in an American vessel now in the former port. I should of course be happy to go by way of England, which the Committee kindly allow, but I wish to avoid expense, and for certain reasons am anxious to reach home as soon as practicable.

"I have sent Mrs. M. fifty pounds to defray the expense of her rejoining me in America, and I have drawn also on Mr. Goodell for two hundred and forty three dollars to pay my bills and passage home. I received from the treasurer of the Oroomiah mission the balance of my appropriation for the current year, that is, the amount of my allowance till the first of January next, which enabled me to reach Trebizond. I have received nothing extra on account of Mrs. Merrick's visit to England, nor any appropriation while at Oroomiah for building and repairs, nor any compensation for premises relinquished to accommodate others, although precedent was not wanting, had I been disposed to ask for pecuniary aid. My accommodations were so inconvenient that I was obliged, though very reluctantly, to build and repair to some extent, and in so doing, I expended between $200 and $300, the greater part last year, (not expecting a recall,) which improvements are a useful acquisition to the mission. My furniture, I think, would be valued at between $200 and $300,* which is also left for the benefit of the mission. It is but justice to say that my furniture, having been well taken care of, has suffered only by ordinary wear, and if there was no one at Oroomiah to purchase it at a fair rate, its real value is not therefore the less. I mention these facts to show that I have regarded economy as an important practical duty, and have left something useful to others out of my annual appropriation.

"I have no expectation of convincing you or the Committee that the course pursued in reference to the Persian mission was not the best, or that the censure under which I have fallen was unmerited. With sentiments, views and policy like yours, I could only have regained your confidence and good will by the sacrifice of conscientious convictions which I expect to carry to my grave. I believe the principles on which these convictions are founded, are by no means dependent on my life or death. I feel it is vain to attempt argument in this matter, but I have a statement or two to make before our correspondence closes.

"I am censured for not preaching, especially to the Nestorians, and Mr. Jones is quoted as testifying to my delinquency in this matter. I have much wished to see Mr. Jones, and ascertain from him personally, if he intended to convey the impression which you received, as stated under four heads in your letter of February 27th. I do not think he intended to convey just what you state, unless it were accompanied by considerations essentially modifying the

* The value of my repairs and furniture was nearest the larger sums, but I wished to make an estimate that could not be gainsayed. My furniture was subsequently sold at auction in the mission for about $240.

aspect of the case. It is true, I never had a Persian congregation, and perhaps in *your* sense, have never preached to a Persian at all, however I may have attempted to do as our Saviour did at the well of Samaria and on many other occasions. According to the grace given unto me, I have aimed to communicate religious truth as the people with whom I had intercourse were able to bear it. I have not attempted to produce excitement or gain eclât, either at home or abroad, and if I have been instrumental of even "exerting a *civilizing* influence upon the Persins," I rejoice in it, and render the honor, whatever it may be, to God. Had I been disposed to become a fool, or even to imitate some wise men in glorying, I am inclined to think it would not have been difficult to have boasted myself a little. An account of some of my *talks*, for I shall not ask you to consider it preaching, with other matters to fill out a picture, the whole illumined and adorned by the oriental blush of romance, would, I doubt not, have made what is called a favorable impression, and might have saved me from the severest censure in the power of the Committee to inflict. But with me it has been a practical question, 'should I now persuade men or God? if I please men in this matter, shall I be faithful to Christ?' If a mission to the Persians cannot be sustained on the basis of religious principle, I cannot attempt to prop it up by conveying impressions which I think the whole state of the case does not justify. I am sensible of my deficiencies and short comings among the Persians, and pray God to forgive me, and to send them a more faithful and successful missionary.

"In regard to the Nestorians, I never possessed the ability to preach to them. It is true I speak Turkish, as many of them likewise do, but although able to transact business and converse to some extent without embarrassment in that language, I never made it a study while in Persia, and to have set about making it my *working language*, situated as I was, would have been very unwise. It is however a small matter to be censured for not attempting an impracticable thing, when one is condemned for doing what he is able to perform. Persian books and company, and Persian subjects altogether, exhausted much of my time and strength, although I took a cordial interest in the Nestorian mission. Had no one been better qualified than myself to impart religious truth to the Nestorians, or had providences required it, then it would have been obviously my duty to have attempted more than I did; but as the case stood, if more preaching was needed, others, in my opinion, were abundantly able to have done it, by laying aside Persian studies and other useful occupations, and giving their whole time to the ministry of the word. I understand the preaching there to be simple, and for the most part unwritten, suited, or intended to be suited, to the capacity of the hearers. In these circumstances, I could not persuade myself that it was duty, with my delicate health and limited ability, to give up what I felt to be an important work and turn my attention wholly to a sphere where I was not urgently wanted.

"In Mr. Holladay's opinion, which I believe I quoted to you in my last,* I was not originally enjoined by the Committee to study Syriac and devote myself mainly to the Nestorians, but when at last a peremptory requisition to this effect came, as soon as I could dispose of other work, I sat down to learn Syriac and had I been continued in that field, I intended to acquire a good knowledge of the Nestorian Fathers, as, in my view, an important qualification for understanding the true position of the people, and laboring wisely for their benefit. I did still intend, Providence permitting, to do what I could for the Persians, for which I thought I might be tolerated on the principle that there was no prohibition on others excluding them from the Persians.

"Another reason for not beginning anew, after eight or nine years labor in another sphere, was the trouble and uncertainty impinging on the mission, and, in my view, the greater claim of another field on my attention. The impression at home and the actual state of the Nestorian people were, in my apprehension, widely different, as late events have unfortunately proved. I might enlarge on this topic, but I hasten to notice briefly a kindred subject which you make one ground for censure and recall, namely, that I have dissented from the policy of the mission. Now is it not remarkable that I am censured, both by the Committee and the mission, for having advocated those principles of missionary policy which you at last lay down as the rule of operations, and to which the mission is itself verging. Even my opponents being judges, I must, in this matter, have suffered in a good cause. I am not without expectation that it will at length be found that the principles which have rendered 'my constitution and habits of mind' so permanently unfit, in your judgment, for missionary labor under the patronage of the Board, are sound and scriptural principles; and with the conviction that they are right, I can cheerfully suffer reproach for a season.

"You may not thank me for the candid declaration that, in my humble judgment, the Committee and the Board, so far from being infallible, have yet much to learn on the great subject of evangelizing the world. I think we are only at the beginning of the work, and I have no idea that it will be speedily consummated by splendid plans and thrilling appeals which, although they may excite the Church to run for a time, will be likely to leave her dispirited and tardy at last. If sound evangelical principle is not a sufficient motive to advance the kingdom of Christ, I for one, see little hope for the conversion of the world under the present dispensation of Providence. In my opinion, there is an unsound and unhealthy element in the action of the Board, and perhaps in other benevolent institutions, and the sooner the evil is wisely corrected the better.

"I suppose this letter will terminate my official correspondence with you, and in parting I candidly say that, in my judgment, I have not been kindly and truly

* It was in the letter of 19 April 1845.

dealt with; and among other things, I think your writing Dr. Smith* that if I did not attend to Syriac I should be recalled, as I am informed you did, while I was left in ignorance of your intentions, and your sending letters, affecting me personally, open to other stations, necessarily exciting suspicion or prejudice against me, cannot be considered either candid or honorable. As to your telling Dr. Smith that you thought I wanted to find a place to 'back out' of the Persian mission, you have only to recollect that the withdrawal of your sympathy, removal from my sphere, the illness and departure of my wife, with more than one direct proposal for my return, having failed to urge me from my field, as a last resort, I was peremptorily recalled; such has been my 'backing out.'

"I have been told that several years ago you had a plan in mind for nullifying any statements which it was supposed I might make about my missionary course and connection with the Board, and that part of this scheme was to publish portions of my letters to you. If you should publish the whole, I have no apprehension of being overwhelmed with public indignation, for I have endeavored candidly to represent the true state of the case, and did not expect to be counted 'an enemy because I told the truth.' It has been a pleasure to me to cherish respect for you and the Committee, and not being conscious of having in any instance intentionally, or even inadvertently, transcended my obligations to them, I have only to regret the imperfection and error which has accompanied my honest intentions and sincere endeavors.

"I have indeed great cause for humiliation before God that I have done so little in His service, but I have had it in my heart to promote His cause in Persia, and I bless His name that I have been permitted to live and labor longer there than any other Protestant missionary. *Martyn*, *Pfander*, *Haas* and *Glen*, have each done a good work for Persia, and though least of all, and last removed, I trust in God, I am not the final link in the chain, but that others more worthy and successful than I have been, will in due time enter this permanently interesting field. * * *

"I think you and the Committee have assumed a serious and weighty responsibility in turning wholly away from the Mohammedans, especially from the Persians, who are the most hopeful class; and, in my opinion, the Board can honestly no longer appeal to the churches in behalf of the world, but simply set forth the state of that sphere *really and truly* within the range of immediate plans and prospects.

"I have been an acknowledged missionary of the Board for more than eleven years, and it lacks only about a month of this period since I bade you farewell, and embarked for my chosen field, where I have hoped my sleeping dust would wait the morning of the resurrection. Although infinitely more undeserving before God than before man, I yet trust that I shall receive a better reward,

* Rev. Azariah Smith, M. D., of Erzroom.

through grace, from the great Head of the Church, than has been bestowed on me by the executive of the Board.

"That the cause of truth and righteousness may be guided and sustained by Divine wisdom and grace, and the consummation of redemption be hastened, is my constant and fervent prayer. May God direct and bless you and the Committee and the Board, and make you all eminently instrumental in promoting the Redeemer's Kingdom."

The principal point to be pondered in this connection, is the fact that I was recalled without the privilege of making any explanation or defence. It was therefore wholly an *ex parte* act, and *in point of* PRINCIPLE, entirely analagous to the arbitrary decrees of Papal or Jesuitical power. Will such a principle work well in Protestant organizations? in republican and christian societies? especially where there is practically and in reality, no available court of appeal? Will the cause of truth and righteousness permanently prosper under such a system?

In his letter of 'July 3, 1840,' on the subject of my remonstrance at the abandonment of the Persian mission, Dr. Anderson says, "Your *peremptory recall from Persia*, in your present circumstances, without previously writing you on the subject, would be such a step as I believe the Committee have never yet taken in respect to a missionary; and would no doubt be an *abuse* of power; but your consent to the relinquishment of the mission, after due notice had been given, would not be *necessary* to render the step a proper one on the part of the Committee." If the rule here laid down be correct, and if it be "an *abuse* of power" to recall a missionary "without previously writing him on the subject," then surely my recall was the result of "an *abuse* of power;" for, the executive did not write me on the subject of my *recall*, since previous to that measure they only insisted, if I remained in Persia, that I should study Syriac and labor more for the Nestorians, which I promptly undertook; therefore, their own rule proves them guilty of "an *abuse* of power." And while thus guilty, and while, as has been ably shown by the Rev. Dr. Bacon of New Haven, in an article already referred to, there is no proper and efficient court of appeal from the decision of the executive, is it right that I should be censured for complaining of the injustice I have suffered, and for pleading, though uncountenanced and unaided by a single public voice, for the rights of those who, forsaking all for the Gospel's sake, are subject to the arbitrary and virtually irresponsible authority of fallible men however well-meaning they may be. In the name of truth and righteousness, let there be an available and impartial tribunal established, to which *the executive* as well as *the operative* in the great work of benevolence shall be amenable.

Let me recur once more to the brethren at Oroomiah. Previous to my departure, those who had most strenuously opposed my views appeared to have recovered a cordial tone. In proof of this, and also to show that there had been

almost uniformly great mutual good will between myself and my colleagues, I will here make some quotations, which, not having been intended for the public eye, consequently carry the more weight for sincerity and truth.

In a note which I received the day before I left Oroomiah, the Rev. D. T. Stoddard says, "Be assured, Dear Brother, we sympathize tenderly with you, under your present trying circumstances. However I may have differed from you in some views and feelings, (and it would not be candid to say that the difference has been a trifling one,) I should do very wrong to suffer this to intrude on *private friendship*, and still more on *Christian communion*. As to our friendship, it gives me great pleasure to remember the kindness and the affection you have uniformly manifested towards us. And as to Christian communion, I beg to repeat what I said to you on Sunday, that I have generally found it very pleasant and edifying for me to unite with you, both in the contemplation of the truths of the Bible and at the throne of grace. * * *

"In reviewing the past, and especially the past few weeks, I feel that I may have forgotten too much my own youth, inexperience, and liability to err, and been too ready to censure those older and in many respects certainly wiser than myself. However this may be, one thing is undoubtedly true; that in many cases, I have failed to discharge my duty towards you as a Missionary Brother. These omissions I trust you will forgive.

"Our best wishes go with you. May you be prospered in journeys by land and by sea, and be abundantly useful in the vineyard of our Lord. We regret that we are not to see Mrs. Merrick again; but hope to meet her in a brighter world."

In near prospect of my departure, the Rev. Justin Perkins, D. D., wrote me on the 23d of May, saying, "It may be gratuitous for me to tell you that I feel sad at the idea of your leaving, not that I am disposed to agitate the question of expediency, in view of all circumstances, but our acquaintance of olden time, and the sincere esteem and fraternal attachment which I have ever felt toward you, have always rendered your society peculiarly dear to me; and I have on this account the more deeply regretted that they should ever be in danger of being impaired, at all, by difference of missionary views, nor can they ever be materially diminished, by mere difference of opinion. For your most estimable wife, too, as well as for yourself, both Mrs. P. and myself can never help feeling a very tender regard, and most heartfelt esteem and affection."

And in a letter addressed to Mrs. M., the day before I bade farewell to the mission, Mr. Perkins says, "When you left us some nine months ago, we hoped to see you again at Oroomiah, but this hope is now cut off, and we are even performing the (to us) very sad offices of parting with your beloved husband. This trial bears heavily, upon *me* in particular, *so long* have we been *fellow-exiles* in distant benighted Persia. But such is *life* — a scene of changes and partings from those we love.

"The trial of leaving Persia, his early chosen missionary field, must of course

be severe to Mr. Merrick; though less so at present than formerly, I presume, on account of the great uncertainty that has for some months hung over all our missionary prospects in this country. I strongly apprehended, last autumn and winter, that none of us would be here at this time.* Our prospects are now somewhat less dark, though still sufficiently dubious and ominous to multiply pretty fast the white hairs upon my head.

"Though our Committee have come at last so fully to the decision that they can do nothing more for the Mohammedans of Persia, because the *gospel cannot be directly preached to them* — a result to which they seem to have been verging for many years, still your dear husband should not think, nor feel that he has lived, and labored, and prayed in Persia in vain; nor should he ever regret that he made this his chosen field. The savor of his holy life and example have gone abroad in this country far and wide, and it will never be lost, to say nothing of his labors in putting valuable books into the Persian language. When I was at Tehrân, last winter, whither I was driven by an attack on our mission by the Jesuits, I found that the Shâh† even was as familiar with Mr. Merrick's name as with that of his own brothers, and that His Majesty cherished for him the profoundest esteem and regard, as a *man of God*, to use his own expression, as well as a man of science. Such an impression, I feel assured, will not be lost on Persia, in years and ages to come."

On the 4th of June I bade adieu to Oroomiah, the brethren accompanying me a little way from the city, and when I dismounted to give them the parting hand, Messrs. Perkins and Stocking promptly dismounted also, and, what I did not expect, bestowed on me an oriental kiss in token of affectionate farewell. The Lord bless and richly reward them all for every friendly act and kind emotion with which they ever favored me. And so I bade adieu to my adopted land, and, Heaven-protected, reached again my native shore on the 23d of September 1845, eleven years, one month, and a day, after I sailed for eastern climes and unknown scenes.

Such had been the course of the executive, that, after thorough deliberation, I had concluded to communicate with them only by letter, until I should have reason to expect more just and liberal treatment. This plan however did not seem to win their favor, though I certainly think it the best course I could have taken in the circumstances. In reply to letters announcing my return, Dr. Anderson, on the 30th of September, wrote me, and after some censure for not having called at the Missionary House, and, as he unwarrantably supposed, for "remaining in the ship" in which I came, he says, "On any supposition I can make it would seem that we might reasonably have expected you to call on us, and have the benefit (which would have been mutual) of a free personal interview. * * * The Committee performed what they deemed an act of duty,

* Let those who have put all my letters 'on the dark side,' and accused me of underrating Nestorian prospects, *ponder these remarks;* and also (if they ever come to light,) certain sayngs of Dr. Anderson in his letters to the mission in '44 and '45

† King of Persia.

though a painful one, in advising your return, but we shall all be happy to promote your usefulness whenever we have the opportunity of so doing."

Now if I had been culpably delinquent in missionary duty, or had manifested an impracticable disposition towards my colleagues, how could the executive honestly and conscientiously engage to "promote my usefulness" in America? but if I had been faithful in my work abroad, why then did they recall me from Persia? As to the soft terms of 'advising my return,' in a formal interview subsequently had, Dr. Anderson stated that I had rightly understood it, as it was intended to be, a *recall.* Bland forms of speech coupled with severe measures are not peculiar to refined Protestants; "*Holy Mother Church*" is eminently gifted in this grace.

My first letter to the Committee was written while the vessel in which I returned was gliding up Boston harbor, and consequently before I could possibly know where I should take lodgings on landing, which, however, was done on the afternoon of my arrival, and as soon as I could conveniently leave the ship. I thought, perhaps too confidently, that my notes to the Committee would be answered through the post office, where, however, my calls found no reply. On discovering that Dr. Anderson wrongly supposed that I continued to remain on shipboard after my arrival, in reply to his favor of September 30th, I wrote him saying that, "I have just received your letter of this morning, and beg to say that my note to the Committee of the 23d inst. was written before I left the ship in which I arrived, or knew where I should take lodgings, and consequently I could not inform you where I might be found. I stopped at the Bromfield House till Saturday, when I left town on a visit. I returned yesterday morning, and succeeded in getting my baggage ashore, and while lingering for this purpose, I addressed another note to the Committee which I forwarded with a parcel of books. I am surprised that you should have inferred that I remained all this time on shipboard, which is quite contrary to established rules."

Notwithstanding this written explanation which Dr. Anderson duly received, yet in April 1847, his memory could only recall the prejudiced impression of my strangely "remaining in the ship," for in his formal interview, in the above mentioned month, with a number of respectable men at Brattleboro, among other inculpations, as I have been specially informed, "He also alluded in pretty strong terms to your [my] course on your return, to your remaining on board ship, and refusing an interview without witnesses, and that the Committee on that occasion treated you with great forbearance." This little charge of "remaining in the ship," would have been passed over in silence, had it not been so unaccountably reiterated of late, thus appearing to express a disposition to dwell on small considerations. Had I actually remained some time "on board ship," as my missionary brother, the Rev. Dr. King, more recently did at Syra, when persecuted by the Greeks, I presume few would think such a circumstance implied great perversity. The other two points in the above extract, respecting "witnesses" and "forbearance," will in due order be noticed.

In my first note addressed to the Committee, I made a few requests respecting certain books, manuscripts and letters; one of which requests was, "that I may have the privilege of reviewing Dr. Anderson's letters to the Oroomiah mission, relating in part to myself or to my communications to him, and may be allowed to copy such portions of said letters as I may think proper."

On the 30th of September Dr. Anderson again wrote me saying, "Your letters have been read to the Prudential Committee, and your requests have been considered.

"Before acting upon them, the Committee deem it proper that a sub-committee from their body should have a conference with you, and they have appointed a sub-committee for this purpose. They leave it for you to decide whether to meet the sub-committee before you visit your friends in Monson, or to visit Boston for the purpose, your traveling expenses being paid by the Board. Such an interview you will regard as perfectly reasonable, and indeed as a thing of course before your case can be fully understood and the way be opened for any decisive action."

I replied to the above favor under the same date as follows; "By your note just received, I learn that the Committee decline replying to my requests of the 23d inst., until their sub-committee, appointed for the purpose, has an interview with me. My requests were so simple, and, as I thought, reasonable, that I confess myself disappointed in not receiving, without much delay or formality, an explicit answer. * * *

"As I have not funds in hand to prolong my stay here, and as I am under obligation to visit my friends as soon as circumstances permit, the sub-committee will please excuse me from waiting on them at present. Providence permitting, I shall start for Monson tomorrow morning, and cannot now say when I shall be able to revisit Boston."

On the 3d of October following Dr. Anderson favored me with a reply, in which he says, "Your keeping aloof from us in such manner, is the first fact of the kind that has ever occurred, and seems to me to have been unwise. I hardly need say, that nothing is usually lost by a frank interchange of views among christian men. * * *

"If you have any choice as to the time of the meeting, you will of course give me reasonable notice, that I may arrange for getting the gentlemen together."

On the 7th of October I replied to the foregoing communication, saying, "I received your favor of the 3d instant, yesterday. I am sorry you seem disposed to find occasion for censure, although late experience has not led me to expect much indulgence from the Missionary House. I do not feel called on at this moment to vindicate my course in not having sought a personal interview with you or the Committee. * * *

"A conference with the sub-committee has been required as a preliminary step to business intercourse with me. It is desirable to know what topics the sub-committee wish to discuss with me, and on what basis they propose to place

our intercourse. I should like to know for instance, if I am summoned authoritatively, and if I am held chargeable with offences, and in addition to being recalled, am to be adjudged by the executive of the Board. I wish further to know, if I may be permitted to introduce to the proposed conference some friends to act as advisers and witnesses in the interview. If I am tried for conscience' sake, it is reasonable to ask for the means of defence. I desire to know thirdly, if the subjects to be proposed for discussion cannot be canvassed by a correspondence between the sub-committee and myself. * * *

"I think existing correspondence will show that the main question at issue between us, is, whether *principle* or *expediency* is the proper basis for missionary operations,—a question on which I have already received evidence to believe the *churches* are more and more inclined to decide."

On the 15th of October Dr. Anderson favored me with another letter in which he says, "The object for which the sub-committee was appointed, is the simplest possible. The only object specified in the vote appointing the sub-committee, the only instructions they have received, the only thing they have yet in view, is to see and confer with you. An informal friendly conference, as the first thing, is due on their part to you, and on your part to them. The sub-committee was not appointed to bring charges against you, nor to put you on your defence.

"It is not probable that the Prudential Committee, after this explanation, will enter into a written correspondence with you such as you propose, unless it shall appear advisable so to do after your conference with the sub-committee. The presence of others at that interview, can answer no good pnrpose, and would only embarrass the freedom of the interview all around. It will be time for witnesses and helpers, such as you suggest, when you shall have been put on trial and a defence,—a result not at present anticipated. * * *

"You are aware, of course, that you still sustain the relation of a missionary to the Board; not having resigned, nor by vote of the Committee yet released from your connection with it. I make this remark, lest you should have mistaken the force of the resolution advising your return home. It did not dissolve your relation to us.

"The sub-committee instruct me to say, that they will hold a meeting (D. V.)* on Wednesday, 29th inst., in the afternoon, at which they will be happy to meet you."

On the 17th of the same month I replied that, "You say that the object for which the sub-committee was appointed to meet me, 'is the simplest possible;' 'not to bring charges against me, or put me on my defence;' and yet it is so important as to be mutually obligatory on the parties concerned. Why then can you not define the object of this 'informal, friendly conference,' and what harm can result from the presence of a few candid friends? * * *

"You have recalled me, and have thus virtually brought a very serious charge

* Deo Volente—God willing.

against my missionary character, and now you even decline, if I understand your letter, to allow the presence of friends in a proposed interview, which, however simple it may be, cannot fail to have much influence on my relations to the Board. I therefore beg leave to ask again what the sub-committee propose to discuss with me, and if they will communicate with me by letter, since the presence of friends is denied. * * *

"You charge me with 'proceeding in a course that does not seem well adapted to promote my own welfare, nor that of the cause which you would fain hope I love.' I have reasons to satisfy my own mind as to my course; my welfare I commit to divine Providence; and I am thankful that my attachment to the cause of truth is not to be finally judged by fallible man. If you suppose that every opinion which does not perfectly square with your own views is a proof of disaffection to Christ's cause, I hope you will at least allow me to refer matters of conscience to His authority. The cold charity of a 'fain hope' is much less cheering to me than the calm abiding conviction of having acted on evangelical principles, though at the loss of sympathy and confidence on the part of some claiming much devotedness to the Gospel cause.

"You say that 'I still retain the relation of a missionary to the Board,' and you mention this 'lest I should have mistaken the force of the resolution advising my return home.' I have not indeed 'resigned;' I have been peremptorily *recalled*, however an attempt may be made to gloss it over under the name of *advice to return home*. I do not complain of the Board, nor has it, as such, given me cause to '*resign*;' the executive of the Board have recalled me, and with them must rest the responsibility they have been so ready to assume, on what I believe can be shown to be mistaken and unimportant grounds."

Dr. Anderson replied on the 21st of October, saying, "As it does not appear from your letter of the 17th, that it will be inconvenient for you to meet the sub-committee on Wednesday the 29th inst., and that being the only time, as I have already informed you, when it will be convenient for them to meet you for at least three weeks to come, I am instructed to request that you will meet them at that time. They see no reason to depart, in this case, from a usage, which, besides being reasonable and highly proper, has generally been found of a highly salutary influence."

To this communication on the 25th of the same month I replied that, "I had supposed that it was sufficiently evident from my letters to you, that I have objections to meeting the sub-committee on the terms they propose. I beg leave therefore distinctly to decline the proposed interview, until it shall appear that I am in duty bound by former and present relations to the Board to comply with this requisition of the Committee; or till I am allowed on my own behalf to introduce some friends to the conference, and have reason to be satisfied that the interview is both desirable and important.

"I have asked you if I have been summoned authoritatively, but have received no reply to that inquiry; I again request to know if you claim authority to

require my attendance, after having resolved, "that it is no longer expedient that I should continue the missionary work among either the Mohammedans or the Nestorians of Persia in connection with the Board." Will an interview with the sub-committee cancel my recall, and restore me to the sphere and work from which I have been nearly five months separated, for reasons which I think to be wholly unsatisfactory and invalid. If the Committee propose to do away their own act, and restore me to the work to which I believe Providence emphatically called me, I shall be happy to confer with them respecting what has passed, and also concerning future plans and duties; but if they only wish to convince me that they have been wholly in the right, and that I have been wholly in the wrong, and to persuade me to acquiesce entirely in their judgment, however contrary to what I conscientiously believe to be just and true, then it is altogether unlikely a conference on the subject would be attended with any beneficial result I believe myself, and also the cause of truth, to have been not a little injured by the course which the Committee have seen fit to pursue, and I again say the responsibility which they have assumed in this matter must rest with them."

After waiting about a month in vain for a reply, I at length wrote the following letter to the President of the Board, which I copy entire, for although it repeats some things already stated in the preceding pages, yet a few extracts would by no means convey the substance and import of the letter which was as follows.

"Monson, 24 November 1845.

To The Honorable
THEODORE FRELINGHUYSON, LL. D.
&c. &c. &c.
New York City.

Sir,

I presume your office as President of the American Board of Commissioners for Freigon Missions, renders it proper that matters relating to the Board and its missionaries should be brought to your notice whenever subjects occur which are not satisfactorily settled by the ordinary modes of business operations. With this persuasion, I respectfully beg leave to call your attention to a few facts relating to the late Persian mission.

"I sailed for the East in August 1834, and after a residence of about eight months at Constantinople, I proceeded to Persia, whither I arrived in October 1835. I was instructed to explore that county with reference to the establishment of a mission among the Persians, in whose spiritual welfare I had been led to take a deep interest. As I acted on the principle of communicating facts in as plain and unvarnished a manner as possible, the Prudential Committee and Foreign Secretary of the Board seem early to have become discouraged, and subsequently to have withdrawn their sympathy and interest from the sphere to which I felt called in providence to direct my efforts.

" This is not the place to advocate the cause of missionary enterprize for Persia, as the object of this communication is to make you acquainted with what has transpired in regard to the abandonment of that field.

" It is with the utmost regret that I feel constrained from a sense of duty to the cause of truth and my personal rights as a missionary of the Board for eleven years, to call in question some measures of the Prudential Committee and Foreign Secretary of this venerable Institution. For, aside from personal respect towards them, however conscientious my course may have been, the experience of others might teach me, were other considerations wanting, that whoever ventures to question the uniform wisdom of the officers of a large and respectable organization, is almost sure to be represented as arraying himself against a great and good cause, and to be charged with an attempt to overthrow what he may once have appeared zealous to build up. Men wielding the concentrated influence of a distinguished corporate body may shield themselves behind the organization in whose name they act, and while the responsibility in a given case is really and truly their own, they may yet attempt to evade this responsibility by confounding themselves with the influential body of which they are merely the organs, or with the cause pursued, which is often a tower of strength to its own gate-keepers, whose very position enables them not only to secure themselves but to cast suspicion on the exposed sentinels of an outpost, who being nearer the foe may easily be represented as tampering with him.

" It cannot be necessary to adduce arguments to show that the general fact involved in these remarks is too often met in various departments of life, or that the best and wisest of men are still liable to err, however prudent their general course, and great their devotedness to truth may be. Whoever settles it in his creed that any body of men cannot err, is of course no longer to be reasoned with touching any matter of fact relating to such body, and there is usually but a short step from such a stand to the position of refusing a candid hearing to those aggrieved by the action of highly respectable officers of a venerable organization. You need not be told that the individual is weak against the mass, and although he may have both truth and justice on his side in a given case, yet his rights may be disregarded from the mere fact that he complains of those representing the mass. In many cases it is prudent to suffer an injustice rather than risk the consequences of a vindication which may be represented as an attack on important principles. But duty to the cause of truth may sometimes require the sacrifice of personal considerations, and in reliance on an overruling, righteous Providence to publish facts whoever may gainsay or oppose.

" The missionary cause in Persia, in my humble judgment, requires that the action of the Prudential Committee and Foreign Secretary of the Board, in relation to my labors in that field, should be reconsidered, and I address you, as President of the Institution, in the hope that a satisfactory settlement of this subject may be attained in a way least calculated to prejudice the interests of benevolence. While I hold that the cause of truth is never really injured by truth,

it yet behooves those sincerely attached to this cause so to settle their mutual claims and relations that the opposers of truth shall not gain an advantage over its advocates. With this view I appeal to your candid intervention, and beseech you, in the name of the missionary cause for Persia to investigate the differences which have unhappily grown up between myself and the Committee and Foreign Secretary of the Board.

"I think it desirable that the entire correspondence between the Officers of the Board and myself, with the unpublished communications from the Nestorian mission, should be thoroughly and candidly investigated by unbiassed men; and the question whether a missionary is liable to be recalled for the conscientious exercise of his judgment within the limits of his instructions, should be settled, in order that those devoting themselves to this cause may understand to what extent they are servants of men for Christ's sake.

"As I do not propose in this communication to give you a full history of my missionary course, I shall here introduce the resolutions of the Committee abolishing the Persian mission, and authorizing me to join the Nestorian mission at Oroomiah. The letter containing these instructions is dated October 20th 1841, and was received by me on the 23d of the following January, and the resolutions are as follows; namely,

'"Resolved,—That in view of the increasing claims of other fields occupied "by the Board, and the unpromising nature of that among the Mohammedans "of Persia, as appears from the general tenor of Mr. Merrick's correspondence "during the five years and upwards which he has spent in that country, the Per-"so-Mohammedan mission be discontinued as a distinct and separate mission.

'"Resolved,—That Mr. Merrick be authorized to connect himself with the "Nestorian mission at Oroomiah."

"In remarking on these resolutions, Dr. Anderson observes, "You do not abandon Persia, nor the Mohammedans of Persia. You go, if you choose, to Oroomiah, and there have agreeable associates, and nearly or quite all the opportunities you now have of access to the Mohammedan mind and heart." He further says, "I earnestly hope that you will see your way clear to join the mission at Oroomiah." It is proper here to state that I had previously received a formal invitation from that mission to become their associate, and that neither they nor the Committee alleged anything against me when the Persian mission was abandoned. Painful as was this result I acquiesced in it and removed to Oroomiah.

"You will observe that no specific instructions, relative to my duties, were given me on my removal to the Nestorian mission. Although the 'Perso-Mohammedan mission was discontinued as a distinct and separate mission,' I supposed myself still at liberty to labor for the Persians, and one at least of my respected colleagues has since expressed the same opinion, while none of them, to my knowledge, concluded that I was bound to turn aside from my former work. I was then engaged in preparing a treatise on Astronomy in Persian, and was

subsequently authorized by regular vote of the mission to compile a work on Geography in the same language, but before proceeding far in that task, at the instance of the Rev. William Glen, a Scottish missionary who had spent some years in Persia, in making and revising a translation of the Old Testament into Persian, I was authorized, both by the mission and Dr. Anderson, to translate Keith's Evidence of Prophecy into the Persian language, — a work which I labored hard to complete before leaving my field at the peremptory requirement of the Committee. It is true that I was recommended by the secretary to make this translation a secondary work, which circumstances by no means enabled me to do.

"On the 30th of January last I received a letter from Dr. Anderson dated Nov. 15th 1844, in which communication he says, "in authorizing you to join the Nestorian mission, it was taken for granted that, in case you did this, you would learn the language of the Nestorians, and join in the labors of the other brethren for the religious benefit of that people." After censuring me for not doing what I had received no instructions to perform, he remarks that the Committee "think it proper to say that if your learning the Nestorian language is out of the question, as also (which would follow of course) your taking an active and interested part in the labors of the Nestorian mission, (properly so called,) *the Committee would advise your return to the United States.*" After declaring that the Committee could encourage no expectation that a mission would be established for the Persians, he says, "You will not consider this advice as implying a censure upon you. It is hypothetical, and even if the hypothesis be well founded, your statements and explanations, yet to be received, may show that the facts in the case have not been wholly within your control."

"I submit it to the judgment of candid men, if such '*advice*,' under the circumstances, does not imply severe censure. But instead of waiting, as he proposed, for my 'statements and explanations,' which were dated the day after the reception of his letter, Dr. Anderson addressed me another communication on February 27th 1845, in which he says, "it seems proper and due to you that the Committee should keep you informed as to the progress of their views on the subject of your leaving Persia." Notwithstanding I commenced the Syriac language, as enjoined to do when the Nestorian mission was even in danger of being broken up, still, though they did not intend to imply a censure on me in advising my return, such was the rapid progress of their views on this subject, that, without waiting for my explanations, they issued a peremptory order for my recall in the following resolution, "adopted by the Committee with entire unanimity" on the 25th of February; namely,

'"Resolved,—That in view of more perfect information received by the Committee since the 5th of November, they do not think it longer expedient that the Rev. James L. Merrick should continue to prosecute the missionary work among either the Mohammedans or the Nestorians of Persia, in connec-

tion with this Board; and that the secretary for the foreign correspondence be instructed to give him notice of this fact, with such a statement of the reasons as shall be likely to show Mr. Merrick, that the Committee are constrained to this issue by a sense of their duty to the cause."

"The '*reasons*' which Dr. Anderson assigns for my recall, are apparently founded on his communications with the Rev. Willard Jones, who left the Nestorian mission last year, although letters written by myself and other members of the mission in October 1844, are referred to as having influenced the views of the Committee. I have not yet had an opportunity of ascertaining whether Mr. Jones intended to convey altogether the impression which Dr. Anderson appears to have received, and which is summed up in four particulars as the reasons for my recall as follows; namely,

'"1. He states, that you have made no effort to acquire the Syriac language.

'"2. He states, that, though conversant with the Turkish language, and though that language is understood by very many at least of the Nestorians, you do not employ it in missionary labors among that people; and that you do not regard yourself as called in duty to labor for the spiritual good of that people.

'"3. He states, that you continue to regard the Perso-Mohammedans as constituting the only field of missionary labor to which Providence calls you, and that your efforts are confined to them; except that you take part in the general deliberations of the mission, and act as a medium of communication, when one is needed, between your brethren of the mission and the Persians.

'"4. He states, that you are exerting a *civilizing* influence upon the Persians, but admits fully that you do not in any proper sense of the word, *preach the gospel* to them; and in reply to an inquiry, he said, that if it were contrary to the principles of the Board to have a mission where the gospel was not preached, the Board could not properly support your mission to the Mohammedans."

"Dr. Anderson remarks, that, "Mr. Jones' statements were all that were wanting to make the path of duty for the Committee clear to all the members. The Committee have no belief whatever that it would be wise for the Board to think of establishing a mission among the Perso-Mohammedans. Nor would they have advised to your joining the Nestorian mission, had they supposed that you would continue to make the Mohammedans an object of exclusive, or even of primary interest."

"I leave it to unbiassed judges to say, that, if such were their views, whether it was not obligatory on them to have instructed me to devote my time and attention to the Nestorians, and if I am justly censurable for having cherished an attachment to the Persians, and for having labored for their benefit, especially when there was a strong force in the Nestorian field.

"Please recur to the specifications assigned as reasons for my recall, and recollect under the first head, that I had received no instructions to study Syriac till last winter, and that I complied with the requisition.

"In regard to my not preaching to the Nestorians in Turkish, I never possessed the ability properly to do this, not having studied the dialect in question, although I had picked up enough of the language for purposes of common intercourse. Persian was my *working* language.

"It is true that I did regard the Persians as constituting the peculiar sphere of my labors, nor did my instructions forbid this; still, I took a cordial interest in the welfare of the Nestorians, on whose account I was much hindered in carrying forward the specific work assigned me by the mission and authorized by the Committee.

"In reference to my "exerting a *civilizing* influence upon the Persians," I think it matter of gratitude to God, if I have been enabled to accomplish even this, and perhaps I may be pardoned for introducing in this connection a quotation from a letter addressed to my wife by the Rev. Dr. Perkins, my late colleague at Oroomiah, in which communication he says, "Though our Committee have come at last so fully to the decision that they can do nothing more for the Mohammedans of Persia, because the *gospel cannot be directly preached to them* — a result to which they seem to have been verging for many years, still your dear husband should not think, nor feel that he has lived and labored and prayed in Persia in vain. Nor should he ever regret that he made this his chosen field. The savor of his holy life and example have gone abroad in this country far and wide, and it will never be lost, to say nothing of his labors in putting valuable books into the Persian language. When I was at Tehrân last winter, whither I was driven by an attack on our mission by the Jesuits, I found that the Shâh* even was as familiar with Mr. Merrick's name as with that of his own brothers, and that His Majesty cherished for him the profoundest esteem and regard, as a *man of God*, to use his own expression, as well as a man of science. Such an impression, I feel assured, will not be lost on Persia, in years and ages to come."

"An English gentleman at Tehrân informed me last year, that having some business to transact with the Shâh in behalf of the American missionaries at Oroomiah, his Majesty said, (literally translated from the Persian,) "One of them is Mr. Merrick, and he is a very good man—knowing God—a possessor of religion—a master of science, and a very good man." You will not understand that I am inclined to overvalue oriental compliments, however voluntary they may be, though the reputation which a missionary acquires among foreigners is perhaps worthy of some consideration.

"In not being able to preach the Gospel directly to the Persians, in Dr. Anderson's 'sense of the word,' I have only been subject to the condition under which Martyn, Pfander, Haas, and Glen, have labored in Persia, and I appeal to the Church if I am justly liable to censure on account of Providential restrictions over which I could have no control. Preaching the Gospel as

* King of Persia.

Christ did at the well of Samaria, and communicating religious truth as the people are able to bear it, with explanations and proofs of our faith, and imparting scientific knowledge, is not a work, it appears, which the Prudential Committee and Foreign Secretary of the American Board can authorize and sustain. From their decision in this matter, I take a solemn appeal to the churches, and to the great Head of the Church.

" As it is not the object of this letter to argue the cause of missions for Persia, but to state as briefly as possible the facts relating to my recall, I proceed to notice another alledged reason for this measure, which, though not categorically stated, is yet urged as one ground of the censure and judgment pronounced against me.

" Referring to a letter which I wrote in October last year, *at the direction of the mission*, on the subject of our difficulties with the Nestorian ecclesiastics, Dr. Anderson observes, " it appears that were you to enter upon missionary work with direct reference to the Nestorians, it would be with views and feelings in some important respects very unlike those of the great part of your brethren;" and he further remarks, " that the views entertained by the Committee fall in substantially, with those of the majority of the mission."

" Now admitting that there was a conscientious difference of opinion, on some subjects, in the Nestorian mission, is that a sufficient cause, or any just reason whatever, for recalling a party without adducing proof to show that they entertained serious error, which in my case has neither been done nor attempted; on the contrary, previous to my leaving the mission, Dr. Anderson had laid down for our guidance substantially the same principles of missionary policy which I had all along advocated, and to which " the majority of the mission" were in effect verging. On most subjects there was much unanimity among us, but difference of sentiment did arise on some important questions growing out of the general policy into which the mission had glided, even to the extent of virtually *salarying men for their influence*, and not advising and requiring professed converts to refrain from using in the established liturgy* invocations to the saints and Virgin Mary, thus offering incense on the altar of Nestorian idolatry, yet are the executive officers of the Board invested with papal authority to censure and punish the missionaries of the churches for the reasonable exercise of a conscientious judgment whenever such opinion happens to differ from their own views? If our missionary organizations are in any danger of growing into Propaganda† power and policy, those who sustain them, and those who labor under them, should be early aware of it, and prepared for the emergency.

* The Nestorian liturgy, embracing the regular service, like the Catholic form, contains many invocations of Saints, and although some of the converts of 1846 are said to omit these idolatrous passages in public worship, yet I am not aware that either the mission or the executive have adopted any formal measures on this glaring subject,—no convert being received into the mission church or ecclesiastically separated from the common faith of his people.

† The *Propaganda de Fide* founded at Rome in 1622, may be regarded as the oldest, and

" On my return to the United States, the 23d of September last, I made a few written requests of the Committee, the principal of which were that I might have the privilege of seeing my letters addressed to the Missionary House, and of correcting my own copies by said letters, with permission to copy likewise such portions of Dr. Anderson's letters to the Nestorian mission as I might think proper. These requests have not to my knowledge been complied with.

" A sub-committee was appointed to meet me, but as permission to introduce some friends to act as advisers and witnesses in the interview, has been refused, I have declined waiting on the sub-committee, " until it shall appear that I am in duty bound, by former and present relations to the Board, to comply with the requisition of the Committee, or till I am allowed on my own behalf, to introduce some friends to the conference, aud have reason to be satisfied that the interview is both desirable and important." The last sentence of the above quotation, is in reference to Dr. Anderson's declining to state any topic proposed to be discussed by the sub-committee.

" The letter from which the foregoing extract is taken, was written on the 25th ult. in reply to Dr. Anderson's favor of the 21st of last month, since which date I have received no communication from the Missionary House, and from this long silence, conclude that it is not the intention of the executive of the Board to hold any farther intercourse with me on the subject of my recall.

" In a letter dated October 15th, Dr. Anderson remarks, " you still sustain the relation of a missionary to the Board; not having resigned nor by vote of the Committee yet released from your connection with it." To this I replied, that, " I do not complain of the Board, nor has it, as such, given me cause to '*resign ;*' the executive of the Board have recalled me, and with them must rest the responsibility they have been so ready to assume on what I believe can be shown to be mistaken and unimportant grounds."

" It is proper to say that previous to my leaving Asia, I sent Dr. Anderson two long letters on the subject of my recall, explaining facts and stating circumstances relating to the general subject. Although those letters have not been acknowledged, I presume they have been received.

" From the foregoing view of the case you will gather a general understanding of my position, and if on any point you desire more particular information, I shall be happy to furnish it as far as in my power.

" I appeal to you in the name of Christ's cause in Persia, and by your love of truth, freedom and benevolence, I invoke your candid examination of a matter which affects not me merely, but the interests of the missionary work.

" You will naturally conclude that I must be anxious to have this matter satisfactorily settled, and I beg you therefore, at your earliest convenience to take it into consideration, or at least to inform me whether I may expect your kind

has been the most arbitrary and powerful missionary society of modern times, as well as of most unscrupulous *expediency* in its measures.

intervention in the case. In my humble opinion, not simply the welfare of a recalled missionary is concerned in this matter, but some important principles and interests pertaining to the great cause of benevolence, truth and righteousness. For these, and for His sake whom we profess to serve, I respectfully ask your candid attention to the case submitted to your consideration.

"With sentiments of great respect, believe me, Sir, to be,

Yours very sincerely,

J. L. Merrick."

In due time I was favored with the following reply.

"New York, Nov. 28, 1845.

Rev. J. L. Merrick,

Dear Sir,

I have read and considered your Communication, to me, as President of the American Board, complaining of the course pursued by the Prudential Committee and Foreign Secretary. You will perceive that I am the mere organ of the Board, possessing no official power whatever except as a member of the Board. I can therefore take no jurisdiction of the matters stated by you, that will lead to any satisfactory decision or result. It seems to me, to be the true course in all matters complaining of the Prudential Committee, to have recourse to the *Board*.

Yours very respectfully and truly,

(Signed) Theo. Frelinghuysen."

To this note I replied, that, "I was aware that 'you possessed no official power' to *adjudicate* cases between the executive and missionaries of the Board. But I had supposed that the President of the Board possessed a supervisory power, and should a case of great emergency occur, the spirit of the constitution and the tenor of his office would require him to take measures to have the crisis met; consequently, if matters of high moment should claim his attention, subjects of minor importance, not otherwise provided for, might be referred to his consideration. If his office is merely to preside at the annual meeting of the Board, there certainly appears to be a power wanting to meet possible emergencies. * * *

"I am far from wishing to urge this matter on your attention contrary to your own views of official duty, although I may have flattered myself that the principles and interests involved in the case might receive some consideration. I only ask a candid investigation, and, Providence permitting, can wait for it, though the cause concerned and my personal interests may meanwhile suffer.

"As I understand you to decline inquiring into the case, either in your official capacity, or simply as a distinguished friend of the missionary cause, I must turn to other quarters, yet deeply regretting that a plea relating to the most interesting portion of a sect embracing more than an eighth of the human race, finds so cold a reception and so poor an advocate."

It will be observed that the President of the Board disclaims all official power to interpose in any way in the management of the executive, who, however they may be theoretically amenable to the *general council* of the Board, annually assembled, are still virtually irresponsible, since in the opinion of many well informed on the subject, this resort, as matters now stand, is of little or no avail. And till the executive is really infallible, the good of the cause requires that a proper court of appeal be instituted, and ably sustained, to which officers and missionaries may equally refer their respective claims. The decisions of such a court would, of course, be subject to the revision of the Board duly organized, though few cases would be likely to go up to that body for final adjustment.

Let it not be forgotten that the reasons assigned for my recall in Dr. Anderson's letter directing me to return to America, and which are recapitulated in my communication to Mr. Frelinghuysen, being, as they are, the formal and *official* grounds for that measure, *are properly and legally* THE ONLY REASONS *which the executive can ever urge in support of that proceeding.* For, any after considerations, which can possibly be raked up or fabricated, cannot affect their previous decision in the case, when no such considerations were even pretended to exist. Like honest men therefore, let the executive stand or fall with their own chosen "*reasons*," and not attempt to evade *a clear point of law* by efforts to eke out their case with vain surmises or unfounded reports by whomsoever originated. Even should they be able to prove, which most certainly they never will, that I had espoused all the dogmas of Islâm or Nestorianism in Persia, still not having entered the charge in their first indictment, they cannot of course, plead such a reason as part and parcel of their original act. There, their measure stands, on its five plainly asserted "*reasons*," and these failing, my recall turns to their own condemnation.

In regard to the information communicated to the executive by Mr. Jones, and on which so much stress is laid by the secretary, it is proper that the returned missionary himself should have the opportunity to make his own explanation. This Appeal having been submitted to his perusal in manuscript, in communicating his approbation of the entire view I have presented, under date of 'June 30, 1847,' he says, "I see by your 'narrative' in the copy of Dr. Anderson's letter to you of February 27, 1845, what you had before assured me, that Dr. A. credits to me the last information, and "*all* that was wanting to make the path of duty for the Committee *clear* to all the members." If this is true, certain I am that *very little light sufficed* them. I suspect they had got their *light* from a private source which was, in their opinion, more to be *relied* upon than my statements. Perhaps it was received when Dr. Anderson says, "it has come to our knowledge, in *consequence* of Mr. Jones' *application to return home*, that you do not concur with the greater number of your brethren in the mission as to the course of measures which is best adapted to promote the objects of the Nestorian mission." Certainly if the Committee had been very scrupulous of

justice, they would have wanted better evidence than a *few* selections from my remarks, "in the progress of a free conversation about the Nestorian mission," at "an interview of some length" *reported* by Dr. Anderson, who, if they could see half as far into the man as I saw, must have known that he was *trying* to find reasons for your recall.

"'In the course of a free conversation,' I *may* have said just the words that are attributed to me. I may have said that you had made no *effort* to *learn* the Syriac language, though I knew that you had read or studied it *a little*, and in this connection, have said, that you thought, *as we all did*, that your *principal* work was with the Mohammedans, and that that department was *enough* for one man. I spoke of your extensive acquaintance, and wide and salutary influence among all classes of the Mohammedans, and of the *influence* of your *life* upon Nestorians and Mohammedans. I remember distinctly of saying, when I admitted that you did not *preach* in the common acceptation of the term to the Persians, that you *could* do it, only assure the moollâs and others that "you did not wish to change their religion at all," and *pay* them for bringing their people together, as was done in the case of the Nestorians. And the Doctor replied, "If the moollâs will bring their people out to hear the gospel, and *will give their influence in favor of the gospel*, let him do it."

"I did say that you might preach to the Nestorians in Turkish, knowing that I had heard it said that you understood the language better than some who had preached in that language. Still, being almost entirely ignorant of that language myself, I was not a proper judge of your qualifications. I went on the testimony of others, drawing my conclusion from their comparisons; and that you did not, was not only, that you and we regarded the Mohammedans as your proper department, and affording work enough for you, but that there were *enough* to meet the demands of the Nestorians without you. Were it not so, I had no doubt you would preach to them in Turkish. If I rightly remember, I remarked in the course of the "free conversation," that a great portion of Dr. Wright's time had been given to the Mohammedans, and to learning the Persian language; that much intercourse must be had with them, in the way of visiting, etc., and that, since you had been connected with the mission, we had thrown nearly all this upon you and Dr. Wright, leaving the rest of the members of the mission free to prosecute labors among the Nestorians uninterrupted.

"In satisfying Dr. Anderson that you were not idle, (which is the last charge that any body knowing your missionary labors, could suppose would ever be brought against you,) I told him that you were doing the work the Committee had given you to do, with great diligence, and that you had had much to do by way of mediating between the mission and the authorities. But I saw that every thing that I said was (*apparently* at least) wanted to be found convertible into evidence against you. I think you will find by looking at the letter I wrote you soon after this "free conversation," that I conveyed the same impression to you then, and so strong were my apprehensions that you would be recalled, I warned you to have your shoes on your feet and your staff in your hand.

"One thing more I will add in respect to the Board employing men who do not preach the gospel *directly*. I strongly insisted that the work you were doing was ample return for the money it cost, and it would be a *very* great loss to the Board to lose your services; but if such were their rules, they must act *conscientiously*. That I said "they could not properly support your *mission* to the Mohammedans," does not look very likely, as we never spoke of your *department* of labor, as a *mission*. However, the Doctor's own words show that he has not given the full and fair interpretation of that "free conversation," or I am not a man capable of expressing feelings of friendship. He says, "with evident feelings of strong friendship for you," I stated these things that he has reported; and again, "nothing could have been more evident than the friendly, and even partial feelings entertained by Mr. Jones towards yourself." These two clauses themselves are enough to show that Dr. Anderson has only reported a *selected* portion of that "free conversation." And yet it is made the basis on which turns the action of a great Corporation, affecting, not merely one man, but how many and how long, none can now calculate."

In the same letter, respecting the correctness of this narrative, Mr. Jones remarks, "In reading it over carefully as I have done, I see not where you could have turned to the right hand or to the left, and done better, or as well. It is the truth, and *nothing* but the truth, as far as my knowledge goes. You have not told *all* that *I* know, and I do not suppose any body ever will or *can*, till I tell it myself. I hope I shall be willing to stand in my lot."

Most competent judges would probably agree that only a connected and intelligible discourse, on a scriptural subject, could properly be denominated *preaching*, however a stammering, well-meant, ill-understood address, in a strange language, may be dignified with that title. It will be observed that the main reason assigned by Mr. Jones for my attempting no more direct labor among the Nestorians, was that, "*there were enough in that department without me*," a fact which I urged on Dr. Anderson in my letter of 19th July 1845. Mr. Perkins, as well as Dr. Wright, paid considerable attention to the Persian language, the former especially after Mr. Jones left Oroomiah, nor do I know that any one except myself has ever been censured for attending to such pursuits. Turkish being the common language of all classes in that region, most of the missionaries acquired some knowledge of it, and one or more of them may have professed to 'preach' in that dialect; which, if they knew the language less than myself, as seems to have been asserted, they were but poorly prepared to do, although zeal in their own proper department of labor is to be commended.

While I was considering the matter of memorializing the Board, according to suggestions I had received, the Rev. Alfred Ely, D. D., of Monson, taking a kind interest in my case, at length wrote Dr. Anderson on the subject, and the result of their correspondence was that on the 4th of Feb. 1846, I met the Rev. Messrs. Anderson, Greene, and Treat of the Missionary House, with Dr. Ely, Rev. E. Russell of Springfield, and, Rev. A. R. Baker of Medford, as a com-

mittee of friends on my behalf, whom I had chosen in accordance with the terms stated by Dr. A. to Dr. Ely on this subject. In reference to this consultation, on 'Jan. 21, 1846,' Dr. Anderson had said, "Nor are the secretaries averse to Mr. Merrick's bringing friends with him to the interview, provided they be not persons with whom the Prudential Committee have had difficulties in time past, and that they be persons who will be likely to take a candid and intelligent view of the matter in hand." No new charges were preferred against me in the conference, but the secretaries endeavored to justify my recall chiefly on the ground of my having labored for the Persians, instead of the Nestorians, which point my friends agreed, at most, involved only a misunderstanding of the intended instructions of the executive. In the conference I pointedly asked Dr. Anderson if they had received any information on my case which had not been brought forward by them; to which he replied, "We get all the information we can." But when I immediately pressed him to declare if he had received *secret* intelligence against me, he was silent, and was distinctly understood by others present to admit the fact; and he even entered into an argument to show the importance of 'getting all the information he could,' and illustrated the point by reference to one or more of the Syrian missionaries. While I have ever held that the executive should be supplied, fairly and candidly, with all possible means of judging what is best to be done in their official relations, I protest, for conscience' sake, against their condemning one missionary, in any wise, on the secret and undisclosed testimony of another. I am confident that all my friends present at the conference, were impressed with the opinion recently expressed to me by one of them; namely, that 'the executive had got information on which they relied, touching my case, and that nothing I could say would alter their judgment.' I happen to know something explicit about this secret information, let it have been much or little, directly or indirectly communicated, but it is not necessary now to say more than to repeat a sentiment already expressed on this subject,—is it *right and just* thus to do?

In the course of the interview, and apparently for lack of other reasons to justify my recall, Dr. Anderson produced a letter from one of the brethren at Oroomiah, who declared that, '*they all thought that the Committee had dealt leniently by me!*' ET TU BRUTE?* "Is this thy kindness to thy friend?" What? the severest censure in the power of the executive to inflict, is this *leniency itself* to him whose "holy life and example, and whose labors and prayers for Persia, will never be lost!" *Leniently!* why then, WHAT EVIL HAVE I DONE? And they all think so? Alas, that every Job should so soon be thought to have well deserved his fate.

> Ah, my brethren have dealt deceitfully,
> Like an orient brook whose only source
> Is the mountain snow and ice, that yielding
> Under vernal smiles bestows a fulsome

* And thou, Brutus? — Cæsar's rebuke when his friend Brutus stabbed him.

Needless torrent on the vale, but what time
The summer drought of trouble comes in wrath,
And nature faints for some few cordial drops,
The boastful stream of lavish promises,
Has vanished, turning to sirocco breath.

But when all forsook and reproached me, where was he especially who had bid me adieu with such avowed regret, such high encomium, and so friendly a kiss! Had he so sadly deceived himself and others respecting the merits of one who ever treated him with kindness, prays for his welfare, and hopes to meet him and all his associates where imperfection will no more mar immortal union and felicity. But is it not possible that good brother in his devotion to his superiors was really mistaken in regard to the opinions of some of his colleagues? May not a glowing imagination which has befriended him so many times, have in this one instance beguiled his pen into some mistake of coloring, that deepening under the salt breezes of the broad Atlantic and the close breath of the Missionary House, at length the picture appeared very differently at Boston from what it should have done when first sketched at Oroomiah. This conclusion seems unavoidable, for one of the five brethren of that mission, under date of 'October 23, 1846,' in reference to the above declaration, says, "You ask if I subscribed to a sentiment in a letter to Dr. Anderson last year, saying that in the opinion of all our mission the Committee had dealt very leniently with you. By whom and when was such a letter written? I cannot remember that any letter has been written to Dr. A. by direction of the mission in relation to you since you left us. What individuals have written has been on their own responsibility, and I do not recollect that any such sentiment has been expressed in the letter of an individual even. If expressed, I can assure you that I gave my sanction to it in no manner."

Another member of that mission in replying to the same inquiry, in November 1846, notices also the general fact of my recall, and says, "From all that I have heard on the subject, I am of opinion that when the Committee removed you to Oroomiah, it was not so much with a view of changing your *labors* as of taking from their records the name of a mission which did not afford abundant "*interesting intelligence*" of the right character. And I am of opinion that you would not have been recalled, could you have coincided in the views of the majority on questions of missionary policy. I have a very indistinct recollection of the points in the report to which you refer, but have a distinct recollection that it occasioned much feeling, and that where it bore upon you personally, two individuals of the mission strongly dissented from it. It is but justice to the majority to say that, while they were saying and writing bitter things against you personally, they tried to persuade themselves that they had a high regard for you as a man and as a christian, and that they only felt bitterness against certain opinions held by you, conceived by them to be erroneous. I have said that had your opinions agreed with those of the majority you would not have been recalled; I will say further that in that event, I believe your labors would have

been highly appreciated by the mission, both as a preparatory work for the Mohammedans and as a means of securing for this mission from the ruling class [Persians] confidence and respect. Having said this much, it will be evident to you that I do not think the Committee have dealt with you leniently, or with an enlarged and liberal view to the interests of the cause. Does not the action of the Committee judge them? Can they consistently recall one as a disturber of the public peace, that they can conscientiously discharge honorably?"

The foregoing statements fully demonstrate that the assertion about the universal sentiment in the mission on the *leniency* of my recall, can only be sustained by the trite argument that "the exception proves the rule." In regard to the "bitterness" which escaped the lips and pens of some, after I left them, I am inclined to think it was temporary, and perhaps excited in great part by unfounded reports and surmises which reached them from America, in which I was calumniously represented as charging them with squandering, in the most extravagant manner, missionary funds, as noticed in a former part of this narrative; and this opinion is corroborated by some epistolary statements in my possession.

The "bitterness" of my brethren at Oroomiah, whatever it was in kind or degree, is not, I think, to be charged wholly to their account, but that all who have reported to them false or exaggerated stories, or tempted them with inquiries suited to awaken prejudice against me, must come in for a share in these "bitter things." I cannot divest myself of the belief that even those most opposed to "certain opinions held by me," and notwithstanding the secret information even, were yet sincere in their professions of friendship and regard; and while most excited by themselves or others they still remembered kindness for me "as a man and as a christian." My objectionable opinions were merely those opposed to a temporizing and mercenary policy, with the belief that the evangelization of the world will prove a protracted work, and must be met with corresponding perseverance and faith.

In proof of the sincerity of the friendly professions above alluded to, is the following quotation from a letter dated 'Qroomiah, April 28, 1846.' The writer says, "I am satisfied that there is a great deal of brotherly regard on the part of all here towards you. If you think you discover in your past relations with us what is altogether inconsistent with this, remember how difficult it is to look at all times with proper charity and kindliness on one who will not pronounce distinctly our *shibboleth*."

My letter to Mr. Frelinghuysen had been deposited at the Missionary House, and Dr. Anderson had prepared a history of my case with allusions to this letter, which account was understood to be intended for the archives of the Board, and consequently for the benefit of future historians. In the conference, he read a passage from his history of the matter, in which he endeavored to show that I had taken unfair advantage of certain passages from his pen, written under 'great pressure of business,' to sustain my labors for the Persians, whereas, as he insisted, I had been evidently instructed to turn aside to the Nestorians,

which however, I think no candid, impartial mind in view of all the statements I have adduced, under various dates in this narrative, will admit. He endeavored to support that view by attempting to show "*how nonsensical*" all the instructions about my being associated with the Nestorian mission must be, on the supposition that I was still allowed to labor chiefly for the Persians. I shall not undertake to prove that there has been no '*nonsense*' in the proceedings of even some great and good men, but I must earnestly protest against being punished for the blunders of others. The whole of Dr. Anderson's history of the case did not transpire, but I venture to presume, as I afterwards told him, that it would not be difficult to answer it fully in every particular.

I had supposed that this conference would lead to some definite result, but after one long session in which it was distinctly understood, and expressly declared, that nothing was alleged implicating my christian and ministerial character, Dr. Ely declaring as his opinion on the case, that, 'there appeared to have been a misunderstanding between the executive and myself respecting my instructions,' the conference was broken up and each went his way.

I was disappointed, but waited in patience. At length Dr. Ely wrote to Dr. Anderson again on the subject, and under date of 'Feb. 17, 1846,' received an answer from which I make the following extract. "In reply to what I understand to be the drift of your letter, I would say that, while I cannot undertake to decide for the Prudential Committee, my belief is that, as the case now stands, should Mr. Merrick ask for a release from his connection with the Board, it would be granted in the usual form, and that neither the resolution, nor the letter conveying that resolution, would contain a censure. Mr. Merrick probably has a case or two in view, where it was deemed necessary, in the letter conveying the proceedings of the Committee, to embody some things to the disadvantage of the individual. It seems to me that we have said all of this nature to Mr. Merrick, in our past correspondence,* which it is important we should say; unless he himself shall give some new aspect to the case. The usual form of the resolution, of late years, is, that ———— *be, at his own request released from his connection with the Board.* I suppose the letter containing this resolution will be very brief, expressive of kind wishes for future usefulness."

This letter having been communicated to me, I wrote Dr. Anderson on the 26th of February, saying, "In a recent interview with Dr. Ely he exhibited a letter lately received from you, in which you express the opinion that the Committee would give me the usual form of discharge, free from censure in every respect, (if we understand you,) that is, in the resolution itself and in the letter conveying it, provided, I should formally apply for a dismission from the Board.

"Allow me however respectfully to inquire if the Committee will not reconsider my recall and restore me to the people for whom my heart's desire and

* Quoted in the foregoing pages.

prayer to God is that they may be saved. I feel in duty bound to make this appeal for Persia. But if the Committee decline returning me to that land, I then ask if they will give me an appointment to the *Turkey mission*, or to any other mission under their patronage. I hope these inquiries will meet at least a candid reception.

"I have now been "an accepted missionary of the Board" for twelve years, the resolution designating me "to the Mohammedans of Persia," being dated the 25th of February 1834. Although in the language of the prophet, or of Him in whose name the prophet spake "I have labored in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God." To His cause in Persia these years have been devoted, and however vainly in one view, yet appropriately in another, and to my God I can cheerfully commit the whole matter. Though I have only in part and in degree endured what the apostle describes as portions of his experience in 2 Cor. 11: 26, 27, yet I can truly say that I have had it in my heart to benefit Persia, and have steadily labored with this view, and however misunderstood or censured by man, I humbly trust it will not be wholly in vain in the Lord."

On the 12th of March, Dr. Anderson favored me with the following reply, "Mr. Greene informed you that your letter of 26th ult. was received, and that I was then absent. I reached home late on Monday evening, and read your letter to the Committee next day. As you probably would infer from past correspondence and from the tenor of our personal conference when you were last with us, the Committee would not feel at liberty to accede to your requests in relation to your renewing your mission to the Moslims of Persia, or joining some other mission under the care of the Board."

Thus it was declared that the executive would not reconsider my recall, nor give me an appointment to any missionary station under their care. They cut me off absolutely and entirely from the service of the Board, and as they had abolished the Persian mission contrary to my repeated remonstrances and most earnest entreaties, so, though no valid cause of complaint was found or preferred against me, they nevertheless refused me a place among the missionaries of the Board, and repaid my twelve years service with reproach and the stigma of their official censure.

What more could I have done to testify not only my devotion to the Persian mission, but my steadfast adherence to the cause of the Board. The responsibility of stopping my missionary labors, with all its consequences to myself and others, for time and for eternity, had been wholly assumed by the executive. The blood of souls in foreign lands, which might otherwise have been laid to my account, was thus claimed by others, who must now answer at the judgment to the cry of Moslim souls lost for lack of knowledge, through the withdrawal of a feeble yet devoted instrumentality. Kind Heaven grant that the doom may be

averted, and that none concerned in this matter may share the reward of those who in the lowly Saviour's day, took away the key of knowledge, while they pleaded loudly for the cause of God. Contrary to my own wish and will, I was free from further obligation of personal devotion to the missionary work, until divine Providence should open another door and lead me forth by another way.

I had resolved and declared that I would accept none but an honorable discharge from the Board, and Dr. Anderson having signified that such a dismission, in due form, free from all censure, would be given by the executive, and there being no further object to secure by deferring my resignation, I visited Boston in the beginning of April 1846, and in personal interviews with Dr. Anderson having arranged the terms upon which I should be dismissed, on the 6th of the above month I sent in to him the following letter of resignation, of which I simply omit the address and conclusion.

" Circumstances having induced me to ask a dismission, in the usual form, from the service of the American Board of Commissioners for Foreign Missions, I hereby tender my resignation of the appointment which I have held under their patronage for more than twelve years, and request to be released from my missionary connection with said Board.

" In reference to my pecuniary relations to the Board, you are already informed that I drew on the mission at Constantinople sufficient to meet my expenses in returning thence to America, and sent what I supposed would enable Mrs. Merrick to rejoin me in this country. She has incidentally informed me that she had drawn fifty three pounds since being in England to meet expenses there.

" I have also stated to you that besides leaving books and valuable house repairs at Oroomiah, I left furniture there, on account of the Board, which I have since been informed was sold at auction, among the brethren of that station, " for about one hundred tomâns," [$240.] although its actual value was considerably more.

" To meet the expenses of the past six months residence in America, and to provide limitedly for current expenses, I shall probably need three hundred dollars or more, it being impossible for me now to determine precisely the necessary amount.

" The books which I brought from Persia, and forwarded to the Missionary House, and likewise the Persian chronological Roll, may be of interest and value to me hereafter, and if not needed in another sphere, I respectfully request that, in some way to be determined by the Committee, I may repossess these mementoes of my adopted land from which I have, so reluctantly, been separated.

" Please present, my dear Sir, this my resignation to the executive of the Board, and on their granting my request with the usual form of discharge, and settling satisfactorily the business matters it involves, be so kind as to communicate the same to me."

In reply to the foregoing letter the two following communications, both dated

'April 7, 1846,' were duly received, and of which for brevity's sake I omit the address and conclusion.

"Your letter of the 6th inst., requesting a release from your connection with the Board, was read to the Prudential Committee at their meeting today, and the following resolution was adopted; viz.

'"Resolved,—That the Rev. James L. Merrick be, at his own request, released from his connection with the Board."

"This is the usual form of resolutions of dismission; and, in communicating it, (which I am obliged to do in a letter written while the business of the Committee is in progress, expecting to be absent for two days to come,) I express my strong desire, that you may be placed where you may be eminently useful to the cause of our Lord Jesus Christ."

The other communication accompanying the above note was as follows:

"As I must go to Andover early in the morning, expecting to be absent two days, and therefore cannot communicate verbally with you, I take another sheet,—after writing you the result of your application for a release from your connection with the Board,—to tell you the result, in respect to the other matters in your letter of the 6th.

"The following extract from the minutes of the Committee covers the subject of the pecuniary claims; viz.

'"The Committee having considered the subject of Mr. Merrick's pecuniary claims on the Board, and being disposed to deal liberally with him, it was also

'"Resolved,—That a grant of five hundred dollars be made to him, to be received by him in full for his pecuniary claims on the Board."

"The Committee also voted to present to you the Persian books which you brought home, and the Persian Chronological Roll, believing that they will turn to better account in your hands, than they probably would in our Library.

"You will find the books and the Roll in the corner of my small room, and can take them whenever you please.

"The Treasurer will see you at any time in relation to the grant.

"I shall be happy to have you call upon me, and both Mrs. Anderson and myself will be pleased to make the acquaintance of Mrs. Merrick on her arrival in this country."

In reference to my pecuniary claims on the Board, it is proper to say, that I had been kept in suspense half a year after my return to America, and moreover, according to what I understand to be a virtual rule in such cases, current expenses to a limited amount might also be expected. The expense of Mrs. Merrick's journey to England, on account of severe ill health, was no additional charge to the Board. According to usage in such cases, she was entitled to draw necessary support from the Board, and although she was, of course, gratuitously and gladly entertained by her friends, yet her incidental expenses during her long visit in England, were considerably more, as I have since learned, than

the sum stated in my letter of resignation. Dr. Anderson told me expressly that he saw nothing to object in that letter; would it not have been proper then, in referring to this settlement to have recognized my legal claims on the Board when noticed in the Annual Report for 1846, where, from the absence of any explanation, the inference may fairly be drawn that the "grant" specified was a free gift of the executive to a recalled missionary.

When I was dismissed from the service of the Board, the requests I had made of the Committee on my arrival in America were complied with, except that Dr. Anderson would not allow me copies of his letters to the Nestorian mission, to which I certainly had a claim as a member of the mission when those letters were received at Oroomiah, and as they related, in part, to myself personally.

The books which the executive kindly returned to me, and for which they have my sincere thanks, were a small number that I had purchased from time to time with funds appropriated annually to my use. The library and furniture I had collected, and the valuable house repairs I had found it necessary to make, were secured by strict economy and a careful use of the appropriations made to me, and were left for the benefit of the mission and the Board, and in actual value much exceeded the "grant" with which I was rewarded. I brought back some books "sheets and changes of raiment," much of which was placed in my outfit by kind friends of Charleston, S. C., and among other things, I wore several times, on my first arrival at Boston, a Charleston coat of the style of 1834, and I finally reached my father's house on the 1st of October 1845, with precisely two dollars and seventy-four and a half cents in my pocket.

Twelve years, the prime of manhood, chiefly amid the toils and dangers of foreign climes, had been spent in the service of the Board, when, worn by care, labor, exposure and reproach, I was finally dismissed to find, as best I might, another sphere, where prejudice and suspicion were hastening in advance to hedge up my path and hinder my usefulness. Many people seem to entertain the opinion that men high in office and popular favor, though not called infallible, are yet too wise and too good to err, and consequently that whoever falls under their censure deserves of course the full measure of condemnation denounced against him. But while no report against any man should be received and acted on without candid examination and competent evidence, be he *in* or *under* authority, yet the weight which great names carry in the unsteady balance of public opinion, generally turns the scale against a humble appellant from those in power, however much he may have been aggrieved or injured. The admitted assumption of there being "*great and good men*" at the head of the American Board, was made the specious and grand argument of an indirect but violent pulpit attack upon me, in the community of my own friends and acquaintances, before I had been a month in America, and soon after I had been welcomed to the same desk as a brother. The same presumptuous argument has satisfied many minds that have evinced no excess certainly, of discrimination, candor and

charity, while losing no opportunity to array opposition against me and hinder my usefulness; and in connection with other unfounded allegations, this dogmatic sentiment continues to be urged by some with that inveterate prejudice which would more easily contravene the precepts of reason and mistify the doctrines of revelation, than yield to the honest claims of truth and justice. Men in office are to be honored and trusted according to their *ability*, *integrity*, and *faithfulness*, but whoever has no better argument to vindicate the doings of great and good men than the mere fact of their being in authority, is a fitter subject for Popery than for Protestantism. If the errors of good men in power, instead of being corrected, are virtually sanctioned, who shall guaranty that our great religious organizations will not, in the rank soil of fallen nature, grow into the assumptions and abuses of Papal domination.

The dogma of—"*our country,—right or wrong!*" has been severely rebuked by many, who, however much they love the welfare of their own land and people, still love truth and equity more, and sensibly feel that a righteous God will surely vindicate at last the impartial claims of eternal justice. But the same false and pernicious sentiment when insinuated into the supposed interests of a venerable, benevolent organization, may wear quite another aspect in the view of some, who, charmed with the object, take it for granted that the means intended to secure such an end neither require nor allow correction. *Our institution,—right or wrong!* may not strike them as a welcome description of their candor and zeal, yet while they pertinaciously refuse even to examine into the merits of a case asking their impartial consideration, and hinder by all possible means a fair investigation of the subject; while they are ready, from ignorance or prejudice, to represent falsely that a complaint urged against the injustice of a few responsible persons, is nothing more nor less than a perverse attack on a most pious and important organization, nay, on the progress of the Gospel itself; and while some who are satisfied in their own minds that an individual has been wronged and right principles contravened in a given case, and yet think it better that *he* should suffer than that the uniform wisdom and equity of certain high in office and popular favor, should be called in question; when all this is done, not by "unprincipled politicians," but by some professing the utmost devotion to the cause of truth and benevolence,—what is it really and practically but an obstinate adhesion to the abominable dogma,—OUR INSTITUTION! RIGHT OR WRONG!! Would that I could say that I had not met all this in my efforts to obtain a candid investigation of the subject and principles which constitute the ground of my appeal from the unjust decision that has been pronounced against me. I impeach the motives of no one, the most severe against me may think he is doing God service by any and every effort to put down an appellant from irresponsible authority; but where is the candor that refuses to examine? where the integrity which will not decide according to evidence and truth? and where is the christian charity that misrepresents the object and matter of appeal? in a case involving not merely personal rights but also evangelical principles. Let

those who shout, "*The temple of the Lord, the temple of the Lord, are these!*" see to it that they 'offend not one of these little ones.'

My dismission from the service of the Board did not release me from certain duties which I owed to myself, to other and future missionaries, and above all to the principles of the Gospel and the cause of Christ. These duties led me to seek an opportunity to lay some facts relative to the Nestorian mission and my recall before the public; but notwithstanding an introductory article was published by the Boston Recorder in November 1846, yet the door was speedily closed against discussion, and although aspersed by a statement issued by the executive of the Board, and printed in the same journal, still that and several other papers, which doubtless are considered by their editors and patrons as very liberal and true to the cause of justice, refused to insert my rejoinder and give me a hearing before an enlightened community. The influences that produced this result are of course best known to those concerned in the matter.*

* Since the above was written, to my welcome surprise, an elaborate though very censorious answer from the Nestorian mission has been published in the Boston Recorder, for June 24, 1847, which paper admitted my reply on the 29th of July; but in the number for August 5th, with some unfounded statements and very unfair reflections, the editors "trust that this controversy is now closed, at least, so far as their journal is concerned." Alas, where is the boasted "LIBERTY OF THE PRESS," when those claiming to be most liberal and candid yield to *influence and interest*. But while excluding free and fair discussion, the Recorder can range itself *on the strong side*, with more uniform, if not more scrupulous defenders of "*the cause*," and Aug. 26 in an editorial on "Home Piety and Foreign Missions," with most censorious personality can declare, "Not all the rancor of certain returned missionaries, who deserted their stations, or were recalled for their incompetency, can weaken the trust which is still reposed in the society founded and cherished by our fathers of the last generation." When a request for a candid investigation of facts is denounced as "*rancor*;" when '*desertion*' and "*incompetency*" are so unscrupulously imputed to some who have labored for years in the foreign field, from which they were withdrawn, only by an unwarrantable policy, there is indeed too much cause to fear that "*home piety*" has by no means kept pace with indiscriminate zeal, at least, in "certain" professed leaders of the host.

And not only does the Recorder attempt to quicken "home piety" by calumnious insinuations against "certain returned missionaries," but with more comprehensive censure, in an editorial, Sept. 9th on "The meeting of the Board," a call to prayer is sounded in behalf of this Institution, because "some good men, and more who are anything but good, are inspecting it with severest scrutiny." Moreover prayer is asked for "all who are in its employ, that they may be delivered from weak brethren and from false brethren, from "wicked and unreasonable men." And furthermore it is urged, "when we consider the spirit of division which prevails, and which affects even good men, (or such as are "a sort of good, but are not quite the real thing,") with dangerous tendencies, and a disposition to extremes, we have another reason for prayer." To all this might not the Recorder in its fresh zeal for the Board, and all journals that take the same way "to *provoke* unto love, and to good works," suggest a petition for more of Michael's temper when contending with supposed demons? Does "*the cause*" require that "railing accusation" and gross impeachment of motives and character should be fulminated against all who are not wholly convinced of the infallibility and immaculate exaltation of some men, who, with good intentions doubtless, *lord, or laud* it in the great name of the venerable Board? Had 'certain rancorous, incompetent deserters' from the

But with a conscious sense of truth and integrity on my side, I find abundant reason to encourage myself in the Lord, and to commit all my hopes and interests to His gracious care, beseeching Him to overrule " these light afflictions" and all events to the furtherance of the Gospel, especially among the people for whom my heart's desire and prayer to God is that they may be saved.

From time to time I have been informed that the voice of censure and reproach was still uttering against me hard things, as if with the view of justifying the greater injury so hastily inflicted. It seems even to be feared that a stranger personally, to both parties, may entertain too favorable an opinion of a recalled missionary. Under date of ' 1st Oct. 1846' the Rev. Dr. Glen, of Edinburgh, wrote me, saying, " I have learned that Dr. Anderson has informed Dr. Keith that you had been dismissed by the Board. The Doctor had sent to the Board a letter of thanks for your services in translating his Evidence of Prophecy, and informing them, through Dr. A., that it was being printed ;—and Dr. Anderson in acknowledging the Doctor's letter had taken occasion to append your dismission—a step for which there was no call. I set the Doctor right as to the position you occupied." It may indeed, to some, seem out of

foreign field, spoken of their brethren at home or abroad, as " weak and false," and of their opponents in general as " wicked and unreasonable men," and with classical refinement allowed the best of all who differed from them in sentiment, to be only " a sort of good, but not quite the real thing," what an uproar had not been raised (to borrow a phrase from one of those prejudiced " great and good men" respecting my first article,) against such " *a most artful and malignant attack*" on the best characters and operations of the age. But it alters the case, when the " great and good" proclaim the ban against humbler names denounced for a conscientious adherence to Gospel principles, and in so righteous a war the present Genius of the good old Recorder, may perhaps win something more than mere " golden opinions." The journal certainly has my sincere thanks and best wishes for its two favors, although followed by such reproachful censure.

In seeking opportunity through the public press to explain the position to which the executive of the Board had so unwarrantably driven me, I was necessitated to call in question the former policy of the Nestorian mission, opposition to whose measures was expressly assigned as a principal reason for my recall; and as I must of course commence with a statement of facts, justice to myself and to the principles I had so long advocated, required that I should select a case bearing the broad stamp of the policy I had opposed. This necessarily involved the doings of some of my respected colleagues, whose motives and piety however, I have been far from impeaching. I have ever freely conceded that their most exceptionable measures may have grown out of their understanding of the direct and implied instructions of the executive. That personal implication and inveterate prejudice should multiply objections both against the matter and manner of my introductory article and subsequent replies, is of course to be expected, although well-informed candor and charity may approve the motives which prompted those statements and the spirit and style of all my communications. The same characters will no doubt raise similar objections to this appeal to the Board, since in their view, nothing can justify an investigation which may prove their favorites erroneous. It is confidently believed however, that not a few will agree in the opinion that truth and equity are more important than the claims of authority and expediency, and that the conversion of the world rests not on the fallible wisdom of man but on the gracious power of God.

place that any one should thank a recalled missionary for having performed a laborious service, but where is the charity of taking a needless step to excite prejudice in the mind of a distant stranger.

Not long after my return to America, I was informed that it was reported by a member of the executive, that I had been of little use as a missionary, having passed my time in idleness or unimportant pursuits, which indeed was insinuated in Dr. Anderson's letter of November 15th 1844. And so impressed with this idea does he seem to be, that in his conference already alluded to, with a circle of friends in Brattleboro, in April 1847, he declared that, "I travelled extensively, acquired the language, but accomplished little, owing to the state of the country or want of tact." I certainly have not cultivated the "tact", of "making a fair show in the flesh," as if the whole cause hinged on my instrumentality, but having conscientiously endeavored to do my duty, I can well bear as its reward, calumnious aspersions. I have heard myself taxed with obstinacy, and culpable rejection of proper authority, and anon have been informed that the opinion had been sent from the Missionary House to Oroomiah that my course had been condemned by the divine witness of a revival among the Nestorians, a year after I had left that mission. I do not assert that in these and other calumnious charges and insinuations which have been raised against me, any one has been guilty of *wilful* misrepresentation and *intentional* slander, but I solemnly aver, as I think my testimonials prove that these, accusations are *unfounded*, *unjust*, *unkind*, and *untrue*. While ready to confess my errors and short comings, I appeal to Him who judgeth righteously to defend me from the cruel aspersions of prejudiced and misinformed judgments.

In the conference at Brattleboro,* which partook of a formal and semi-official character, and to which repeated reference has been made in this narrative, Dr. Anderson, in relation to my supposed stay on shipboard, and my declining an interview without witnesses, declared "that the Committee on that occasion treated me with great forbearance." But in view of all the facts which have been stated, is it not abundantly evident that the *forbearance* exercised in this case, has been on the side of the injured party, and that the executive and their supporters have pursued an aggressive course throughout the whole matter. Had the executive been in a less forbearing mood on my return, what more could they have inflicted on me? Are there dungeons and "*instruments of discipline*" already under the Missionary House? or did they only forbear to cut me off from the Board, (because I insisted on the presence of witnesses,) and thus to furnish the most valid ground for a legal suit for well deserved damages, or at least to have shown a great want of fairness in business transactions. I had been *wronged*, and had a plain right to demand the presence of friends,

* I supplied the pulpit in that place for several months in the summer and autumn of 1846, and my past relations to the Board were inquired into by friends there, to satisfy whom Dr. A. visited Brattleboro.

which indeed would have been a reasonable request had I been ever so guilty. Surely I did wisely by insisting on it.

In respect to the late revival at Oroomiah, it ought rather to be traced to the improved policy of the mission, than regarded as Heaven's own seal against my advocacy of principles and measures which, substantially, the executive ordered and the mission adopted at and since my recall. Not a few revivals have been proclaimed where peculiar notions, which most believers do not receive, were prominently held; but are these seasons of religious interest God's approving seal to the utmost views of *Perfectionism*, or the wildest schemes of modern *Adventism?* The Most High may bless His own cause not only for the faithfulness of His people, but notwithstanding some errors to which they may cling. May not the prayers of the churches, and the prayers of misjudged and injured members of that mission, have come up in connection with their own petitions, with acceptance in its behalf.

One of the most aggravated charges urged against me is the calumnious misrepresentation that I am an assailant of the Board, and hostile to its interests. Nothing that I have ever said, written, or done, can be fairly and honestly construed into the least corroboration of such an unfounded allegation. So far from being an assailant, I am merely an *appellant*, beseeching the Board, by all its high responsibilities, to *see to it that the cause does not suffer*, by the direct or indirect infringement of right principles. If the Board refuse me a hearing; if they reaffirm all that the executive, under mistaken views, have done; if they practically set aside the great principles of equity, and virtually adopt the maxims of Jesuitical policy in their proceedings; then indeed, in so far as this venerable organization may, from any cause, and on any occasion, recede from Gospel principles of truth and righteousness, must I also confess an opposition to the Board; but till this is done, let no one who has given less of life with all its prospects and interests than I have cheerfully consecrated to this cause, no comfortable, home-bound zealot, reproach me wrongfully.

I have, it is true, a controversy with the executive, but I give even them *the full credit of good intentions*, while I appeal from their mistaken judgment to the impartial decision of the Board,—of the wise and good everywhere, and finally and chiefly to Him who is Head over all things to the Church. Let His Gospel be vindicated and advanced, let His kingdom come and will be done on earth, and the work of redemption be consummated, and my soul will be satisfied with joy forever. All those who have wronged me, whether by word or deed, have my sincere good wishes for their best welfare, for notwithstanding their mistakes in this matter, I hope they love the Lord Jesus in sincerity, and my prayer is that they, as well as myself and steadfast friends, may hereafter have grace to be ever faithful, always abounding in the work of the Lord, forasmuch as we know that evangelical labor is not in vain in the Lord.

A gracious Providence gave me some kind friends in Persia, whose sympathy and interest have followed me under the censure and reproach I have been called to suffer. They were long and intimately acquainted with my manner of life in that land, and therefore 'speak what they know, and testify whereof they have seen.'

One of my earliest acquaintances at Tebreez, to whom the Nestorian mission as well as myself is indebted for many favors, and who finally quitted Persia the same season that I left that country, was Edward W. Bonham Esq. late, H. B. M. Consul-General at Tebreez. Having been apprised of my recall, in a letter to me dated—'London 13 March 1846,' he says, "Without entering into the question at issue, which of course it is not my province to do, I can only say that I trust the explanations you may come to with your Society may be satisfactory to you: they ought to be so, if constant and unremitting application to your employments, and a course of conduct which commanded and gained the respect of all classes in that country, and the esteem of all who had the pleasure of your acquaintance, including many of the chief Persian authorities in Tebreez, has due weight." Shall these considerations, with "*unremitting application,*" have due weight?

But while others merit my heartfelt thanks for many acts of kindness and courtesy, and for expressions of unwavering confidence, since my recall, the writers of the following testimonials are especially entitled to my warmest gratitude and earnest prayers for their welfare. If their generous and noble sympathy has surpassed any similar token from my own fellow citizens, the circumstances show that their testimony must have been unbiassed and candid, and their taking a deep interest in the salvation of their fellowmen should give their evidence additional weight.

Before presenting the testimonial of the Rev. William Glen, D. D. the Persian translator of the Old Testament, it is proper to introduce two or three brief extracts from his letters, and to premise that he was once unjustly dealt with by the executive of *the first benevolent Society in the world.* In reference to my recall, he says, in November 1845, "Altogether, yours is a perplexing affair; but such positions are no new thing in the missionary world; and I am not without hopes that eventually good will come out of yours, as has been the case with some others, among which I might mention one of my own." And in a note to Mrs. Merrick dated in January 1846, on the same subject he says, "Altogether, it is a strange business, but not more so than an affair of my own, with the British and Foreign Bible Society, by which I was in effect recalled from Astrakhan, and nearly three years elapsed before matters were got so cleared up as to enable me to resume my labors in *Persia instead of Russia,* to the manifest advantage of the Version [O. T. into Persian.] Before this was got done, however, I had to print my correspondence with the B. and F. Bible Society, which brought them to their senses, and the result was the arrangement I have mentioned,—with

the understanding that the pamphlet should not be published. I hope however, that Mr. Merrick will get matters settled to his liking without being laid under the necessity of incurring the expense of such a process." And in a note to the same person in the following month, he remarks, "It strikes me that whatever the particular *shape* of the result may turn out to be, such concessions and arrangements will be made by the Board as to place Mr. Merrick in a position that will give the lie *practically* to the surmises which have been got up to his disadvantage." And furthur, in June 1846, he writes me, saying, "In your case as in mine, results unanticipated either by yourself or the Board, may yet present themselves which shall lead all of us to exclaim, "He hath done all things well!"—yes, *well*, not only in their bearing on the interests of his kingdom generally, but in relation to that department of it in which you and I have been serving."

Dr. Glen's testimonial on my case is as follows; namely,

"I hereby certify for the information of all whom it may concern, that during the four years which I lately spent in Persia, translating the Old Testament into the language of that country, I had the best opportunity that any missionary brother could have, for observing the movements, noticing the acquirements, and ascertaining the principles, dispositions, and habits, which might be supposed to fit or unfit the Rev. J. L. Merrick for the arduous duties expected of him by his constituents in America, and also for knowing the estimate formed of his character by others with whom he and I came into contact. The result of all this, when I left Persia in 1842, was an impression that he was eminently qualified for the position which, during the greater part of that time he occupied in Tebreez.

"As a secular agent for the Board, his tact in doing business with the Persian Authorities and others on behalf of the Oroomiah missionaries was acknowledged by all; though, as I sometimes told him, it was matter of regret that so much precious time should have been spent in what might be called "serving tables," which he would most gladly have devoted to missionary work had there been another to do the needful.

"And as a missionary agent, his application to study, when not interrupted by secular avocations, was close and methodical, and his knowledge of the language, religion and character of the Persians, extensive and accurate; while his arrangements for progressing in the acquirement of every thing that promised to be useful to the mission, were, at once, judicious and efficient. Idleness therefore, is one of the last infirmities of which I should ever have suspected he might become the victim; and I would say the same of obstinacy in the popular acceptation of the term. What some might call obstinacy, I would in him call conscientious firmness; and were I called upon to act on the opinion of another, in a case where I had not the necessary information to judge for myself, I know of no individual to whose opinion in regard to any *practical* missionary

question for Persia, I should pay more deference or examine more carefully, before venturing to reject it than his.

" In making these statements I will not affect to conceal my knowledge that Mr. Merrick has been unexpectedly recalled from his labors in Persia,—a circumstance which, apart from some documents I have seen, leaves room for inferring that a different opinion has found its way into the chambers of the Prudential Committee, and for apprehending that, though admitted to be honestly given, it may be thought in America, that, the above statements should be received *cum grano salis*,* as being dictated by the partiality of friendship; and therefore I state as a matter of fact, of the truth of which I am conscious, that said statements are, throughout, coincident with the impressions I had, when in the winter of 1842—3, I recommended him in the presence of Dr. Riach and Mr. Kerr, to the Rev. Dr. Keith, as being the fittest person I knew for translating his Evidence of Prophecy into Persian,—a recommendation I never should have given, had I not known him to be a first-rate Persian scholar, and otherwise qualified for so difficult a task. I am happy to add that his work is now in the press, and when ready for circulation, which I expect will be soon, it will speak for itself. Meanwhile I am assured by an accomplished native Persian scholar, now studying medicine in this city, that it will be read by the Mohammedans with avidity; and if so, it is more likely, by the Divine blessing, to prepare the way more efficiently for the illumination of Persia, than any book, the Bible excepted, that has hitherto been translated into that language by Englishman, German, or American.

" Given at 6. Clarence Street, Edinburgh, on the 30th Jan. 1846,

(Signed,) By William Glen D. D."

The following testimonial is from Col. Woodfall whom I had the pleasure to know in Persia at the time when his mind was strongly and tenderly drawn to the subject of religion, in which season he professed experimental faith in Christ, and has ever since adorned this profession by a pious walk and devout conversation.

" Having been serving with the British Detachment in Persia from 1836 to 1839, and having been on terms of intimacy with the American missionaries, I had during that period many opportunities of observing and forming a judgment of the character of the Rev. Mr. Merrick, and I can conscientiously state that no man's character could stand higher as a christian and an upright man; and I believe that his most earnest desire was the glory of God and devotion to His service as a missionary in Persia.

" I have also a high opinion of him as a man of talent and sound judgment, and I feel assured that Mr. Merrick would not only give a conscientious, but at

* As somewhat seasoned.

the same time a correct opinion, as to any events connected with the Lord's service in Persia.

"In conclusion I would merely add that Mr. Merrick was highly esteemed by all the members of the Embassy and by the British Officers in Persia.

(Signed,) GEO. WOODFALL,
Lt. Colonel, British Detachment,
Lately serving in Persia."

The excellent and worthy man, who sent me the subjoined letter and testimonial, was deservedly esteemed by all of every class who knew him in Persia, and his kindness to members of the Nestorian mission especially, entitles him not only to their gratitude and affection, but to the sincere thanks of the Board of which he is an honorary member.

On the 14th of February 1846, Mr. Riach wrote me on the subject of my recall, in which letter he says, "I have only one side of the story before me, but from the certain knowledge I have of your character, I am quite satisfied that the Board is not carrying out in their recent dealings with you the principles of our ever blessed Redeemer. I fear, my dear friend, that there is much of worldly expediency in the conduct of *all* bodies constituted as the Board is, and that therefore they hesitate not to make use of the world's ways and the world's wisdom, when they desire to keep a fair face to the world, which so materially contributes to the funds of the Society. * * *

"When I look at your course in Persia, I feel that you have been very badly treated by the Board, but then from what I now know of such Boards, I am by no means surprised at their conduct. * * *

"I would most strongly oppose the system of giving any men salaries (as you allude to) merely for their influence, such as I suppose may have been the case in regard to Mar Gabriel and perhaps others of the bishops. And did any missionary make any one think that invocations to the Saints was not *gross idolatry*, I would consider that that missionary was a false teacher, and ought not to be retained in the field of the Lord."

In reference to Nestorian converts praying to saints, and holding the old forms of superstition, such as kissing the Cross, prayers for the dead, and others, I have sufficient testimony, and there is much also lodged at the Missionary House. The question respecting converts was not distinctly and strongly agitated before I left the Nestorian mission which leaves them in their former church relations, and has unfortunately given a pledge to Persian and Russian Authorities not to proselyte, that is, not to turn Nestorians from the forms and faith of their church. These statements may suffice to explain the reference in Mr. Riach's letter quoted above. His testimonial, dated at Plymouth, England, March 1846, is as follows:

"While attached to the Mission of the Queen of England to the Court of Persia, I had ample opportunities of knowing the Rev. Mr. Merrick from the

time of his arrival in Persia, till 1841, when I quitted that country, and while we both lived at Tebreez I had the pleasure of becoming intimately acquainted with him.

"I am also personally acquainted with Messrs. Perkins, Holladay, Stocking, Jones and Wright of the Oroomiah mission, and have had twice the privilege of living among the missionaries at Oroomiah,—I knew the late Dr. Grant well.

"I love all these dear people very much, but there is not one among them stands higher in my estimation than Mr. Merrick, whose talents and judgment are of a very superior order. I would consider any statement made by Mr. Merrick as worthy of every credit, and I think he is more likely than most men I have met with, to form a sound judgment of what was right for a mission, or a missionary, to do in Persia.

"He always seemed to me singularly cautious in his opinions, and quite free from excitement or exaggerated ideas and expectations, and I am sure he would neither give, nor sanction statements, which would not bear rigid examination, and possessing those qualities of mind, in addition to great honesty and truthfulness, I would consider all his opinions and statements as worthy of very great respect and attention.

"Mr. Merrick was highly esteemed in Persia, as well by the European Authorities as by the Persians of *all* classes, and I have often myself heard Persians of rank give expression to their feelings of respect and esteem for him.

"Mr. Merrick is an excellent Persian scholar, and is in every way well fitted for the work of a missionary, or as a teacher or translator of Persian, but I do not believe that either he or any other man dare attempt openly and directly to speak about the Lord Jesus to the Mohammedans. Were such an attempt made and persevered in, my conviction is, that not only would the life of the person who tried to preach publicly, be in imminent peril, but that the lives of all Christians, European and Native, would be in extreme danger, and this danger is so fully recognized by the two European Missions at the Court of Persia, that I believe the Ambassadors of England and of Russia would immediately use all their great power and influence to have the person attempting to preach, speedily removed from the country.

"It would indeed grieve me if I thought that the American Board for Missions continued to refuse to give Mr. Merrick every facility for explanation with the Board and the public which his character and services so well deserve. And the more his opinions and statements are examined by those who only desire to know the truth, the more I am satisfied it will be found that his statements are true and his opinions wise.

(Signed,) J. P. Riach,

Formerly attached to the British Mission in Persia."

In regard to 'speaking about the Lord Jesus to Mohammedans,' my worthy friend has explained himself to mean *publicly and directly preaching the Gospel*

to them, which cannot now be done, although discussions respecting Christ and His religion may everywhere be engaged in. *Public and pointed preaching*, in the strictest sense of the word, would be likely to arouse such furious and indiscriminate violence, that even European authority might speedily be interposed to arrest so unwise and dangerous an attempt; while a judicious course of missionary labor and influence would be at once inoffensive and salutary.

In the foregoing narrative I have aimed to give every statement correctly and every view fairly, and if, in any instance, I have inadvertently failed of this, I shall be thankful to any one who will rectify the mistake. Truth and justice are my object, and when these are vindicated my cause is gained.

And now in conclusion, let me earnestly bespeak not only a candid examination and impartial judgment on this whole subject, but especially let me entreat a kind thought, a cordial interest, a sincere prayer, a Gospel effort in behalf of the people of my missionary choice, for, said the devoted Martyn, a few days before leaving Tebreez in 1812, and a few weeks before he rested from his toils and sufferings on earth, "The way of the kings of the East is *preparing;* thus much may be said with safety, but little more. The Persians will also probably take the lead in the march to Zion."

ERRATA.

Page	11,	line	4, for "conditions"—read—		*condition.*
"	11,	"	22, for "Gabzs"	"	*Gabrs.*
"	11,	"	41, for "Affgahn"	"	*Afghân.*
"	34,	"	7, for "your"	"	*Your.*
"	43,	"	14, for "be e"	"	*been.*
"	50,	"	5, for "but still,"	"	*but must still.*
"	51,	"	2, for "august"	"	*August.*
"	60,	"	7, for "influence ;	"	*influence;"*
"	75,	"	32, for "for hopeful"	"	*of hopeful.*
"	95,	"	25, for "Frelinghuyson,"		*Frelinghuysen.*
"	95,	"	30, for "Freigon"	"	*Foreign.*
"	118,	"	30, for "exerccised,	"	*exercised.*

PROTEST AND REMONSTRANCE.

TO THE CHRISTIAN ABOLITIONISTS OF GREAT BRITAIN AND IRELAND WHO MET AT FREEMASONS' HALL, LONDON, AUGUST 19, 1846, TO FORM AN EVANGELICAL ALLIANCE.

The Protest and Remonstrance of the Executive Committee of the American and Foreign Anti-Slavery Society against the course pursued by them on the question of American Slavery.

Beloved Friends:

We have learned that measures are in progress, both in your country and in ours, to give an imposing and permanent influence to the doings of the Convention, by means of a wide-spreading and well-compacted organization, uniting Evangelical Christians of every name and nation, who agree to the doctrinal basis of of the Alliance. The character of the Convention itself, and the nature of its transactions, impel us to a candid and and faithful examination of the bearing of the Alliance upon the system of measures which are in operation to effect, by moral and religious means, the peaceful and speedy abolition of American slavery. We cannot doubt your readiness to give an equally candid attention to the considerations which we feel bound to lay before you.

For a long time, we have been engaged in the Anti-Slavery enterprise, and in view of the many difficulties with which we have to contend, and the immense

benefits which success cannot fail to produce, we consider this as the *great work of the present age.* It is a work which can only be accomplished through the power of the Gospel: no other principles are potent enough to overcome so mighty an evil. From the beginning, we have been sensible that the first thing to be done, is to enlist the consciences of men on the side of the slave, by producing a general conviction of the inherent injustice of slavery, and the consequent sinfulness of the act of holding a fellow-man in that condition. But we do not believe it possible to produce, in any community, a general conviction of the inherent sinfulness of a practice which is allowed by the great body of ministers and professing Christians of that community.

The great difficulty in the way of our reaching the public mind with convictions of the truth on this subject is, that from the beginning of the anti-slavery enterprise, it has been the settled policy of the leading denominations of Christians in this country to let slavery alone. They have acted on the policy of preaching the Gospel, planting churches, and administering the institutions of Christ, in their several modes, taking no notice of the existing relation of masters and slaves, except to employ the sanctions of religion in enforcing the obedience of the slave; while they quiet the conscience of the master, by the assurance that his continuing in that relation may be consistent with his good standing as a Christian. They, indeed, for the most part have had an undefined hope that, by some means, in some distant age, the Gospel is to abolish slavery. But, practically, they did nothing, and aimed at nothing, towards this end. And the result has been that the Gospel, thus preached, has failed either to secure the overthrow of slavery, or prevent its increase; so that now, after seventy years

of our national existence, notwithstanding emancipation in the northern States, the system has extended its power, increased its arrogance, and more than quadrupled the number of its victims.

The effect of this policy has been to weaken the moral sense of the people in regard to the wrongfulness of slavery; and out of it has very naturally arisen the anxious desire, on the part of most of our leading ecclesiastical men, to preserve this policy, and not to have the question of slavery pressed upon their attention in such a way as to interrupt the union and harmony of their religious organizations. They *pitied* the slave for his hard lot; they *felt* that slavery was an evil; they *desired* to see it abolished; but they would not hazard their "Christian union," or the "peace of the Church," by any efforts to free the slave. And as the slaveholders with whom they were connected, continually declared, that *any* attempt to meddle with the subject of slavery would be fatal to their unity, it has been only by the most strenuous and determined means that it has ever been practicable to awaken, even a slight inquiry, concerning the path of Christian duty towards the slave.

Yet, by the blessing of God upon the efforts of abolitionists, during a series of years, there has been a marked advance in public opinion. Among the influences which aided this progress, the cause was greatly indebted to the firmness and fidelity of British Christians, in requiring from their American visitants, as a preliminary to the free enjoyment of Christian fellowship and intercourse, the assurance of their zealous adhesion to the anti-slavery cause.

Slaveholders, and those who were resolved to maintain fellowship with them, saw the increasing rigor of this rule of our British brethren, and felt that a great effort was needed to neutralize its power. It

was evidently necessary to produce a separation between Christians in Great Britian and the Abolitionists this country. Hence in the Convention, the American members pertinaciously adhered to the policy which has been so successful in the religious bodies of this country—to wit, to magnify the object of union, and then insist that union is impossible save on the condition of letting slavery alone. By doing this, they could at once neutralize the influence which British Christians were exerting against American slavery, and even employ that influence, as they have always employed the influence of a large number of American professors of religion, to oppose the efforts now made for the immediate abolition of slavery in this country. We do not affirm that the original conception of the Convention embraced this view The result is a matter of history; and its effect, unless counteracted, will be so disastrous in its bearings on the Anti-Slavery cause, that a strong conviction of duty impels us to put forth this earnest and fraternal remonstrance.

The brethren in Great Britain were apprehensive that the meeting would be used to subserve the objects of slaveholders; whereupon, the "Aggregate Committee," so early as March last, resolved that no slaveholder should be invited to attend the Convention; and in July, the "London division" "Resolved, that the minute with respect to slaveholding—be put before brethren—from all countries whose governments tolerate the practice." A large number of American members verbally protested against this action; and signed a formal explanation declarative of their purpose and duty "to maintain intimate relations with "Christian slaveholders;" and when the Convention itself proposed to adopt the rule of the "Aggregate Committee" excluding slaveholders, the American

delegates strenously resisted it, and nearly broke up the Convention by their opposition. It ended, as such attempts have always ended in this country, by yielding to slavery all that was demanded on its behalf; to wit, that nothing should be done by the Convention in relation to it. They preserved their union by letting slavery alone.

Again, when the Convention came to settle the terms of membership of the proposed Ecumenical Alliance, there were members, who, knowing the manner in which American slavery has entrenched itself behind the altar, deemed it necessary that there should be a specific provision to guard the Alliance itself from being made a new stronghold for that great wickedness. A motion was therefore made to add to the specifications of the conditions of membership, the words, "not being slaveholders." The Convention being anxious to concede, as far as possible, to the views of the American brethren, modified the rule so as to provide that "*no slaveholders, who by their own fault continue such*, retaining their fellow-men in slavery out of regard to their own interests, should be received as members."

This cautious modification of the testimony against slavery we feel bound to disapprove, because it concedes to the slaveholders the assumption with which they are accustomed to repel every approach to their conscience: "We hold the slaves solely for their good;" "the laws forbid emancipation;" "so many of best Christians hold slaves;" therefore, "slavery is to be let alone." And it *is* let alone by the great body of professed Christians and ministers of this country; thus effectually employing a supposable exception to overthrow a great rule, and protect a giant sin against the slightest censure.

But the concession failed to satisfy the American

brethren, who, we are told, "refused an inch of compromise." They, doubtless, saw the advantage they had already gained, and feared that their assent to any action whatever, against slavery, would stand in the way of their declared purpose of continuing to maintain their religious relations with slaveholders at home. They, therefore, with one or two noble exceptions, united in so firm and determined a resistance, that the Convention at length gave way; and to appease the spirit of the American members, agreed to reconsider their vote and rescind everything they had done on the subject of slavery; thereby virtually admitting one of two conclusions: either that slavery, as it exists in the United States, is not such an evil in itself, nor such an obstacle to the progress of Christianity, as to come properly under the cognizance of this grand Ecumenical council—or else, that it is an evil of such magnitude, and so incorporated with the Christian institutions of the age, that the represented religion of the Protestant world dare not grapple with it. On either supposition, it is impossible to regard the result in any other light than as an open triumph of slavery over the religious principles of the age.

This termination was brought about by means with which we in America are, alas! but too well acquainted—by the very same means that have been used, from the beginning of the history of emancipation, to obtain for slavery all that it requires, both in civil and religious associations; to wit, by strong professions of fraternal sympathy and confidence, accompanied with threats of *dissolving the Union* unless slavery is let alone. Said a very distinguished member of the American delegation, whose profession of fraternity has been most ardent, "Unless this [slavery] was an open question" [that is, unless slavery was let

alone by the Convention, and the Americans left to act upon it without anything being said about it,] better let us at once dissolve." This was simply the old threat of disunion, with which we in America are so familiar, both in religious and political matters; and this threat prevailed in England, just as it has always prevailed in America, bringing its subjects to yield precisely the thing that slavery demanded, to wit, that slaveholding should not be a barrier to Christian fellowship.

Christian faithfulness requires us to say that, according to our honest judgment, you were misled by the anti-slavery professions of the American members. They told you they were anti-slavery men; they uttered strong denunciations of the evils of slavery; they magnified the difficulties of emancipation; they even promised to take earnest hold of the subject of slavery on their return, declaring that if British Christians would let it alone—if the Convention would say nothing about it—their hands would be greatly strengthened to employ the power of the Gospel to overthrow slavery in the United States.

Now we do not hesitate to affirm our conviction, that just so far as you acted under a belief of these assertions you were deceived. These gentlemen did not represent the *active and effective* Christian anti-slavery feeling of the United States. They were the representatives of the leading influences of this country, both ecclesiastical and political; of those classes who have endeavored to keep down the discussion of slavery, in all circles, on account of its interference with their policy and union. They represented that portion of the wealth, the honors, the learning, the benevolent societies, the leading denominations, who have ever used their influ-

ence against the anti-slavery movement in this country. They represented the dead weights which abolitionists have for fifteen years been trying to move, and which, by the blessing of God, we are beginning to move; and their object was to add the weight of the influence of evangelical Christians throughout the Protestant world in favor of their let-alone policy.

We believe the result will show that your confidence has been abused, if you have been led to suppose that they have come home prpared to *do anything* effectual towards making the Gospel instrumental in overthrowing slavery. Such as they were before going to your country, such they will remain, anxious to exculpate themselves from the suspicion of being favorable to slavery, but never finding how they may do anything against it. They would do nothing in the Convention, because that was not the place; they will do nothing in any ecclesiastical assembly, because that is not the place; they will do nothing in any benevolent society, because that is not the place; and most of them will do nothing in the pulpit because that is not the place. They will do nothing religiously, because slavery is political; and they will do nothing politically, because slavery is religious. If a meeting is called either of ministers and church members, or of citizens generally, to consider the subject of slavery, few of these men are ever found mingling in its councils, or shedding the light of their wisdom on its path.

Different parties have given very different explanations of the actual position and bearing of the final action of the Convention. The Rev. Dr. Reed, of London, deemed the proceeding so objectionable that he felt constrained, by a sense of duty, to withdraw from the Alliance on this account. In his published

letter, he thus describes the case: "The Conference resolved unanimously, and under a strange ecstacy of mind, that slavery may be not only *legal*, but *right*; not only *right*, but, in certain circumstances, *beneficial* even to the slave. They afterwards met to rescind that resolution, not, be it observed, to meet the wishes of a small British party, who might have thought, on reflection, that it yielded too much as against the slave; but to satisfy a *controlling* party, who thought that it *yielded too little!* And, finally, it stultified itself, by agreeing to expunge its own minutes, and to persuade itself and the public, that it had taken *no action* on a subject in which, in fact, it had been more deeply engaged than any other."

It must be deemed unfortunate, that the Convention should have left its doings in a position where such a construction can be reasonably put on them. On the other hand, the Rev. Dr. Wardlaw, of Glasgow, a man equally venerable and equally sincere in his devotion, both to the objects of the Convention and to the cause of Emancipation, thinks the final position of the Convention the best that could be taken. He says the Alliance "has nothing to do with either slavery or slaveholders. It is uncontaminated by either; it has repudiated both." It has "given no sanction to slavery or slaveholding." He says, "The declaration goes forth to the world that, in consequence of the existence among our trans-Atlantic brethren of these evils, the Alliance has been actually prevented from forming and settling its general organization; that these evils have rendered the suspension of this measure necessary; that *American Christianity must be subjected to trial* in this particular, before British Christianity can fully and cordially co-operate with it under one organization."

"The different branches of it, according to the existing resolution, are, in their organization and responsibility, entirely independent of one another. The American brethren, therefore, *are upon their trial.* No act of theirs can become the act of the Alliance, without the recognition of the other branches. If, therefore, they are found to introduce slaveholders into the Alliance, in their branch of it, we are neither answerable for the act, nor bound by it. The repudiation of the deed will then become our duty, and separation from those by whom the pollution has been wilfully contracted."

It cannot be denied that the Convention, in forming the Alliance, included as members the American brethren who declared their intention to hold fellowship with slaveholders; nor that this position was taken for the express purpose of retaining them as members; nor that they, in the final resolutions of the Convention, were empowered to act, with these known views, as the committee and representatives of the Convention, in constituting the American district organization; nor that they act as much in the name and behalf, and by the authority of the Alliance, in forming the American organization, with slaveholders admitted, as the British section will, in forming the British organization, with slaveholders excluded; nor that, to all correct intendments, their acts will stand as the acts of the Alliance until fully rejected, because they were appointed to perform these very acts with the knowledge that they would not cease to fellowship slaveholders as Christians in good standing. The Alliance, as contemplated by the final vote of the Convention, will consist in part, of those who are resolved, not only to maintain fellowship with slaveholders, but to hold the Alliance in fellowship with them; and these men, with this avowal, are then

empowered to go forward and form an American organization, on the doctrinal basis, and in accordance with their own views of the peculiar circumstances of their district.

Sir Culling Eardley Smith, the chairman of the Convention, states as results of the final action of the Convention:

1. "That the Conference refused to give a diluted testimony against slavery."

2. "That it found it impossible to retain its testimony as it stood; but that,

3. "It sacrificed to its sense of duty in the matter of slavery, the cherished idea of an immediate, numerous, mutually responsible Ecumenical membership."

This shows how potent the voice of slavery was in the Convention; that, at its bidding, the most cherished objects were abandoned, solely because they could not be carried out without offending the slaveholders and their American apologists. The Rev. Gorham D. Abbott, of New York, in writing the most full report that has been published by any American delegate, declares that the American brethren went into the Convention disowning the authority of the Birmingham resolutions, as of any binding force. And as to the final result, he declares that "The whole subject of slavery is left out of the constitution of the Alliance, and remains, with other evils with which the world is filled, to be relieved and ultimately remedied in God's appointed way, by the progress of the principles of the Gospel of Christ." He also says, "The way is *left entirely open* for the American churches to form a corresponding Alliance for our own continent under the most happy auspices;" that is, with the admission of slaveholders. The Rev. Dr. Baird, of New York, writes to the editor of the New

York Evangelist, that much good will result from the "discussion by the American delegates in the Convention, because, whilst all acknowledged and denounced the evils of slavery, they also denounced the folly, the madness, even, of foreigners, and especially Englishmen, interfering with the subject." Of what value can be union or alliance, in which one of the contracting parties maintains, towards the other, the jealousy and defiance indicated by these extracts, denouncing as *madness* any attempt to interfere with an evil which, more than all others in Christendom, stands in the way of the world's conversion? Who can estimate the evil that will result, if evangelical Christians of every name and nation, by uniting with such an alliance, shall testify that slaveholding, the embruting of the image of God, the chattelizing of the representatives of Christ, is not, and *shall not be*, a barrier to Christian fellowship?

We might multiply quotations in proof that the alliance as formed, is hailed in this country, both by slaveholders and those who hold fellowship with them, as a complete triumph of the American policy of building up religious institutions, which shall be precluded, by their very constitution, from bearing an effective testimony against slaveholding. Believing that American slavery is contrary to the Gospel, that it must be abolished by the right application of the principles of the Gospel, and that the policy hitherto pursued by a large portion of the ministers and churches of this country, not only does not tend to abolish slavery, but strengthens and shields the system, we are pained that that policy should have so far prevailed in the London conference, that the influence of British Christians should be made to give it strength.

The final action to which the conference was driven, in order to keep its union with the American brethren,

who were resolved to retain their fellowship with slaveholders, seems to have been this :—

1. That the Alliance, of which the foundation was then laid, should consist of all the members of that conference, who continue to adhere to the doctrinal basis agreed on.

2. That the actual members from each country were constituted a commission to form district organization, in such manner as shall be most in accordance with the peculiar circumstances of each district.

3. That no person, by uniting with a district organization, shall be entitled to the privileges of membership of the Alliance, except by the consent of all the branches, or by the vote of another General Conference, when it shall be held.

Under this provision, the British members have already executed their commission, in a meeting at Manchester, where they formed their district organization. It gives us pleasure to see that the "sober second thought" of British Christians has recoiled from apparent connivance at slavery, and that in pursuance of the course adopted by the Birmingham provisional committee, they have declared that "without pronouncing any judgment on the personal Christianity of slaveholders, no holder of slaves shall be eligible to membership." They have also declared in addition to the test of "intellectual assent to the summary of doctrine," that no person shall be admitted unless he is in their judgment "a person of Christian character, spirit and deportment." We rejoice in this faithful testimony of British piety against slavery, and that herein you held fast your integrity, refusing to yield principle to comity. You have retrieved your error; but what can be done to extricate the Alliance from its involvement, or to recover the lost opportunity of bringing its power to act in favor of emancipation? The

American members are as fully empowered to form the American organization, as you were to form the British. If they organize on the basis of the doctrinal agreement settled by the Convention, "in such manner as shall be most in accordance with the peculiar circumstances of (their) district," slaveholders will be admitted. Already preliminary and explanatory meetings have been held to prepare the way for organizing the "American Alliance." In one of these meetings, an American member of the London Conference said he wished slaveholders would not apply for admission, yet, "if five hundred wicked slaveholders should apply, the Alliance could not exclude them." It is worthy of note, that, in these meetings, no notice has been taken of the Manchester meeting, nor of the resolution of the British branch to exclude all slaveholders. We feel an assurance that we have no need to exhort our British brethren never to receive a branch which thus lays its foundation in the blood of the slave! But what then will you do? The Convention, under which the British organization is formed, has authorized the American delegates to organize at their discretion, and no American organization can be regularly formed through any other channel. Will you assist to build a great Protestant Evangelical Alliance, with America left out? Or will you not rather consent to forego your cherished hopes of an organized Alliance of Christian union, until that more auspicious period when the direct influences of the Gospel, which the Christian abolitionists are employing, shall have broken the power of slavery in this country thus to interfere with the choicest developments of Christian fellowship?

Brethren, you have wronged the down-trodden and oppressed, in deferring their claims to these delegates and such as they represent. The monster-evil of the

world requires to be met with firmer resistance. It can never receive its death-wound from the sword of the Spirit, wielded by irresolute hands. There must be no compromise with evil. And until those who are entrusted with the administration of the Gospel and its ordinances acquire sufficient firmness and faith to carry out their adopted principles, and fulfil their cherished designs, yielding nothing to the religious pretensions of slavery, we cannot expect them efficiently to co-operate with Him whose mission was, "To preach deliverance to the captives, and to set at liberty them that are bruised."

We see no way, brethren, of retrieving this lost opportunity. The Alliance, by consenting to the policy of the slaveholder, and recommending to its members, including "American brethren," "to form District organizations in such manner as shall be most in accordance with the *peculiar circumstances* of each district," failed to satisfy the exigencies of the times, and lost an opportunity, never to be recovered, of bringing its moral power to bear against the sin of slavery. It is better that no Alliance should exist, than that one should be built up to stand on the prostrate body of the slave, and act as an obstruction to the free course of the gospel in his emancipation. It is impossible that any Christian union should be established on the basis of a connivance at slavery, and an agreed disregard of the cries of the slave. It is impossible that the Alliance thus formed, should, in its further prosecution, compensate for the injury it has done, and will do, to the cause of the Gospel in thus disregarding the cry of the oppressed.

We have put forth this protest in the name and on behalf of that large and increasing body of zealous ministers and Christian brethren, in the United States, whose consistent support of all the institutions and

influences of religion falls behind that of no other class; and who, at the same time, have taken the responsibility of doing, at great sacrifice, all that is lawfully in their power, to hasten the freedom of the slave. We pray you to appreciate their motives, and to do nothing to weaken their hands, or counteract their efforts, in the most vital point of their whole movement We entreat you to give them the benefit of your co-operation in the very case, of all others, where you can render most essential aid: to stand by the declared position of British Christians, that the sin of slaveholding ought not to receive any countenance in the name of the Christian religion; and to say by your acts that you can acknowledge no union, and hold no intercourse, with any branch of the Alliance which shall swerve from this high and holy ground.

ARTHUR TAPPAN,
LEWIS TAPPAN,
WM. JOHNSTON,
WM. E. WHITING,
LUTHER LEE,
S. S. JOCELYN,
CHRISTOPHER RUSH,
ORANGE SCOTT,
WM. LILLIE,
J. WARNER,
THEODORE S. WRIGHT,
WM. JAY,
SAML. E. CORNISH,
S. W. BENEDICT,
R. G WILLIAMS,
ARNOLD BUFFOM.

REPORT

OF THE

MEDICAL MISSIONARY SOCIETY

IN CHINA.

FOR THE YEAR 1845.

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VICTORIA.

PRINTED AT THE HONGKONG REGISTER PRESS.

1846.

MINUTES

OF THE

GENERAL MEETING,

HELD ON THE 25TH SEPTEMBER, 1845.

In accordance with the resolution adopted at the General Meeting on the 19th April, notice having been previously given in the local Papers, a General Meeting was held in the Hospital of the Society, Hongkong, on the 25th September. Present:—A. MATHESON, Esq., D. MATHESON, Esq., Rev. Dr. LEGGE, Rev. S. R. BROWN, Rev. Mr. BONNEY, Rev. V. STANTON, Rev. Mr. STEEDMAN, F. DILL, Esq., GILBERT SMITH, Esq., and some others. ALEX. MATHESON, Esq., having been unanimously called to the chair, the Report was read by the Rev. J. LEGGE, Corresponding Secretary, the Acting Secretary, A. ANDERSON, Esq., having found it impossible to leave Macao, so as to be present at the Meeting.

The following Resolutions were then proposed and unanimously adopted:—

I. That the Report just read be approved and accepted.

II. That the Meeting disavows the proceedings of Dr. PARKER and other Gentlemen in Canton, adverted to in the Report which has just been received, and protests against any resolutions passed by them at Meetings in Canton being considered as acts of the Medical Missionary Society in China.

III. That the following Gentlemen be appointed Office-bearers for the ensuing year:—President, T. R. COLLEDGE, Esq., F. R. S. E.; Vice-Presidents, ALEXANDER ANDERSON, Esq., G. T. LAY, Esq., Rev. E. C. BRIDGMAN, D. D., W. LESLIE, Esq., D. MATHESON, Esq., Hon. Major-General D'AGUILAR, C. B., Hon. J. W. HULME, Esq., Rev. V. STANTON, T. W. L. MCKEAN, Esq., H. R. HARKER, Esq., A. J. EMPSON, Esq., A. G. DALLAS, Esq., F. T. BUSH, Esq., R. THOM, Esq., and *ex-officio*, the Medical officers of the Society; Recording Secretaries, P. YOUNG, Esq., and F. DILL, Esq.; Corresponding Secretary, Rev. Dr. LEGGE; Treasurer, P. DUDGEON, Esq.; Auditor of Accounts, G. SMITH, Esq.

IV. With reference to the proposals for a General Committee in Hongkong, and for local Committees at the several stations occupied by the Society,—That the Office-bearers resident in Hongkong form a General Committee of Management, five to constitute a quorum; and that the local Committees be formed in the same way—three to constitute a quorum.

V. With reference to the proposal that no General Meeting be held twice successively in the same place,—That such proposal is inexpedient, and that General or Annual Meetings be called in accordance with the hitherto existing regulation regarding them.

VI. That the proposal of Dr. DEVAN, and the plan submitted by Dr. HOBSON, for the management of the Hospital during his absence, be submitted—the former to the General Committee, and the latter to the local Committee of Hongkong.

VII. That, as no accounts have been received from the late Acting Treasurer, the Treasurer and Secretaries be appointed a Committee to adjust accounts with him.

VIII. That the Society are deeply sensible of the disinterested and important services rendered during a long course of years by Dr. ANDERSON, and that the Secretary be instructed to convey to him the feelings of the Society on the subject.—And now that he is about to take his departure from this part of the world, that they unanimously tender him their best wishes for his future prosperity and happiness.

IX. That the local Committee be instructed to apply to the Governor for the Lease of the Hill on which the Hospital is situated.

X. That the proceedings of the Meeting be published in the local Newspapers.

Thanks having been unanimously tendered to the Chairman, the Meeting dismissed.

JAMES LEGGE,

Secretary to the Meeting in lieu of A. Anderson, Esq.

MINUTES

OF THE

GENERAL MEETING,

HELD ON THE 19TH APRIL, 1845.

A GENERAL MEETING of the Medical Missionary Society was held in the Hospital, Hongkong, on the afternoon of Saturday the 19th instant. Among those present we observed the Hon. F. W. A. BRUCE, ALEXANDER MATHESON, Esq., Dr. ANDERSON, Dr. BRIDGMAN, Dr. HOBSON, Dr. PARKER, Rev. S. R. BROWN, T. W. L. MCKEAN, Esq., Rev. V. STANTON, H. R. HARKER, Esq., CRAWFORD KERR, Esq., DONALD MATHESON, Esq., ANGUS FLETCHER, Esq., J. F. EDGER, Esq., PATRICK DUDGEON, Esq., Captain D'AGUILAR, C. B. HILLIER, Esq., Brigadier CHESNEY, Dr. TRAIL, Rev. W. GILLESPIE, Dr. KENNEDY, Dr. ETWELL, Dr. DILL, Dr. O'SULLIVAN, Dr. BARTON, Dr. GILBERT, A. SHORTREDE, Esq., Dr. TUCKER, Rev. H. BROWN, Rev. Messrs. BONNEY and SMITH, Messrs. EMPSON, NICOL, CAIRNS, and one or two others whose names we did not learn.

The Hon. F. W. A. BRUCE was unanimously called to the chair. Dr. ANDERSON having detailed shortly the proceedings of the Committee for the last two years, and explained the views that the Committee had proposed as early as August last, for renewing the Society, so many Members having left, and for providing for the systematic and efficient management of the affairs of the Society, which will be found expressed in the Third Resolution, and also the causes which led to the misunderstanding on the part of some Members of the Society, introduced the First Resolution, viz:—

I. That this Meeting, deeply regretting that any misunderstanding should have taken place, threatening to destroy the unity of feeling and action hitherto existing in the Medical Missionary Society and other benevolent Institutions in China, do earnestly desire that any differences of opinion which may have arisen in the management of its affairs shall be adjusted.

II. Proposed by the Rev. S. R. BROWN, seconded by Dr. HOBSON, and unanimously agreed to—That owing to the situation in which the foreign community have been placed since the year 1839, the affairs of the Society have of necessity fallen into some degree of neglect and confusion; and the recent difference of opinion among the Members of the Committee has arisen from the want of the same amount of documentary evidence in the case of all the Members, some possessing more and some less, in proportion as they had access or not to the

unpublished records of the Society; and as the differences of opinion have their foundation in a mere mutual misunderstanding, this Meeting do therefore express their conviction, that all reasonable ground of division is removed, and their strong hope that in future care may be taken to prevent the recurrence of misunderstanding, and to cement the friends of the Medical Missionary Society in perpetual harmony.

III. Proposed by Dr. Bridgman, seconded by the Rev. S. R. Brown and unanimously carried—That the original proposal of the Committee, for providing for the systematic and efficient management of the affairs of the Society, be approved of, as a proposition now laid before the Society for its consideration, to be decided upon at the next Annual General Meeting, on the last Thursday of September, when the election of office bearers will take place.

The proposition of the Committee is—That a Committee be appointed at Hongkong, for the purpose of carrying on the details of the general business of the Society, corresponding with the Medical Officers and the foreign auxiliaries of the Society, preparing and publishing general reports, procuring supplies of Medicines, and rendering such assistance to the Medical Officers as the central position of Hongkong would enable them to perform:—That the Medical Officers be *ex-officio* Vice-Presidents and Members of the Committee:—That a local Committee be connected with the Medical Officers, at each of the different places where Institutions of the Society are established, to assist in collecting and disbursing the funds, and for considering any proposition that may require the approval of the General Meeting of the Society;—That the number of Vice-Presidents be increased, including some of the residents at each of the different Ports open to foreigners;—That the General Meetings of the Society shall not be held twice successively at one place.

IV. It was proposed by Alexander Matheson, Esq., seconded by T. W. L. McKean, Esq., and unanimously carried—That the next General Meeting of the Society shall be held in Hongkong.

V. Proposed by Dr. Anderson, and unanimously approved of—That steps should be immediately taken for raising Subscriptions in aid of the funds of the Society, and the admission of Members. Subscriptions to be received at Hongkong by Dr. Hobson, in Canton by Dr. Parker, and at Macao by Dr. Anderson.

A letter was read from the Hon. J. W. Hulme, expressing regret that he could not attend the Meeting, and enclosing an order for One Hundred Dollars, which entitles him to be considered a Member for life of the Medical Missionary Society.

Dr. Anderson moved a note of thanks to the Hon. F. W. A. Bruce, for his able and gentlemanly conduct as Chairman; which motion was carried by acclamation.—The Chairman in returning thanks expressed his gratification at the prospect of harmony being renewed in an Institution of so benevolent a nature, and one which the Government of Hongkong would be most willing to countenance and assist.

ALEXANDER ANDERSON,

Acting Secretary.

GENERAL REPORT;

STATEMENT OF LATE PROCEEDINGS.

In presenting a Report of the proceedings of the Medical Missionary Society since the last Meeting, the Committee deeply regret that so much of it must be occupied with a statement of the differences, that have occurred in regard to its management. After the statement that was made at the Meeting held in Hongkong in April, the good feeling that was exhibited, and the resolutions that were then agreed to, showing the unfounded nature of the misunderstanding that led to the agitation in Canton, and the formation of a separate party there, it was hoped that this would have been unnecessary, and that the unfortunate disputes would have been adjusted. But the party that has been formed there by Dr. PARKER, continuing to act as a separate body claiming to be the Medical Missionary Society in China, and having interfered with the funds of the Society, makes it necessary that some statement of the proceedings that led to this separation should be laid before the Society.

Before doing so, the Committee, while deploring the unsatisfactory state of the general affairs of the Society, and the disputes that have destroyed the harmony that had previously existed, have much satisfaction in stating, that the labors of the Medical officers have been uninterrupted, and have given great encouragement to them to persevere in the good work in which they are engaged, and to the Society to continue their support to the institutions that have been formed under its auspices.

The Committee have the pleasure to lay before the Society the reports of Drs. HEPBURN and CUMMING at Amoy for 1844, that of Dr. LOCKHART for 1845, which shows a steadily increasing desire on the part of the Chinese in the neighbourhood of Shanghai, to avail themselves of the benefits afforded by the labors of the Medical Missionary, and the large number of upwards of 10,000 in fourteen months, who had sought relief at the institution under Dr. LOCKHART's management; and that of Dr. HOBSON at Hongkong, which will be afterwards alluded to, when Dr. HOBSON's letter, announcing the necessity of his departure to England for a time, is laid before the Society, and the management of the institution until his return taken into consideration.

In reverting to the general affairs of the Society, it will be necessary to go back to 1844, when from the small number of Members then in China, and the difficulty of bringing enough of them together, from the different places in which they were scattered, to hold a general Meeting, the Committee at a Meeting in Hongkong in June of that

year, took upon themselves to publish a report of the proceedings of the Society up to that time, with those of such of the Medical officers as had been forwarded.

It was then resolved that steps should be taken for the admission of a larger number of Members, and that a general Meeting shou d be held as soon as practicable; and that previous to convening a general Meeting, some plan should be agreed upon for the more efficient management of the affairs of the Society, rendered necessary from the altered position of things in China, and to meet the wants of the large number of institutions, then being formed at various places on the Coast of China, in connection with the Society.

The plan which was laid before the Meeting held in Hongkong on the 19th April of this year, in the form of a proposition for the consideration and subsequent decision of the Society, viz:—That a Committee be appointed at Hongkong for the purpose of carrying on the details of the general business of the Society, corresponding with the Medical officers, and the foreign auxiliaries of the Society, preparing and publishing general reports, procuring supplies of Medicines, and rendering such assistance to the Medical officers, as the central position of Hongkong would enable them to perform; that the Medical officers be *ex-officio* Vice-Presidents and Members of the Committee; that a local Committee be connected with the Medical officers, at each of the different places where institutions of the Society are established, to assist in the collecting and dispensing of funds, and for considering any proposition that may require the approval of a general Meeting of the Society; that the number of Vice-Presidents be increased, including some of the residents at each of the different Ports open to foreigners; that the general Meetings of the Society should not be held twice successively at one place,—was agreed upon by all the Members of the Committee, except Dr. Parker, Senior Vice-President, who offered strenuous opposition to every measure propounded. Upon what grounds Dr. Parker opposed these terms has never been clearly stated, but the Committee with the desire of preserving unanimity, and of having him who had been one of the original founders of the Society, and who held so prominent a position in it, to act with them, delayed carrying out their views for some time, in the hope that some plan might be devised that would please the Doctor—consistent with what they thought advisable for the general interests of the Society.

In this however the Committee were unsuccessful—the Doctor treated every remonstrance or proposition made by different Members of the Committee with contempt; and seeing that the time should be lost for renewing the interest of the community in the Society, unless some steps were taken in January of this year, a requisition, according to the constitution of the Society, signed by five Members of the Society, (all Members of the Committee,) and approved by the rest of the Committee, was forwarded to Dr. Parker, calling upon him, as Senior Vice-President, to convene a Meeting, to be held in Hongkong on an early day.

In replying to the requisition to convene a general Meeting of the

Society to be held in Hongkong,* Dr. Parker objected to it as the place of Meeting, and proposed that it should be held in Canton—at the same time forwarding the opinions of some of the Gentlemen residing in Canton, in favor of the Meeting being held there. Of these Gentlemen whom Dr. Parker induced to join him in his opposition to the measures of the Committee, and who signed the objections to the Meeting being held in Hongkong, only one had any legal right to interfere in the affairs of the Society, or was in fact a Member of the Society; and through mistake we presume, he had signed the objections alluded to, not with his own name, but with that of the Mercantile firm of which he is a Member, no firm in China having ever subscribed to the Medical Missionary Society. Another Gentleman had been an annual subscriber, but not having continued his subscription since 1841, his claim to be considered a Member of the Society ceased at the end of that year. Of the others, none had ever subscribed to this Society except three, and they only for one year at the commencement of the Society, and were Members of the Society for the year only 1838 to 1839.

Deeming however the opinions of so respectable a body of the Community worthy of consideration, the Committee, though constituting a majority of the then existing Members of the Society in China, reconsidered their views, with the objections of the Gentlemen in Canton. No sufficient grounds however were seen for any alteration in their plans, and the resolution of the 14th February, which it was afterwards deemed advisable to publish, was passed and approved of by all the Members of the Committee except Dr. Parker.

The Doctor was earnestly urged not to pursue his course of opposition; and it was pointed out to him that by going out of the Society for support in his views, he was virtually forming a separate Society; and that such a course would necessary lead to a disruption of the Society, and the destruction of the unanimity and harmony that had hitherto existed in the different Charitable and Missionary Societies in China, supported by the Members of the Community both English and American, and in the labors of the Missionaries from both countries. The remonstrances of the Committee however were disregarded, and Dr. Parker proceeded to call upon his own authority a Meeting to be held in Canton, in opposition to the requisition of the Committee, an actual majority of the whole Members of the Society in China—and a large one to those, supporting the doctor in his views, who could bring forward the most distant claim to be considered Members.

This singular assumptive of prerogative was virtually forming a separate Society, and vitiates all claim of the party attaching themselves to him to be considered the Medical Missionary Society in China, and to all right to interfere with its funds or in its management.

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* The constitution of the Society does not confine the Meetings to Canton, and the practice from the first has been to hold them where most convenient to Members. More than double the number of Meetings, both of the Society and of the Committee, have been held in Macao, to those in Canton.

The proceedings up to the General Meeting held in Hongkong in the 19th of April, are known to all the Members of the Society. The Committee published three resolutions, declaring the illegality of the Meetings which were held in Canton, and calling the General Meeting of the 19th April, in Hongkong, in accordance with the requisition forwarded to Dr. PARKER in January, and with the views of the majority of the then existing Members of the Society in China.

The proceedings of the General Meeting of the Society in Hongkong in April were so conciliatory, and so far from every party or national feeling, that it was confidently hoped that Dr. PARKER, and those who had attached themselves to him as a separate party, would take advantage of the opportunity to promote a cordial reunion.

This hope however has been disappointed. At a Meeting held by them in Canton on the 21st May, they proceeded to draw from the funds of the Society in the hands of the Treasurer the sum of $5,286.32, which had been subscribed in America to form a permanent fund for the benefit of the Society—brought out by Dr. PARKER, and paid in as such to the Treasurer after his return in 1842, from England and America—to which countries he had proceeded in 1840, as the authorised Agent of the Society, to advocate the cause of Medical Missions, and to raise funds for the support of the Society in China.

The party in Canton having continued to act as an independent body, and having interfered with the funds of the Society, seems to have destroyed all hope of reunion—and the Committee, believing that a quiet separation would meet the views of this Society, addressed the following letter to Dr. PARKER, and the gentlemen appointed at a Meeting of gentlemen in Canton to confer and correspond with the Members of the Society in Macao and Hongkong:—

Macao, 25th August, 1845.

To the Rev. P. PARKER, M. D., and the Gentlemen appointed by a Meeting held in Canton, on the 21st May, to confer and correspond with the Members of the Medical Missionary Society in Macao and Hongkong.

GENTLEMEN,—I am directed by the Committee of the Medical Missionary Society to state to you, that from the feelings which were excited during the late discussions in regard to the management of its affairs, they believe a division of the Society inevitable, more particularly since the party in Canton, continuing to act as an independent body, and interfering with the funds of the Society, after the Meeting of the Society in Hongkong on the 19th April showed how uncalled for was the agitation in Canton, and how unfounded the misunderstanding that led to the formation of the party there, seems to have thrown an insuperable barrier in the way of the cordial union they had anticipated.

The object of the Society being to assist Medical Gentlemen sent out to this country as Missionaries, who will use their profession as a means to forward their labors in spreading a knowledge of the truths of Christianity, and to extend the blessings of rational Medicine and

Surgery among the Chinese, by providing the means of carrying on their Medical work; the Committee feel that by such a division, and the formation of a separate Society in connection with the party in Canton, the object for which the Medical Missionary Society in China was first instituted will not suffer; and I am directed to intimate, that in order to bring about peaceably and quietly what they believe inevitable—to prevent the injury to the cause of Medical Missions, and of Missions in general, that might be produced by keeping up farther agitation and disputes in regard to the management of this Society, and to further the interests of the numerous Institutions now open in China for affording relief to the sick, and facilities for preaching the Gospel of Christ—they are willing to agree to an arrangement with you in behalf of the party in Canton, that will leave part of the funds at its disposal, in support of such of the Institutions as may become attached to it—the terms of the arrangement to be subject to the approval of the General Meeting of the Society, to be held in Hongkong in September.

And I am farther directed to intimate, that the Committee propose the following terms of division, and will be prepared, if you agree to them on the part of the party in Canton, to lay them before the General Meeting of the Society, to be held in Hongkong in September, with full confidence that they will be approved of—The Hospital, Buildings, &c., in Hongkong which cost the Society £5,000 to remain the property of the Society;—The £5,286.32, drawn from the American funds of the Society in the hands of the Treasurers by the party in Canton, to remain at its disposal; and the remainder of the money, now in the hands of the Treasurers, to be divided equally, the one half to be at the disposal of the party in Canton, and the other half to be paid over to the Treasurer that may be appointed at the Annual General Meeting of the Medical Missionary Society in China, to be held in Hongkong, on the last Thursday, in September.

I have the honor to be, your obedient servant,

ALEXANDER ANDERSON,
Acting Secretary.

Approved,—Lancelot Dent,
Wm. Leslie,
Alex. Matheson,.
James Legge,
E. C. Bridgman.

To Alexander Anderson, Esq., and other Members of the Medical Missionary Society in China, residing at Macao and Hongkong.

Gentlemen,—I am directed by the Committee appointed by the Medical Missionary Society in China, at a Meeting held at Canton on the 21st of May, to confer and correspond with the Members of the Society at Macao and Hongkong, to acknowledge the receipt of your communication of the 25th of August.

From this communication it appears to be your pleasure to secede from the Medical Missionary Society in China. Since this is the de-

cision to which you have come, it affords pleasure to learn that you wish to do it amicably, and have proposed a mode of dividing the property and funds of the Society. To that mode however we cannot agree, and beg to submit that the just and equitable division of the property and funds of the Society be referred to a Committee, consisting of the English and American Consuls, Francis C. Macgregor and P. S. Forbes, Esqrs., who shall be authorized to call in a third person should they not be able to agree themselves.

The Members of the Medical Missionary Society in Canton, desire nothing but what is honorable and just in the premises, and from the well-known character, public and private, of these gentlemen, who are entirely disconnected with the Society, as well as from the resolution passed on a former occasion contemplating this emergency, the Committee are confident that the Members of the Society in Canton will abide by the decision of the above named gentlemen.

As the Annual Meeting of the Society in hear at hand, it is particularly desired you will early signify your pleasure respecting this reference for the division of the property and funds of the Medical Missionary Society in China.

In behalf of the Committee aforesaid.

I have the honor to be, your obedient servant,

PETER PARKER.

The Committee having brought this brief statement of the very unsatisfactory proceedings in regard to the general affairs of the Society up to the present time, beg to resign their appointments as Office-bearers of the Society.

Before closing their statement they would enumerate what has been forwarded to them to lay before the Society.

Report of the Hospital at Amoy from Drs. Hepburn and Cumming for part of 1844, with accounts of the same.

Report of the Hospital at Shanghai from Dr. Lockhart for fourteen months ending 30th June 1845, with accounts of the same.

Report of the Hospital at Hongkong.

Request from Dr. Devan, Missionary from the American Baptist Society, to receive the patronage of the Society in establishing Dispensaries in Canton.

Letter from Dr. Hobson, announcing his departure to England, and proposing a plan for the management of the Hospital at Hongkong, in his absence.

REPORT

OF THE

DISPENSARY AT AMOY,

FROM 1ST OF FEBRUARY, 1844, TO 1ST OF JULY, 1845.

BY J. C. HEPBURN, M. D.

MEDICAL labours amongst the people of this place were first commenced by Dr. W. H. CUMMING, about the middle of June 1842, not quite a year after the taking of Amoy. He opened a Dispensary on Kolongsu in the house of Rev. D. ABEEL, where it was continued about a year and a half, until the last of January, 1844. It was not long after its establishment before it became pretty well known, and people from most of the neighbouring cities and villages came to it for relief from their maladies. A large number of patients was accordingly prescribed for. The Gospel was also preached to them by Mr. ABEEL, and religious books distributed.* On several accounts Kolongsu was not considered to be a suitable place for the Dispensary, as well as the other Missionary operations, principally because it was too much out of the way, and occasionally difficult of access. Amoy was a much more desirable place. A location there was accordingly sought for, but, from the timorous spirit of the Chinese, and their unwillingness to rent, a suitable house was not obtained until the beginning of this year. Having made the necessary alterations and repairs, we removed our Medicines, &c., over the latter part of January. Since that time the number of persons who have applied for relief has been much greater than before, and the Dispensary in every way more useful. The religious services have also been better attended. Besides daily conversation with the people, we have had regular service on Sabbath morning, which has been kept up with but few interruptions. At this Meeting there is generally an attendance of from 60 to 100 persons, most of them patients. We have always aimed to make the Dispensing of Medicines to the sick go hand in hand with religious instructions, which we consider to be the great object of our labours.

Our patients are generally persons of the lower classes of Society, consisting of petty tradesmen, farmers, mechanics, coolies, and boatmen. Few of the middle or upper classes of Society have applied to us for Medical aid; this appears to be more especially the case with

* In November, 1844, Dr. CUMMING was joined in his Medical labours by Dr. HEPBURN.

the citizens of Amoy. Well dressed strangers from a distance, attracted perhaps by curiosity, not unfrequently visit us.

In relation to the following list of cases it may be well to state, that it comprises only those which were actually prescribed for. Those which we considered incurable, or which could not be relieved without better attendance than the circumstances admitted of, we invariably rejected, as well also as many of those who lived at a distance, and who could not promise a regular attendance. But notwithstanding the care to admit those only who promised to attend regularly, we were often deceived, so that a large proportion of the cases recorded came but once, many left when they were better, or well enough to return to their avocations, and but few had the patience to attend until they were well. Out of the whole number of cases recorded, we are doubtless within bounds when we say, that there were not 150 cured, though a large majority of them were more or less relieved.

The cases recorded below were also with but few exceptions chronic, their duration being reckoned by months and years, and consequently required a long protracted treatment, which few had the patience to go through with.

Our Hospital patients have been but few. They were those principally who had undergone a Surgical operation, and who required our more particular care and attention. For their accomodation we have rented a separate building near the Dispensary. The rule which we have adopted is, that the room and the cost be supplied by us, while the patients find their own attendance and food. This they willingly comply with, and in only a few instances have we been under the necessity of making any exception to it, which was in cases of deep poverty, or where they had no friends to assist them.

Conjunctivitis,	147	Melanosis,	1
Palpebral Conjunctivitis,	86	Paralysis of Upper Lid,	2
Corneitis,	101	Miscellaneous affections of Eye,	21
Blepharotis,	68		
Opacity of Cornea,	38	Total,	571
Opacity of Cornea with Granulation of Lids,	9		
Iritis,	19	Otorrhœa,	4
Trichiasis,	15	Otitis,	1
Cataract,	5		
Synechia Anterior,	3	Angina Pectoris,	6
Pterygium,	26		
Entropium,	5	Aphonia,	5
Amaurosis,	4	Cough, (generally Bronchial,)	175
Ulcer of Cornea,	7	Asthma,	60
Vascular Cornea,	3	Hœmoptisis,	1
Fistula Lachrymalis,	1	Bronchitis,	3
Granular Conjunctivitis,	7		
Granulations over Cornea,	1	Total,	244
Gonorrhœal Opthalmia,	1		
Internal Opthalmia with Softening,	1		

Gastralgia Simple,	100
Gastralgia with Pyrosis,	147
Pyrosis Simple,	38
Indigestion,	68
Diarrhœa,	17
Dysentery,	2
Ascites,	12
Jaundice,	9
Total,	393

Phymosis Congenital,	1
Syphilis Primary,	12
Syphilis Secondary and Tertiary,	77
Blenorrhagia,	14
Orchitis,	5
Varicocele,	1
Hydrocele,	5
Leuchorrhœa,	2
Miscellaneous affections of Genital Organs,	3
Total,	120

Lichen,	3
Erysipelas,	3
Prurigo,	3
Scabies,	112
Eczema,	11
Herpes Zoster,	1
Herpes Phlyctenodes,	1
Herpes,	7
Ecthyma,	3
Psoriasis,	4
Impetigo Granulata,	2
Leprosy,	5
Miscellaneous affections of Skin,	16
Total,	175

Enlarged Mamma in a Boy of 18 years old,	1
Paronychia,	6
Gangrene of Finger from Contusion,	1
Ganglion,	3
Total,	11

Rheumatism,	67
Bruises,	40
Intermittent Fever,	16
Gun shot Wound,	1
Abscess Phlegmonous,	26
Abscess Scrofulous,	4
Ulcers,	48
Anasarca,	1
Anthrax,	1
Hœmorrhoids,	4
Polypus of Nose,	2
Meliceris,	3
Lipoma of Back,	1
Phlegmon,	6
Burn,	3
Fistula in Ano,	1
Bubo,	3
Dislocation of Lower Jaw,	1
Sciatica,	1
Hip-joint Disease,	1
Onychia,	1
Miscellaneous Medical Cases,	67
Miscellaneous Surgical Cases,	39

Affections of the Eye,	571
Affections of Organs of Respiration,	244
Affections of Organs of Digestion,	393
Affections of Organs of Generation,	120
Affections of Skin,	175
Miscellaneous,	359
Total,	1,862

Surgical Operations.

Pterygium,	18
Entropium,	3
Trichiasis,	11
Hydrocele radically,	4
Cataract,	8
Polypus of Nose,	1
Meliceris,	2
Lipoma of Back,	1
Circumcision,	1
Amputation of Finger,	1

It cannot be expected that in such an institution as this, where there is so much ignorance amongst the patients, and so much irregularity in their attendance, that any valuable therapeutical or pathological observations should be made. Nor is our record of cases to be relied on as furnishing accurate information on the statistics of disease in this city. None but the most general conclusions can be drawn from it, and these only in reference to that class of the people, amongst whom our labours were principally confined.

The affections of the Eye, according to our observations, are much the most numerous, comprising nearly one-third of the whole number of cases treated by us. Their frequency is, however, satisfactorily accounted for, by the fact that it is principally as an Opthalmic institution that our Dispensary has acquired a reputation; that our patients are mostly from that class of persons who are most liable, from their manner of life, to attacks of Opthalmia; that when once the disease is contracted, it never has the benefit of judicious Medical treatment, and is seldom entirely cured; it consequently continues in a Chronic state, or if it gets better is continually liable to recur from slight causes. This indeed is the history of a large majority of our patients. The remedial agents upon which we most rely in the treatment of Chronic Conjunctivitis, Blepharotis, Opacity and Vascularity of Cornea, are Nitrate of Silver and Sulphate of Copper. With the latter particularly we have been much gratified. We use it in the form of Ointment, 16 grs. of Sulph. Cop. to an ounce of lard, diluted more or less to suit the case.

About one in seven of our cases have been affections of the organs of Respiration, most of them Coughs, resulting from slight Bronchial irritation; these have generally been cured or much benefited by the use of Tartar emetic or Ipecacuanha. Asthma is a common complaint. Several of our cases have been young Boys, of 12 or 15 years old. To what extent consumption exists amongst the people here, we do not know. We have seen a number of cases. We conclude however that it is by no means so frequent as in England and America.

Derangements of the Digestive Organs are the most frequent, next to those of the Eye. That form of it, generally known by the name of Dyspepsia, is much the most common. We have analysed and arranged it under the head of its most prominent symptoms. Why it should be so common amongst the Chinese is perhaps owing, principally, to their living so much on salted provisions, especially pickled vegetables and fish, as well as irregularity in eating, opium smoking, and immoderate use of tea. Our method of treating these affections is simple, and in the large majority of cases effectual; indeed we seldom find our treatment entirely to fail. It consists in the use of Black Pepper 10 parts, Rhubarb 11 parts, 3 ounces to be made into 400 pills, two pills to be taken about an hour before each meal, the dose to be gradually increased.

Affections of Genital Organs; of these Syphilis composes about $\frac{9}{12}$ of the number. It almost always presents itself to us in the secondary and tertiary state, in the forms of Cutaneous eruptions, and Ulcera-

tions, many of them very extensive and disgusting. We have seen but few cases in which the throat has been affected. Most of these cases have been improved and some cured by the mercurial treatment. We have punctured a great many cases of Hydrocele, of which we have kept no account. Those recorded are cases which we treated for radical cure, of which—were successful, one was cured by the supervention of inflammation and suppuration on puncture merely.

Affections of the Skin are common, more so than an examination of our table would lead one to suppose, as it is only those cases which we have some prospect of relieving that we have admitted; many cases we have, on this account, been compelled to reject.

The case of Dislocation of Lower Jaw is one of interest, from the length of time in which the bone had been displaced. The patient was about 30 years of age, and stated positively that it had been dislocated 24 days, which we were at first disposed to doubt, but had no reason to disbelieve. It was reduced in about 15 minutes, with a lever of wood and a cork Fulcrum; both sides were dislocated. The patient never came back after the reduction, much to our regret.

REPORT

OF THE

MEDICAL MISSIONARY SOCIETY'S,

HOSPITAL AT SHANGHAI.

FROM 1ST OF MAY, 1844, TO 30TH OF JUNE, 1845.

BY W. LOCKHART, M. R. C. S.

IN the last Report some remarks were made respecting the position of Shanghai, and an opinion was expressed as to the healthiness of its situation and climate; further experience has strengthened this opinion, and there do not appear to be any Epidemic forms of disease prevalent among the people, who however suffer much from the effects of the sudden changes of climate, which take place during the spring and autumn months, as is shown in some degree, from the large number of cases of disease of the Lungs, and Rheumatism.

It is surprising that more disease does not exist in such a city as this, during the great heat of the summer months, densly populated as it is, the people being crowded together in narrow streets, and several families frequently living together in one house; and from there being no police regulations respecting cleansing the city, nor any public scavengers; the sewerage is also of the most imperfect kind, the drains being merely a species of continuous cess-pool, where filth of all kinds is allowed to accumulate and pollute the air; on the other hand manure is much wanted for the fields, and as it bears a high market value, is much sought after and carried away into the country; great numbers of men and boats are constantly employed in this exportation, and thus large quantities of filth are removed, that would otherwise no doubt produce detriment to the health of the inhabitants; in truth the price of every kind of ordure is the means of safety to the whole community. The nasal organs of the Chinese are not so sensitive as those of Europeans, and they care little for the most offensive odours in their streets and houses, while the foreigner feels almost prostrated, by the stenches of various descriptions which assail him on all sides in any of these cities, the natives appear rather to enjoy "the spicy odours" than otherwise.

In spite however of all the circumstances which usually prove injurious to health, the inhabitants of this city and district appear to enjoy a good share of health; and though sallow in complexion, they are strong and attain in many instances a good old age. It is only by

a much longer residence, that it will be ascertained whether there are any periodic visits of Cholera or other severe diseases, affecting the whole community. An accurate Register of the Thermometer has been kept for the last twelve months and it may be generally interesting to show the results :—

1844—June The latter half of the month only registered.	General average for the day.	77	For the Night.	66
	Greatest heat by day.	88	Do.	71
	Lowest heat by day.	72	Do.	65
July	General average for the day.	93	Do.	75
	Greatest heat by day.	100	Do.	82
	Lowest heat by day.	78	Do.	71
August	General average for the day.	89	Do.	77
	Greatest heat by day.	97	Do.	81
	Lowest heat by day.	85	Do.	75
September	General average for the day.	79	Do.	67
	Greatest heat by day.	91	Do.	77
	Lowest heat by day.	68	Do.	63
October	General average for the day.	74	Do.	60
	Greatest heat by day.	85	Do.	67
	Lowest heat by day.	59	Do.	41
November	General average for the day.	65	Do.	53
	Greatest heat by day.	73	Do.	60
	Lowest heat by day.	55	Do.	40
December	General average for the day.	49	Do.	36
	Greatest heat by day.	64	Do.	49
	Lowest heat by day.	35	Do.	26
1845—January	General average for the day.	45	Do.	36
	Greatest heat by day.	60	Do.	45
	Lowest heat by day.	34	Do.	24
February	General average for the day.	45	Do.	37
	Greatest heat by day.	62	Do.	47
	Lowest heat by day.	36	Do.	30
March	General average for the day.	53	Do.	43
	Greatest heat by day.	80	Do.	64
	Lowest heat by day.	41	Do.	32
April	General average for the day.	64	Do.	51
	Greatest heat by day.	75	Do.	65
	Lowest heat by day.	47	Do.	41
May	General average for the day.	71	Do.	60
	Greatest heat by day.	87	Do.	68
	Lowest heat by day.	59	Do.	51
June	General average for the day.	76	Do.	68
	Greatest heat by day.	90	Do.	77
	Lowest heat by day.	61	Do.	58

The register of cases shows the number of patients to be 10,978 during fourteen months; the diseases that passed under observation, are of much the same character as in the last report, and it is somewhat remarkable that Intermittent fever should appear in so small a proportion to other affections in this district of the country; and several of the cases mentioned came from a single village, about four

miles from Shanghai, called Lung-hwa, where the Pagoda is situated. Many cases of Fever, Dysentery, and Elephantiasis, have come from that place, most probably on account of its low site; the banks of the river are at this place very marshy, and there is much water around the village.

In July last a juggler was exhibiting his tricks before a crowd, and in the course of his operations had to perform a needle trick as follows. he first pretended to swallow twenty needles singly, then to swallow a piece of string, to which the needles were to become attached (or threaded,) and drawn out by a hooked piece of wire. However on passing down his hook, the needles had slipped too low, and both hook and needles became fixed in the throat; after repeated efforts he extracted 8 or 10 of the needles, and was then brought to me: on passing the finger into the throat, the needles were distinctly felt, the hook was firmly fixed at the back of the Pharynx, but was finally disengaged and drawn out, and with some difficulty four more needles were removed with a portion of string; the rest of the needles could not by any possibility he reached, either by the finger or by forceps. and the worst circumstance in the case was, the needles were all attached to the piece of string, and they themselves penetrated the esophagus in different directions. The patient suffered much from Dyspnœa, with great agony from a sense of suffocation in the throat; an Emetic was given with a slight hope that some of the needles might be loosened by the vomiting, but only one came away; a probang was passed during the evening without difficulty or pain, but also without any benefit;—Leeches were plentifully applied with considerable relief for a time; active purging also was used, and hot fomentations applied to the neck; but great tumefaction, internally of the fauces and externally of the whole neck, took place, and advanced rapidly till suffocation ensued five days after the accident. The man's friends expressed their thanks for what had been done for him, and immediately removed the body—the patient was a poor feeble fellow, apparently a victim of long continued dissipation and vicious habits; the state of his health, joined with the great uncertainty of any beneficial result, was the reason that no operation was attempted or even proposed.

The case of enormous scrotal tumour mentioned in the list occurred in a man 45 years of age, by trade a weaver; he was also affected with Elephantiasis of the right leg, but was otherwise in good health. The tumour, or morbid growth of the scrotum, commenced 10 years ago, but has during the last four years increased very rapidly; it is now of enormous size, measuring from the Perinæum to the Pubes 45 inches—largest transverse diameter 39 inches—smallest diameter, that is round the neck, 18 inches; the integuments of the abdomen are much dragged down, as is also the whole of the Perinæum to the anus; the Penis is not to be seen, the urine being discharged through a chasm in the front of the tumour, the left Testicle or its Epididymis is felt almost of natural size, at the back of the mass, which appears to consist in great degree of indurated cellular tissue, similar to Ele-

phantiasis; the skin is much corrugated over the whole anterior part, but posteriorly it is healthy; and the neck of the tumour consists wholly of healthy skin, the cord of the right side is somewhat enlarged, that of the left side is of natural size. An operation has been talked of, but not yet decided on, though the man is quite willing to submit to anything, that would relieve him from his oppressive burden; for the present he has returned to his family at Chang-chow-foo about 130 miles distant. In the case of enormous Hydrocele 12 pounds of serum were removed from the tunica vaginalis of the left side, there was a small scrotal hernia on the right side. In another case of the same disease, but complicated with very large irreducible hernia, which led to much difficulty in the Diagnosis, especially as the scrotum was much thickened in structure, 8 pounds of serous fluid was removed in the beginning of August, and in the beginning of September the same quantity was again drawn off.

In September last a man applied at the Hospital with a tumour on the scalp, to which an escharotic application had been made ten days previously; this had the effect of destroying a large portion of the tumour, and much of the surrounding skin, which were now in process of separation; in a few days a large portion of the tumour was cut away, and shortly afterwards the remainder of it was removed, but with it came off the pericranium of the parietal bone, of about the size of a dollar, leaving the bone quite bare; the man was in good health, and though he had experienced much pain in the tumour during the process of separation, there had been no pain or uneasiness in the head; in the middle of September this patient was obliged to return home, the bone was at this time quite dry, but the granulations all round the exposed part were healthy, and the man was in good health. At the beginning of November the patient returned, he was a sailor on board a bean Junk from Kwantung, (Moukden); his stock of ointment had lasted him almost all the time. The wound had been kept clean, the granulations were healthy, and exfoliation of the parietal bone had taken place; a scale of bone was now removed, the granulated surface underneath which, was red and well nourished; cicatrization soon commenced and the wound was speedily healed.

The case of severe wound of the knee, was that of a man who fell on board his Junk, the left knee came in contact with a rice bowl, which was of course broken, and the broken portions inflicted an extensive wound on the anterior part of the knee. He was brought to the Hospital 5 days after the accident, when a wound was found to extend completely across the lower part of the knee joint, the ligamentum patellæ was divided, and the cavity of the joint, was laid open, especially on the outer side; there was also a wound of the leg, by which the Fascia covering the Peronœi muscles was divided, and the muscles themselves much lacerated; the man complained of severe pain in the knee; he was immediately put to bed, the wound closed, simple dressing applied, and the whole covered by water dressing; a dose of Calomel and opium was given, which much relieved the severe

pain, he had previously suffered from. In a day or two the wound lost the red, inflamed, dry appearance it had at first; became moist and covered with pus; the case went on favorably, the suppuration became very profuse, and a large quantity of glairy fluid came from the joint; occasionally severe pain with slight fever came on, and the patient required constant care; in a few weeks cicatrization advanced rapidly, and in two months the external wound was almost healed, but the joint was stiff and at this period the limb was perfectly useless. The man was obliged to return home in his Junk which was going to Shan-tung. He will most probably be able to use the limb in a few months; but he will have a stiff joint, though that is a small matter, when the very serious nature of the injury is taken into consideration.

The Captain of a Junk presented himself at the Hospital, having dislocation of both humeri into the Axillæ; this had occured from a violent fall on his back, on the deck of the Junk, during a severe gale of wind, which made the vessel pitch and roll very much, the Junk was coming down the Yang-tsze-keang from Nanking;—the accident happened 70 days before he applied for relief, attempts were made to reduce the dislocations; but the heads of the ossa humeri, were so firmly fixed in their new positions, and the attempts at reduction gave the man so much pain, that they were not persevered in.

Since the establishment of the Hospital at Shanghai, endeavours have been made to introduce vaccination among the people, and repeated trials have been made, with lymph sent from the Hospital at Hongkong; and also with further supplies sent through the kindness of Dr. Anderson of Macao, and Dr. Maxwell in charge of the Madras troops at Chusan; this latter had been sent to China from Madras; all however proved unsuccessful, till a fresh supply was received from Macao last April, the use of which has happily been successful. At this time the Colonel of the Chinese garrison of this city, Haw-ta-jin requested that one of his daughters might be vaccinated, which was done, and finally another of his children and thirty of the soldiers and neighbours' children were vaccinated at his residence, in addition to which twenty children were vaccinated at the Hospital. It is hoped that in a few months, as the plan of vaccination becomes more known, its practice will be extensively sought after. Inoculation is much practised by the native physicians, indeed the greatest number of the children are inoculated; the mode followed is to push a piece of cotton impregnated with variolous lymph up the nostrils, or to dress the child with clothes that have been worn by a person affected with small pox, and in a few days the small pox developes itself. But the advantages of vaccination are so great over inoculation, that the former will eventually it is hoped find as much favour here as it has done in Canton, where it was introduced by the late Mr. Pearson, and an establishment has for many years been kept up at the expense of the Hong-merchants, for vaccinating all who apply. To make known more fully the benefit of vaccination, the pamphlet originally drawn up by Mr. Pearson, and translated into Chinese by Sir G.

Staunton, was republished with some corrections and slight additions; and a large number of copies distributed in various parts of the surrounding country. It has been said that at Nanking there is an establishment for the performance of vaccination, but hitherto no definite intelligence has been obtained regarding it.

There is a short work published by a Chinese practitioner on the subject of inoculation, called "The preservation of Infants by Inoculation." By the writer it is supposed that small pox arises from poison introduced into the system from the mother's womb, and this is said to be proved by the occurrence of this disease but once during life; this poison is in the Chinese system associated with the principle of heat, and remains concealed in the system till it is developed through the agency of some external exciting cause; hence there being a constant liability to this disease breaking out, it is very desirable that some means of modifying its virulence should be adopted, and this means is found in inoculation at such times and seasons, as appear to be most advantageous, and when the system of the patient is in a healthy condition. The ancients possessed the knowledge of inoculating for (or planting) the small pox, which was handed down from the time of Chin-tsung of the Sung dynasty (1014 A. D.) and was invented by a Philosopher of Go-mei-shan in the province of Sze-chuen. The disease, when it breaks out spontaneously, is very severe and often fatal; whereas when it is introduced by inoculation, it is generally mild, and casualties do not occur oftener than once in ten thousand cases;—the author concludes his introductory remarks by saying, "to discard this excellent plan and sit waiting for the calamity, is much to be deprecated; it ought to be pressed on the attention of all, as a most beneficial thing for their adoption, and all persons that have children ought to confide in it, so that the lives of their children may be preserved." Then follow ten rules, which are to be attended to;—1st, regarding variolous lymph; this is the fluid that comes from the small pox pustules, and must be taken from a child which has the mild form of the disease; whether arising spontaneously or from inoculation, the pustules ought to be round or pointed, and of a clear red colour, the fluid abundant and the crust which comes away clear and consistent like wax. The lymph itself or the crust rubbed down with a little water can be introduced into the sore, as above mentioned. Another mode of inoculation is drying the crusts, reducing them to powder and then blowing this powder up the nose; this is called dry inoculation. After seven days fever appears, three days afterwards the spots show themselves; three days after this the spots become pustular, in three days more the crusts form, when the whole is completed. If the inoculation does not take effect, it may be repeated in 14 days.

2nd; Seasons.—The spring and autumn are the most favorable seasons for inoculation, or any time when the weather is moderate; during the very hot or very cold months, it ought not to be done.

3rd; Choice of lucky days.—A lucky day ought always to the chosen; the 11th and 15th days of the moon must always be avoided.

4th; Management of the patients.—During the process of inoculation, it is of great importance that strict rules of management be adopted in respect to heat and cold; with attention to diet and the avoidance of any cause of alarm or fright.

5th; At the time for Inoculation. The child must be examined, and the state of its health ascertained; strict attention must also be paid to the state of the family, and if the child be sick the operation must not be performed. All children ought to be inoculated when they are one year old; if the health be good this ought by no means to be neglected.

6th; Restricting.—The room of the inoculated child ought to be clean and airy and well lighted; all excitement must be avoided, and the child kept quiet and placid.

7th; Promise of the Eruption.—After the inoculation and before the fever appears, there suddenly arise on the child's face several pustules like small pox; these are called the "sin meaou" promise, or belief eruption; it is the forerunner of the disease, and the evidence of the poison having taken effect.

8th; Repetition of the Inoculation.—If after waiting fourteen days, the fever does not appear, should the season still be favourable the inoculation may be repeated.

9th; Mode of Action.—The inoculation must affect the viscera and then fever commences. The nose is the external orifice of the lungs; when the variolous lymph is placed in the nose, its influence is first communicated to the lungs; the lungs govern the hair and skin; the lungs transfer the poison to the heart; the heart governs the pulse and transfers the poison to the spleen; the spleen governs the flesh and transfers the poison to the liver; the liver governs the tendons and transfers the poison to the kidneys; the kidneys govern the bones, the poison of the small pox lies hid originally in the marrow of the bones; but when it receives the impression from the inoculation, it manifests itself and breaks out externally.

10th; General Rules.—Inoculation is to be performed when there is no disease present in the system; good lymph must be selected, a proper time chosen, and good management adopted and then all will go on well.

The retired scholar Lew-lan, respectfully assenting to the Imperial decree, compiled the above very important regulations regarding inoculation, and placed them in the "Golden mirror of the Medical practice;" in later times celebrated physicians have discoursed upon them, and revised them with much care and attention.

Thus far an imperfect account has been given of the operations of the Medical Missionary Society at Shanghai, it ought also to be added that while attention is paid to the bodily wants of the people, endeavours are made to combine teaching with healing, and for this purpose the Rev. W. H. Medhurst, has kindly attended three times a week, and addressed the patients on the leading doctrines of Christianity, and it is very pleasing to see the marked attention with which they listen to the exhortations made to them.

In addition of the pecuniary contributions so liberally made to the Hospital at this place, the following have also been received:—

A case of Cataract needles value £2.2. from the Ladies association in behalf of Medical Missions in China—Western Branch,—through Mrs. Charles, London.

Ten Blankets,—Captain Bomfield, Chusan.

Ten Blankets,—Lieutenant Elliott, Chusan.

Ten Blankets,—Dr. Maxwell, M. N. I., Chusan.

The Tung-jin-tang 同仁堂 Hall of united benevolence, was mentioned in the report of last year; in addition to the objects of the Institution there mentioned, a Dispensary was opened in the 5th month of last year, and continued till the 8th month, called 施醫公局 She-e-kung-keuh, or establishment for gratuitous Medical relief; this was attended by 8 or 9 native practitioners, who saw the patient once every five days; this attendance was gratuitous on the part of some of them, and was paid for in the case of others; the Medicines were supplied by the different Apothecaries' shops in the city, one shop dispensing all that is wanted during one day, which is paid for by the subscribers to this part of the above institution; the attendance of patients varies from 300 to 500, who are of all classes; they are prescribed for in the large halls of the establishment, which are well adapted for this purpose. It is said that every Foo district city has a Dispensary of this kind, but it is not known to what extent these operations are carried on, most probably not to the same extent as at this place; the reason given for the recent establishment of a means for affording this relief to the sick at Shanghai, which is only a Heen or departmental city, is that it has been done by a foreigner who came to reside at the place, and therefore some of the wealthy people wished to show their benevolent feeling in the same way; this Dispensary can only be kept open for three months, as the Medical attendants are not willing to bestow a larger time upon it; it was again opened in the 5th March of this year, and is now in full operation. It is pleasing to observe that the influence of the Medical Missionary Society's Hospital is thus felt; and it would be very desirable if the object of the above named establishment could be carried out more extensively, and continued for the whole year, as it is a most praiseworthy undertaking, and while in operation, was conducted with much spirit and energy, and were the Medical men better informed in the principles of the healing art, a very large amount of benefit would be conferred on the patients. The attendance at the Hospital is not at all diminished, since the establishment of the Chinese Dispensary, neither will it be, for the class of cases is different in great degree, and the patients at the Hospital come chiefly from a distance.

List of patients from May 1st 1844, to June 30th 1845.

Intermittent fever,	71
Tussis,	725
Asthma,	91
Hæmoptysis,	100
Phthisis,	28
Chronic Laryngitis,	30
Cynanche,	40
Ulceration of throat,	20
Dyspepsia,	1434
Dysentery,	100
Anasarca,	18
Ascites,	17
Jaundice,	18
Enlargement of spleen,	6
Rheumatism,	1275
Rheumatic enlargement of joints,	6
Partial paralysis,	12
Hemiplegia,	6
Paraplegia,	1
Epilepsy,	6
Surditas,	76
Deaf mute,	2
Warts in Meatus Auditorius,	4
Psora,	490
Porrigo Decalvens,	20
Lepra,	40
Extensive eczema,	1
Leprosy,	40
Elephantiasis,	24
Elephantiasis enormous,	1
Elephantiasis with vast enlargement of scrotum	1
Malignant ulceration of scrotum,	1
Malignant ulceration of nose,	1
Lupus Faciei,	2
Scalds and burns,	6
Contusions,	20
Frightful contraction of face from burn,	1
Severe inflammation of absorbents of arm,	1
Suicide by opium eating,	1
Attempted do. by opium eating,	4
Opium smoking,	28
Accidental amputation of finger,	1
Gun shot wounds of face and body,	4
Laceration of hand and removal of thumb by bursting of a gun,	1
Severe wounds of face,	1
Wounds of body by fighting with pirates,	1
Severe wound of thigh with laceration of flexor muscles from falling on a hoe,	1
Wound laying open the whole anterior part of knee joint from falling on a rice bowl,	1
Swallowing needles by a juggler,	1
Gangrene of hand, and gangrenous spots on body from eating a poisonous vegetable,	1
Ganglion of wrist,	1
Inflamed mamma,	6
Harelip,	1
Abscess,	80
Enormous abscess of thigh,	1
Abscess under pectoral muscle,	1
Ulcers,	350
Carbuncle,	6
Slough in leg of an old man,	1
Fistula in ano,	12
Do. very extensive	4
Do. in perinæo,	1
Do. Steno's duct,	1
Excrescences round anus,	8
Prolapsus ani,	5
Hœmorrhoids,	4
Hernia scrotal,	88
Do. Do. double,	2
Do. Do. congenital,	4
Do. inguinal,	4
Hydrocele,	35
Do. enormous,	1
Do. double with double hernia,	1
Fracture of clavicle,	1
Do. Radius,	1
Do. Fibula,	1
Do. Tibia and fibula,	1
Do. Neck of femur,	1
Dislocation of both humeri from a fall,	1
Posterior curvature of spine,	1
Distortion of knee,	1
Disease of hip joint,	2
Do. Knee joint,	4
Do. Shoulder joint,	1
Do. Elbow joint,	1
Anchylosis of elbow joint,	1
Hydrops Articuli knee,	1
Strumous englargment of Radius,	1
Periosteal enlargment of Humerus,	1
Extensive necrosis of humerus with removal of bone and solution of continuity,	1
Caries of head of fibula,	1

Caries of head of humerus,	1	Closure of pupil,	80
Do. inferior maxilla,	3	Amaurosis,	110
Soft nodes on ulna, tibia and frontal bone,	4	Do. from onanism,	12
Osteo-sarcoma of inferior maxilla,	1	Cataract both eyes,	66
Do. superior maxilla,	2	Do. one eye,	40
Do. humerus,	1	Do. incipient,	79
Do. head of fibula,	1	Lippitude,	176
Destruction of palatal bones,	1	Pterygium,	388
Secondary syphilis and soft nodes,	4	Trichiasis,	143
Glandular swellings of neck,	14	Entropium,	163
Tumour of face,	4	Ectropium,	81
Do. neck,	5	Contraction of tarsi,	206
Do. lip,	1	Epiphora,	6
Do. head,	1	Excessive granulations on the conjunctiva,	1
Large tumour of the Socia parotidis,	1	Enlargement of caruncula lachrymalis,	3
Enormous scrotal tumour,	1	Warts on do.,	1
Sarcoma testis,	1	Destruction of eye lids,	1
Polypus nasi,	8	Malignant ulceration of do.,	4
Do. enormous size,	1	Abscess of eye lid,	6
Large excrescences on dorsum linguae,	1	Chemosis,	4
Schirrus mammæ,	1	Abscess of lachrymal sac,	1
Aneurismal nœvus of lip,	1	Fistula of do.,	2
Extensive varicosity of veins of thorax and abdomen after ascitis,	1	Stab in the orbit of the eye,	1
Painful induration of surface of thorax,	1	Destruction of globe of the eye from carcinoma,	1
Catarrhal ophthalmia,	360	Loss of both eyes,	113
Pustular ophthalmia,	60	Do. of one eye,	102
Chronic Conjunctivitis,	464		
Granular lids,	586	Total number of patients,	10,978
Do. Do. with opacity,	623		
Do. Do. pannus,	250		
Leucoma,	360		
Ulceration of cornea,	892		
Conical cornea,	15		
Staphyloma,	44		
Iritis,	10		
Hernia iridis,	6		
Hypopium,	4		
Synechia,	11		
Irregularity of pupil,	24		

Operations.

Cataract,	18
Entropium,	30
Pterygium,	2
Artificial pupil,	11
Staphyloma,	2
Tumour of face,	4
Do. of neck,	1
Polypus nasi,	1
Hydrocele,	26
Aneurismal noevus of lip tied,	1

Shanghai, July 1st, 1845.

REPORT

OF THE

MEDICAL MISSIONARY SOCIETY'S HOSPITAL AT HONGKONG.

By B. HOBSON, M. D.

In a Letter to the Committee and Friends of the Medical Missionary Society in China.

Gentlemen,—It is incumbent on me to give you some account of the operations of this Chinese Hospital, which has been established, and to the present time so generously supported, by its numerous friends and patrons both in this Colony and other places. At a general Meeting it would not be in good taste to enter into Medical detail, I shall therefore confine myself to statements of such a character as will inform you what has been accomplished since my last Report ending June, 1844, with an account current of the Hospital expenditure and receipts since that period, reserving any observations on the diseases and treatment of the patients to a more suitable occasion.

It was mentioned in my last notice of the Hospital premises, that they did not afford sufficient accommodation to the applicants for relief. I am now rejoiced to state, that the suggestion to use the money still in hand for building purposes, in rendering the establishment as complete and efficient in all respects as the means will allow, has been carried into effect. A verandah of 246 feet long to the north side, and 57 to the east side, and 6 additional rooms, have been built, with other improvements which add considerably to the beauty of the building, and supply what was necessary for accommodating the sick.

The dispensary and lecture room are in every respect what could be desired, and the wards 10 in number, with cookery and wash rooms, suit the wants and character of the patients that occupy them. The entire cost of the whole, by good management and careful superintendance, including the cutting of the ground, has not exceeded the sum for which the property in Macao was disposed of, viz: $5,000.

The house occupied by the Christian Teacher and Superintendant A-gong was built at the expense of the London Missionary Society, as an acknowledgment for the few months the Rev. Dr. Legge and his family resided on the premises, at his arrival from the Straits.

I am happy to state that there has been no intermission for a single day to the regular ministration of the sick. These duties have commenced punctually at 9 o'clock, and usually required four hours to complete the entire inspection. The number of new patients registered since last June to June 30th of this year amount to 3,307, making a sum total for the two years this Hospital has been opened in Hongkong of 7,221 patients. Of this number about fifty each month, or upwards of 1,200, have been admitted as in-patients, so that the proportion of this class forms one-sixth of all the applicants for relief, which when the following circumstances are taken into consideration presents a fact of much interest. For here is an Hospital on a large scale, in a locality far removed at present from the Chinese settlements, situated on a high hill, conducted by a foreigner, known as a Religious Institution, and offering only to the most destitute any pecuniary support, and therefore possessing no attractions to the Chinese beyond that of gratuitous Surgical and Medical aid, and yet the Hospital is filled with patients, men, women, and children of varied diseases, age, and dialect, who come with the greatest confidence from a circuit of at least 50 miles, bringing with them their bedding, cookery utensils, rice and fuel, to be simply healed of their maladies. Several times small Junks have anchored at the base of the hill, coming from the northeast part of this province from 5 to 7 days sail, with a number of patients on board. The same mark of confidence is daily exhibited in the Institution, by persons from the districts of Heang-shan, Poon-yu, Shun-tak, Sun-oan, Hoi-fang, Chen-chow and other places. I have mentioned the above, gentlemen, not for the purpose of display, but to afford you some proof that this charity is appreciated, and that your liberality is rewarded by evident tokens of good.

In Hongkong, owing to the great amount of building going on, there have been, as might naturally be expected, many accidents occurring, which have been increased by the injuries sustained from stone-cutting and fire-arms. Thus the register of diseases shows a large proportion of contusions, and contused wounds, fractures of the arm and leg both simple and compound, and lacerated, punctured and gunshot wounds of all parts of the body. To such cases this Hospital has afforded most timely succour; and while a few died from the mortal injuries received, the greater part have derived all the benefit which Surgical aid could bestow.

The diseases treated have been as usual of a mixed character. Neuralgic and Rheumatic affections of the joints have been frequent; next to those cutaneous diseases, of which Itch, Psoriasis, Lichen, Eczema, and Leprosy, were the chief varieties. Diseases of the internal organs, particularly the inflammatory, have been comparatively rare. Of these the most common were Bronchitis, Chronic cough, Dyspepsia, and Diarrhœa. Dysentery both acute and chronic, which proves so fatal to Europeans in the East, is among the Chinese, judging from my experience for the last five years, an unfrequent disease. May not this be accounted for by their temperate habits and

unstimulating food, united to a temperament congenial to the climate, and their habits of life?

Whereas the European partakes more of the phlogistic character, and when unduly stimulated by too full a diet and alcoholic drinks, especially from the use of Sam-shu, it is not surprising, when there is also often great carelessness in not avoiding exposure to the sun, that there should be such destruction of life from this form of disease, among that class of persons usually affected by it. The disease most fatal to the Chinese, excluding occasional Epidemics of Small-pox, is in this part of China, continued fever. From what I have been enabled to observe of its effects in Hongkong, it principally attacks those lately arrived in the Colony. This year there have been a large number of the Chen-chow people (often called Chin-chew) who have come hither for employment on the roads and public works, and these have suffered more than any other class of Chinese this season. In May and June there was much sickness from this cause, and in the Hospital 10 deaths occurred out of 26 that were admitted. But it is right to state, that some of these were in a hopeless condition when they were brought in. The symptoms much resembled those affecting the European constitution.

But the diseases affecting the organ of vision greatly preponderate over every other malady incident to the Chinese. And the statistics of all the Hospitals now open at the northern ports go to prove that it is not peculiar to the south, but prevails in all parts of China. The cause of this undue susceptibility to the Opthalmic, and their sequelæ, is not to my mind very satisfactorily explained. No doubt much may be accounted for by the practice of scooping and cleaning by the barbers, the want of skill in the native practitioner, and each year adding to the uncured chronic forms of the disease.

Persons with vision almost extinct from long unsubdued irritation of 10 to 30 years often apply for relief, and even with considerable improvement to vision. But unfortunately many apply past all recovery, and the many cases appearing with entire loss of vision, both in children and adults, are quite distressing, and the more so when a few hours earlier application might have saved the eye from destruction.

Probably a finer school for the study of Opthalmic diseases than the hospitals supply in China cannot be found; hence their value to the native assistants training up under the auspices of the Society. And speaking of assistants I am glad to have the opportunity of stating that Apoon, who last year underwent a rigid examination in the presence of Dr. Anderson and other Medical Gentlemen, continues to give me great satisfaction.

He is quite competent to take the entire charge of an Opthalmic Hospital, and I hope before long to see him established in practise for himself, and conducting a Hospital on a similar plan to this in one of the populous cities of the neighbourhood. I am very anxious to see a Medical School established in the immediate vicinity of this hospital in Hongkong. And from the facilities which this Colony presents of conducting such a desirable and useful Institution as this would be to

China, I trust no efforts will be spared to carry this project into effect.

With respect to the conduct of the patients I have nothing to complain of, beyond a frequent want of ready intelligibility of their various dialects, and their disregard to cleanly habits; neither of which are peculiar to these parts, but more apparent from the scattered and poor condition of the people. There is no quarrelling, and no vice to my knowledge practised in the hospital.

The doors are open night and day, and yet it is a rare exception for a patient to leave the hospital without first asking permission and returning thanks. This is a mark of confidence and good behaviour which will be appreciated, when I mention that there is no compulsion exerted, or door keeper to watch their movements.

They are made to feel at home, treated with kindness, and as much done for their benefit as their cases will admit of. And being inoffensive, quiet, and of temperate habits, there is little management required. Their diet is simple, and their constitution good, and united to a ready susceptibility to medicinal agents, with no prejudice from caste, a better class of patients probably does not exist.

According to the objects for which I have been sent hither by the London Missionary Society, I have endeavoured to make the hospital an efficient auxiliary in spreading a knowledge of Christianity among its inmates. This is not forced upon them, for it is a voluntary act for them to attend the religious services that are held in the Lecture room every day, in the morning in the Canton dialect and the Chen-chow in the evening. The average attendance at the former is 40, and at the latter 20. These services consist of singing a short psalm, and reading and expounding the Sacred Scriptures, with prayer; and visitors have often expressed their surprise at the good order and marked attention of the hearers.

The Canton service is conducted by Agong, who was baptized by Dr. Morrison in 1830, and has been in connection with the London Missionary Society for many years. I am happy to bear a good testimony to the excellence of his character, and the ability and interest he displays in performing his duties.

The other was formerly a tea merchant, a native of Chen-chow, and acts as Interpreter to this class of patients; he renders much valuable aid in the Dispensary, and from his active and zealous habits he has proved of valuable aid to the Institution. In concluding this part of my report I may add, that if the patients have not given satisfactory evidence that they feel or are influenced by the moral truths inculcated, the fault has not arisen from want of opportunity to learn them, or persuasion to practise what they hear; the fault lies rather in their own innate apathy, and indifference to Religion generally. Much knowledge however has been diffused, and it may bring forth fruit after many days.

I now come to speak of the expenditure, and I am happy in being able to show a balance sheet in favor of the Society, without making any application to the funds in the Treasury, the subscriptions and donations sent in for the use of the Hospital having exceeded the ex-

penses incurred. The account current gives all the receipts and expenditure from the 1st of June 1844 to July 1st 1845.

It will be seen from this, that about 50 dollars per month have covered all the incidental expenses of the Hospital, with servants wages, allowance to assistants, &c.; or in the aggregate 600 dollars per year; which must be acknowledged a small sum for so large an establishment. I have invariably studied to exercise a strict economy, and I take no credit to myself in stating that I have succeeded. This sum does not include a yearly supply of medicine, which may be estimated at about £100, which has hitherto been very liberally and kindly provided, both for Dr. LOCKHART and myself, by the auxiliary Medical Association in London, composed and managed by kind hearted benevolent Ladies, who have displayed a peculiarly deep interest in all that relates to the welfare of the Chinese.

I would here beg to suggest to the Committee and Friends of the Society, that if the funds should permit, the benefits of this excellent Charity would be still farther enhanced, by a fixed allowance of rice, fuel, or cash to a larger number of the In-patients than has hitherto been given. The greater proportion belong to the working classes, and are therefore poor, and it would be money well spent to afford them some means of support while residing in the hospital. The usual allowance of 30 cash a day to 10 or 14 of the most needy, is less than a penny per day to each, and though gratefully received it cannot support alone the poorest Chinese.

Before concluding, it is my duty to state that the thanks of the Society are due to several Medical Gentlemen in Victoria, for the valuable assistance they have occasionally offered at operations, and the interest manifested in its general proceedings; and it affords me much pleasure in taking this opportunity of thankfully acknowledging their kind attentions. Several acceptable Medical works have been presented during the past year by Dr. PARRATT of the Royal Artillery, Dr. EATWELL, a Friend through the London Missionary Society, and the Hackney Association, for the special use of this Hospital; the names and titles of which I have entered in the List of the books in the library.

I have to acknowledge also some valuable Instruments presented to myself for the use of the Hospital by Dr. CROMMELIN, Hon. E. I. COMP, Surgeon.

My obligations are due also to ALFRED TUCKER, Esq., Surgeon of the *Minden's* Hospital, and to Dr. DILL for the loan of fracture apparatus, and their advice in important cases. I must not forget also to record the liberality of ladies in Northampton, who sent me a box of useful articles, the proceeds of which £90, I have placed to the Hospital account, and used for its general support. The kind interest and patronage of the Hon. General D'AGUILAR has been manifested, not only by his annual subscription, but by a special donation to purchase blankets and clothing for the use of the poor and destitute in winter!

Since the above was written I have been unexpectedly called to return for a season to my native land, in consequence of the failure of Mrs. HOBSON's health from a long residence in a tropical climate,

which for some time past has been injuring her constitution. I have written an official letter to Dr. ANDERSON the acting Secretary to this Society, who will doubtless lay it before the Meeting, as it details the arrangements I have been enabled to make through the generous kindness of friends to carry on the Hospital during my temporary absence. I propose D. V. to return by the August overland Mail, and during my short residence in England, I will endeavour to bring out additional help, and if practicable excite some interest to aid us in establishing in this growing and important Colony a Medical School, similar to that which adds such a lustre to the city of Palaces in India.

This is not a suitable time or place to enter farther upon the advantages which must accrue to the Chinese nation, by so valuable an Institution as this would prove to be; I need only remark, that the Medical gentlemen of the Medico-Chirurgical Society at Hongkong have taken a lively interest in the proposition, and have promised their aid in every way that lies in their power to carry it into effect. Before concluding I must draw the attention of the Meeting to the great obligations this local Society is under to our highly esteemed Secretary and Vice-President Dr. ANDERSON. He has been one of the warmest friends the Medical Missionary Society has ever possessed, and now that he is finally leaving China to return home, I earnestly hope that some palpable expression of its acknowledgments and thanks for his valuable and most disinterested services be conveyed to him.

I feel considerable regret on this account, and for other reasons, to be absent at the general Meeting in September, at which, however, I earnestly hope that such wise and proper arrangements will be made, as will put an effectual stop to all future disputes and dissatisfaction in the general management of the Medical Missionary Society in China; in which there ought to be, and I trust, will be *only peace, unanimity and cordial co-operation;* and to effect this I desire to record my sincere and unbiassed opinion, in favor of an amicable separation from the party from whence these difficulties arose, and with whom I fear there is but little hope of maintaining a union complete and unbroken in the very different circumstances in which the Medical Missionary Society is now placed, compared with the period of its organization at Canton in 1838. And a union in name only, without reality, I need only say would be worse than useless, it would be injurious.

I remain, Gentlemen, truly yours,

BENJ. HOBSON.

Hongkong, July 1st, 1845.

REPORT

OF THE

NINGPO MISSIONARY HOSPITAL,

TO THE

MEDICAL MISSIONARY SOCIETY OF CHINA.

By D. J. MacGOWAN, M. D.*

The Ningpo Missionary Hospital was opened in November, 1843, but continued in operation for three months only. It was not re-opened until April last. During these eight months, but a small portion of the alternate days of the week were devoted to the treatment of the sick, in consequence of the more urgent claims which the study of the language has had on the Physician's time; hence, the comparatively small number received. Until recently the benevolence of the Medical Missionary Society in this city, was carried on in a Dispensary, occupying at one time a private dwelling, and subsequently the principal temple of the Taou sect, which rendered it difficult to perform Surgical operations, and unadvisable to undertake the treatment of dangerous forms of disease. At present, however, there is a suitable Hospital, capable of accommodating eighteen or twenty patients. The applicants for aid are so numerous, that were *all* the Medical officers of the Society at this one port, a great multitude of sufferers, many of whom come from remote cities, would be left to their fate, for want of time to prescribe for them. The recipients of the Society's bounty in Ningpo, have been mainly the poor, who generally speaking are the only proper subjects of its charity. It is hoped that at no distant day, those among the Chinese who have the ability will contribute towards the support of the Institution, as a return for the benefits which western Medical science confers on them. As the patrons of the Medical Missionary Society, and the readers of its Reports, do not generally feel interested in the details of Medical science, the names of the various diseases treated (though regularly recorded according to the Society's rules,) may be omitted without apology.

The city of Ningpo is at the confluence of two rivers, nearly in the centre of a large alluvial plain, varying from about 10 to 15 miles in breadth, and 20 to 25 in length, enclosed on all sides by lofty hills. The plain is intersected in every direction by canals, which serve for

* Dr. MacGowan's Report was not received till after the General Meeting.

draining, irrigation, and transportation. The population of the city may be estimated at 250,000, and that of the plain at as much more. The filthy habits of the people, together with the imperfect interment of their dead, both in town and country, do not seem to be productive of much disease. The climate, both as it affects natives and foreigners, is salubrious, and generally agreeable. The extremes of temperature, remarked on the Eastern continent of North America, prevail on this coast, but to a far greater degree: as much more as the Pacific exceeds the Atlantic in breadth. At Ningpo the winters may be compared to those of Paris, and the summers for a short season to those of Calcutta.

The diseases which chiefly prevail here are a mild form of intermittent Fever, Diarrhœa, Rheumatism, Ophthalmia, and various cutaneous affections. Foreigners are subject to the three first named affections at certain seasons; yet the port can be recommended to invalids at the south with confidence, as affording perhaps the best sanatarium on this side of the Cape. Ningpo enjoys the exemption from pulmonary affections which is common to marshy districts generally: not a single case of consumption has yet come under my notice. The number afflicted with blindness is very great: this is occasioned in a great measure from the violence of the disease which often follows inoculation. The blessing which the genius of JENNER conferred on mankind, has not yet extended to the north of China. Efforts will be made this season to introduce vaccination. Another cause of blindness is the disease called *entropium*, or an inversion of the lids, keeping up a constant friction of the eyelashes against the visual organ. A very simple operation removes this disease. Chinese surgeons have a method of operating, which often leaves the patient worse than before. Prudential considerations have induced me to decline performing for the present any (what in a Surgical point of view can be called) important operations. Ten applications were made in behalf of persons who had attempted suicide; in only two of the cases were the remedies successful in averting death. Four of these cases were females, and six males; one resorted to drowning, the rest to opium. The motive in almost every case appeared to be anger, or revenge. Perhaps in the large cities of no country, except Japan, are suicides more frequent than in China. Opium smoking has many victims; the poor subjects of this destructive vice often apply either in person, or through relatives, for some remedy to enable them to overcome the fatal habit. Happily the tradesmen who form the great body of the people have neither the means, nor the time for this indulgence. The use of the drug is chiefly confined to the retainers of Magistrates, to boat-men, shop-men, and others who have some leisure; the literary-men, and officers are addicted to it perhaps more than other classes. Infanticide is extremely rare in this city; not so an analogous crime. At Fung-hwa, one of the cities of this fu, occupied chiefly by poor people engaged in the manufacture of mats, female children are put to death in great numbers, if the concurrent testimony of the natives can be relied on.

The primary object of this Hospital has been to disseminate among the people a purer faith, which if received, will prove a certain, as it is the only remedy for their moral, and to no small extent for their physical maladies: to this end each patient is exhorted to renounce all idolatry and wickedness, and to embrace the religion of the world's Saviour. They are admitted by tens into the prescribing room, and before being dismissed are addressed by the physician, and the native Christian assistant, on the subject of religion. Tracts are given to all who are able to read. It may be here remarked that the proportion of those able to read in China, to the whole population, is very small, probably not more than 5 per cent. of the adult males. The ability to read among females is extremely rare. The foreign residents in this city being so few in number, nearly all the benefits which the Medical science and humanity of the west can confer on the people must come from the philanthropic of other places. By such it is hoped the claims of the Society supporting the Ningpo Hospital will not be unheeded. The benevolence of the foreign community of Bengal has supplied the means of furnishing the Hospital with instruments, anatomical models, plates and books, which have been ordered in Paris though not yet arrived at their destination. Though the pages of a Medical Journal are the most appropriate place for a detailed account of the diseases treated at this Hospital, yet the subjoined statement may not be uninteresting. 2,137 patients have been prescribed for :—

Of these	1,737	were Men.
,,	240	were Women.
,,	160	were Children.
Total	2,137	

Of their occupations, there were :—

Agriculturists,	714
Mechanics,	375
Laborers,	164
Boatmen,	95
Pedlers,	72
Shopkeepers,	61
Fishermen,	50
Literary men,	78
Beggars,	56
Priests, Players, and Jugglers,	42
Barbers, Doctors, &c.,	30
	1,737

Ningpo, September 1st, 1845.

List of Officers.

PRESIDENT.

T. R. COLLEDGE, Esq., F. R. S. E., *England.*

VICE-PRESIDENTS.

ALEXANDER ANDERSON, Esq.

G. T. LAY, Esq.

Rev. E. C. BRIDGMAN, D. D.

WILLIAM LESLIE, Esq.

DONALD MATHESON, Esq.

Hon. Major D'AGUILAR, C. B.

Hon. J. W. HULME, Esq.

Rev. V. STANTON,

T. W. L. MACKEAN, Esq.

H. R. HARKER, Esq.

R. THOM, Esq.

RECORDING SECRETARIES.

P. YOUNG, Esq.

F. DILL, Esq.

CORRESPONDING SECRETARY.

Rev. Dr. LEGGE,

TREASURER.

P. DUDGEON, Esq.

AUDITOR OF ACCOUNTS.

G. SMITH, Esq.

REGULATIONS

OF THE MEDICAL MISSIONARY SOCIETY,

PASSED IN THE FORM OF REGULATIONS AT A GENERAL MEETING

AT CANTON, FEBRUARY 21ST, 1838.

OBJECT.

I. That, in order to give a wider extension, and a permanency, to the efforts that have already been made to spread the benefits of rational medicine and surgery among the Chinese, a Society be organized at Canton, under the name of the Medical Missionary Society in China: That the object of this Society be, to encourage gentlemen of the medical profession to come and practice gratuitously among the Chinese, by affording the usual aid of hospitals, medicine, and attendants: But that the support or remuneration of such medical gentlemen be not at present within its contemplation.

OFFICERS.

II. That the officers of this Society consist of a President, Vice-presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and an Auditor of Accounts,—to be elected by ballot, annually; That these officers collectively form a committee of management, for performing the business of the Society; That in the absence of the President, the duties of his office be performed by the senior Vice-president, that is, by the Vice-president whose name shall stand first in order on the ballot list; That any vacancy occurring between the annual meetings be filled up by the committee: And that the Secretaries and Treasurer render every year a Report of the operations of the Society.

MEMBERS.

III. That persons subscribing fifteen dollars annually be considered members of the Society during the period of their subscription: That donors to the amount of one hundred dollars at one time be constituted members for life: And that donors of five hundred dollars at a time be constituted directors for life.

MEETINGS.

IV. That an annual meeting of the Society be held on the last Thursday of September in each year, for the election of officers and the transaction of general business: That the President be empowered to call a special meeting of the Society, at the request of the committee of management, or on the application of five members: And that the committee regulate the times of its own meetings.

LIBRARY.

V. That this association shall have a Library, to be called 'the Library of the Medical Missionary Society in China,' and to be under the control of the committee of management, by which donations of books, &c., may be accepted.

ANATOMICAL MUSEUM.

VI. That this Society form a museum of natural and morbid anatomy, paintings of extraordinary diseases, &c., to be called 'the Anatomical Museum of the Medical Missionary Society in China,' and to be under the control of the committee of management.

TRUSTEES.

VII. That all real estate or other property belonging to the Society be held on behalf of the same by a Board of Trustees, to consist of the President, the Treasurer, and the Auditor of Accounts.

QUALIFICATION OF MEDICAL MEN EMPLOYED.

VIII. That candidates for the patronage of the Society must furnish satisfactory certificates of their medical education, approved of by the Society sending them out,—with testimonials from some religious body as to their piety, prudence, and correct moral and religious character.

DUTIES OF SUCH MEDICAL MEN.

IX. That the Society will not assume the right to control any individual acting under its patronage, or to interfere with or modify the instructions he may have received from the Society sending him out: That it will, however, expect a strict observance of any general regulations, for the management of its institutions, and a diligent study of some one dialect of the Chinese tongue on the part of those who receive its patronage; And that it will reserve to itself the right of withdrawing its patronage, at the discretion of the committee of management, from any individual who may, from non-compliance with its regulations, or from other causes, incur its displeasure.

HOSPITAL REGISTER.

X. That at each institution under the patronage of the Society, a book shall be kept, in which shall be inserted, in a fair and legible hand, an account of all important medical or surgical cases: And that, in order that this may not interfere with the other important duties of the physician or surgeon, any assistance necessary for keeping such a register shall be defrayed by the Society.

FOREIGN AGENTS.

XI. That the committee of management be empowered to appoint agents in Great Britain and America, to receive and transmit to them any sum that may be paid on behalf of this Society.

BY-LAWS.

1. The Committee shall meet on the first Tuesday in January, April, July, and October, respectively, or oftener if necessary, for the transaction of business.

2. The Recording Secretary, in concurrence with any two other members of the Committee, may call special meetings.

3. Voting by proxy will be allowed to persons necessarily absent from the place of meeting, provided the proxy produce a letter of authority for specific measures, written within one month of the time of meeting.

4. Five persons shall constitute a quorum for the transaction of business at a general meeting; and three at a committee meeting.

5. At the meetings of the Society and of the Committee, the President, or in his absence one of the Vice-presidents, following the order of priority on the list of officers, shall preside.

6. The Recording Secretary shall keep full and accurate minutes of all the meetings, both of the Committee and of the Society—those of the former shall always be vouched by his own signature, and those of the latter shall be signed both by him and the presiding officer.

7. The Corresponding Secretary shall conduct the foreign correspondence of the committee, except in cases that may be otherwise provided for; and he shall keep a full record of all his correspondence, for the inspection of the Committee.

8. Candidates for the Society's patronage must present their credentials to the President, or senior Vice-president, who, with one of the Vice-presidents, following the order abovenamed, and the two Secretaries, shall examine, and, if they see fit, accept such person,—their proceedings, however, always being subject to the approval of the whole committee, and finally to that of the Society itself if necessary.

9. All books in the Medical Missionary Society shall be labeled, and a catalogue of them kept by a librarian, under the direction of the Committee; and

it shall be the duty of the librarian to take care of the books, and to make them accessible to all those who are in the service of the Society.

10. All articles in the museum of the Medical Missionary Society, duly labeled, shall be placed in charge of a person, appointed by the Committee for that purpose.

11. The occupancy of the buildings, the use of instruments, &c., belonging to the Society, with all disbursements of money, shall be under the control of the Committee for the time being.

Additional rules passed at a Meeting held March 27th, 1843.

"That the first duty of those arriving in China is a diligent study of the Chinese language.

"That while that is being pursued, individuals may obtain considerable benefit by assisting the medical officers in the hospitals and dispensaries already established.

"That it will be expected that some portion of each day, or such days as the hospital or dispensary is open, be spent in giving such assistance and extending the usefulness of such institution, under the direction of the medical officer of the establishment.

"That the attention of such as may hereafter arrive should be directed to the study of the dialects of the Chinese language spoken in districts not already occupied by medical missionaries.

"That until every port opened to foreigners has been occupied by laborers in this sphere of missionary exertion, the committee will not give its sanction to the disbursement of funds, unless under peculiar circumstances, for medical practice in places where hospitals or dispensaries are already open.

"That until such time as individuals have attained sufficient proficiency in the language of such places to which their attention has been directed as a fit field of labor to justify the belief that they are able to undertake the management of an institution, and labor efficiently by themselves among the Chinese, no funds will be advanced for that purpose.

"That every information will be given by the Committee on the subject of the dialects of the language to which the attention of individuals whose field of labor has not been already fixed upon should be directed.

"That a sub-committee, consisting of Rev. E. C. Bridgman, D. D., J. R. Morrison, Esq., and the Rev. S. R. Brown, be appointed to direct the studies of those individuals who may arrive."

(Signed) ALEX. ANDERSON,
Acting Secretary.

REPORT

OF THE

EXECUTIVE COMMITTEE

OF THE

AMERICAN TEMPERANCE UNION,

1847.

PLEDGE OF THE UNION.

WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM; THAT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT OR FOR PERSONS IN OUR EMPLOYMENT, AND THAT, IN ALL SUITABLE WAYS, WE WILL DISCOUNTENANCE THEIR USE THROUGHOUT THE COMMUNITY.

NEW YORK:
AMERICAN TEMPERANCE UNION.

1847.

S. W. BENEDICT,
Stereotyper and Printer, 16 Spruce Street.

OFFICERS OF THE AMERICAN TEMPERANCE UNION, 1847.

PRESIDENT,

REUBEN HYDE WALWORTH, of New York.

VICE-PRESIDENTS,

Theodore Frelinghuysen, of New York; Lucius M. Sargent, of Mass.; John Savage, of N. Y.; Thomas S. Williams, of Ct.; Lyman Beecher, D.D., of Ohio; Justin Edwards, D.D., of Mass.; Edward Kent, of Maine; Captain Hudson, of the U. S. Navy; Erastus Fairbanks, of Vt.; Stephen H. Tyng, D.D., of N. Y.; John Tappan, of Mass.; Robert Lucas, of Iowa; Harmar Denny, of Pa.; John B. O'Neal, of S. C.; Willard Hall, of Del.; Christian Keener, of Md.; Joseph H. Lumpkin, of Ga.; Rev. J. P. Durbin, D.D., of Pa.; John H. Cocke, of Va; Franklin Knox, of Mo.; John Dougal, of Montreal; Judge Marshall, of Halifax.

EXECUTIVE COMMITTEE.

Anson G. Phelps, R. H. M'Curdy, Rev. Thomas De Witt, D.D., Thomas Denny, Edmund Hyatt, William E. Dodge, Rev. Stephen H. Tyng, D.D., Hiram Barney, Rev. Edmund L. Janes, D.D.

SECRETARY.
Rev. John Marsh.

TREASURER.
Jasper Corning.

ELEVENTH ANNIVERSARY

OF THE

AMERICAN TEMPERANCE UNION.

1847.

This Anniversary was celebrated at the Broadway Tabernacle, in New York, on Thursday evening the 13th of May.

At half past seven the chair was taken by Anson G. Phelps, Esq. Highly inspiriting music was given by the North Carolina Band.

Prayer was offered by the Rev. Dr. Pohlman of Albany, and an abstract of the Annual Report was read by the Corresponding Secretary, after which the Rev. M. L. Scudder of the Methodist Episcopal Church, New York, moved the following resolution,

Resolved, That the Report, of which an abstract has been read, be adopted, printed, and widely circulated under direction of the Executive Committee.—

Mr. Scudder said:

We are taking our annual account of stock—attempting to strike a balance sheet to determine the profit and loss of our yearly experience. We are like a traveller, who has attained some lofty eminence from which he can glance over the path he has traversed; and the worthy Secretary's Report is the object glass, which, pointed backward, discloses the distances we have passed and the obstacles we have overcome; and pointed forward, gives us a view of what still remains to be done. It is a matter of rejoicing, that, in spite of all, our retrospect is one of gladness and encouragement. Every meeting of the Union has been one of rejoicing. We never have met when we had not occasion to exult in a visible and sometimes astonishing progress.

The Temperance reformation, to one who will pause and look at it, is a wonderful movement. It is a vast undertaking; and whoever will consider the great obstacles it had to encounter, and the mighty changes in the whole usages of society that it proposed to accomplish, cannot fail to wonder at what has been achieved. No other reform ever before in this world's history, made such rapid and universal progress. It is not yet perfected; and probably we shall have to labor as long as we have yet labored before we see its entire triumph. What it proposes to accomplish is a work by far too great to be done in a day.

But progress it must make, in spite of all opposition. Every obstacle only hastens its advances. Its very reverses tend to its ultimate success. It was

so in Massachusetts, in the violent contest awakened by the passage of the Fifteen Gallon Law. It was repealed: but the repeal did no harm. We gained in gaining it—we lost nothing in losing it. Nay, we made an inestimable advance in the repeal. And though we have just heard by Telegraph to-night that our License law is repealed, yet let us be assured we have lost nothing by it. Let not the enemy triumph at this temporary reverse of the wheels of reform; let not politicians chuckle too broadly over their forced political capital in succumbing thus to the behests of the lowest and most vicious portion of the community. There is to be *another* Legislature next year (*immense applause*); and we need not fear that any ultimate injury will be done by this cowardly and most unjustifiable act. No, it will teach us many wholesome lessons that we shall hardly be apt to forget. It will show us who are our friends; and put the next reform on a basis that will be broad enough to stand.

Rev. Dr. Todd, of Pittsfield, Mass., introduced the following resolution:—

Resolved, That the results of the Temperance reformation, after twenty years of laborious action, call for our united thanksgivings, and are an assurance that every moral evil, however deeply rooted, can, under the blessing of God, by wise and Christian effort be expunged from human society.

It is—said Doctor Todd—a great question among theologians, What constitutes original sin? While he had been interested in the various replies given to the question, he was much amused at the words of the converted Indian, who said that original sin consisted in being lazy. The speaker thought it a very good definition. Laziness was not only original sin, but actual transgression besides, and it could in the easiest manner overthrow our whole boasted enterprise. It is said of the temple of Dagon, that it was so constructed as to bear its whole weight upon two pillars, which, when torn down by the marvellous strength of Sampson, involved the whole structure in ruins, and so our glorious temperance temple, now going up, rests securely on two pillars, our Jachin and Boaz—Combination and Prevention.

When a hostile fleet surrounded our coast, and a hostile army invested this goodly city, what would the blow of a single arm have done to repulse them? But when Washington came at the bidding of a nation, the swords of the whole country leaped from their scabbards, the British lion gave way before the might of combined patriotism, and growling a hoarse adieu, went home and has stayed there ever since. Combination is the watchword of every great movement, and the element of power in all reforms.

As to our other pillar, Prevention:—It is said that when Washington took the Hessians at Trenton, some of those captured soldiers, in emptying their beds, deposited a seed in the ground, from which, shortly after, a weed was seen to spring. It was but a little weed at the time, and a hoe might easily have destroyed it. But now it would take a mighty army to go through the country and root up the *Canada thistle*.

Is it economy to license, in a small town, 90 grog shops—90 breathing holes of hell—for the sake of a revenue to that town of $4000? Is that good policy? Washington was always for *this* policy: in order to prevent war, to be always prepared for war. When infidel principles were rife in France, one woman, Hannah More, wrote a book, which the British government had widely circulated, in order to spread the counter influence.

England and Scotland are furnishing now some emphatic lessons on the relative value of prevention and cure. In England they take care of their paupers; in Scotland they prevent pauperism by education and religion. And this is a specimen of the results: There were two parishes of equal

size, one in England and the other in Scotland—in the former of these $3600 were annually paid for the support of paupers, and in the latter $60. Wherever the experiment of going after vice to relieve its victims, instead of preventing it at the outset, has been tried, it has been found to be a losing business. Prevention is better than cure.

The King of Prussia is now putting 17,000 Bibles in the public schools out of his own private purse, a wise and economical expenditure of money, which will save his State fifty fold, besides doing immense good otherwise. Dr. T. enumerated some of the results of the last twenty years' experience in the temperance cause. One is that men can be born, can live, and can die without the aid of alcohol. Once it was thought otherwise. None of these great events of man's history was complete without a due proportion of alcohol. There are 250 inebriates in the Alms-House in Boston, all of whom were deprived of their drams in a single day. In Sing Sing there were 200 drunken prisoners choked off in a single day. In the Wethersfield Prison, all but 5 were habitual hard drinkers, and stopped short in a single day. How many do you suppose were killed in weaning? Not one in all these! It is found that men seldom or never grow worse, but always better, by letting it alone, and as to the nourishment of Alcohol, Judge Daggett long ago said there was about as much nourishment in it as there was in heat lightning, and no more. Hannibal, in leading his army over the Alps, in that most perilous and arduous of all human undertakings, the passage of the Alps, sustained his army in their fatigues and hardships only by vinegar and water.

It is now about twenty years since he heard the first sermon on temperance, from Dr. Edwards (pointing towards him). It was what the students called the "Ox" sermon. The second sermon which he heard was from Dr. Hewitt (now on the platform), and it seemed that his thundering periods were all hailstones, and each of them weighing about a talent. Dr. Todd went into some interesting and valuable statistical estimates of the amount saved in Massachusetts by the temperance reformation. He would not allude to the Empire State just now in this connexion, but he might go back to his own State and show how much their taxation had been reduced and their industry had been increased. The manufactories of Massachusetts alone produce 120 millions annually more than all the cotton crop of the South, which is from 90 to 100 millions. In Boston the *per centage* of mortality had decreased ten per cent. within ten years,—all attributable to the decrease of intemperance, superinduced by restricting licenses. Is it not rational that these Yankees should desire, as a matter of economy, to suppress entirely the sale of spirituous liquors? He then affectingly and impressively alluded to the remarkable fact that while 7,000,000 of people in Ireland were starving, one-seventh of the whole British grain crop had been turned into ardent spirits.

In the close of his speech, Dr. Todd gave a very graphic description of the death of a reputable man in Pittsfield, who had fallen asleep under the influence of liquor on the railroad track, and was killed by the cars. His wife and children waited for him in anxious expectation, but he came not. The rumseller had sold him his last bottle, and he had lain down to die. And, said Dr. Todd, not a liquor-seller in the place had been induced by that awful event to give up selling rum. Nor can you ever reach such men by moral suasion. Why legalize such a traffic? Why hope for any change, excepting through the power of law? Men will continue in it so long as money is to be made by it.

Dr. Todd sat down after an able speech of forty-five minutes amid much applause.

The Rev. Mr. Ludlow, of Poughkeepsie, offered a few remarks in favor of a good collection. While this was being taken up the band played.

The Chairman then introduced to the audience the Rev. Dr. Hewitt, of Bridgeport, Conn. Mr. Phelps said it was just twenty years ago since he first heard Dr. Hewitt in the Brick Church. His sideboard was then loaded with all the varieties of intoxicating liquors. On returning from church, a family council was called, and on a review of all the arguments presented in favor of so doing, though against no small apprehension of being accounted singular and even fanatical, the whole were voted out, and by seven o'clock the next morning the sideboard was cleared, and the enemy has never since entered his doors. Dr. Hewitt was then introduced, and offered the following resolution :—

Resolved—That government was ordained of God for the good of the people; and is therefore under obligation to protect the people against every business which interferes with the peace and prosperity of individuals and families, and inflicts upon society unendurable evils.

Dr. H. thought he had a new mode for the action of government. Suppose, said he, there was a law by which you could hold the rumseller personally responsible for all damages directly resulting from his business, would any one, with such a law overhanging him, continue the traffic?

Dr. H. thought a petition for such a law, carefully prepared and sent to the legislatures, would be attended to. There could be no valid objection to such an enactment. The state is bound to provide for the protection of wives and children against the avarice of the rumseller.—As it is, if they are left widowed and fatherless, there is no redress.—No other such wrongs are left without provision.

We have the liberty of speech, but are accountable for the use of it; and the liberty of the press, but those who publish a libel are held responsible. Suppose a law cannot be passed prohibiting the sale of liquors, why at least should not the liquor-seller be put on the same footing with us all—held responsible for the use of his liberty? Such a law would be exactly parallel to that by which the proprietors of stages are held responsible for the carelessness of drivers.

Dr. H. explained and illustrated this principle at some length, in the hopes, as he said, of once more doing something that should be permanently useful in the cause. As New York went so would the country go—if the leading men in that assembly would take this subject home, act upon it, and spread the principle among the people, they would strike a blow that would be felt through the Union. In less than five years, 50,000 females, young wives and mothers, would call them blessed. It would give them the means of redress, which they had not now, for one of the greatest wrongs that could be inflicted upon them and on their grey-headed fathers and helpless children.

This subject had occupied his thoughts for ten years; and he had from time to time conferred with gentlemen of the highest reputation in the law and for sound practical judgment. Some of them had at once discerned the practicability and advantages of the law proposed; others at first had scruples, and then came zealously into the plan after reflection. It appeared to him, that this principle bore the same relations to the legislation which the cause now requires that the principle of total abstinence bore to the first commencement of the Temperance reform. That laid the foundations,—this will put on the cap-stone.

The blessing was pronounced by the Rev. Dr. Edwards, and the audience retired a little after ten amid the enlivening strains of the Band.

REPORT.

The two great events of the past year in the history of the Temperance Reformation, have been the World's Temperance Convention, held at London, on the fourth of August, 1846, and the decision of the Supreme Court of the United States at Washington on the License question.

The former was the cap-stone placed with thanksgivings upon the temperance edifice. For more than twenty years that edifice had been in process of erection. Solid foundations, after much difficulty and many trials, had been laid. Noble pillars had been reared. Precious stones of every hue had been introduced. The proportions were just and the architectural beauty was not to be surpassed, while its chief glory was its utility; a refuge for the inebriate, a home for the sober-minded, a Temple from which indeed the buyers and sellers had been whipped, but where peace and happiness dwell, and where the children of a thousand generations will shout Hosannas to Him who made the clouds, the fountains, the rivulets and the streams of water, and bade the world drink and live. More than three hundred of the workmen on this noble edifice came together from different and distant parts of the earth to see the work they had accomplished, and to praise Him who thus far had blessed them in their enterprise. For five consecutive days they continued in deep investigation and high communings, and when they separated, again to cross oceans and mountains and labor in the several spheres in which God had placed them, it was with an enhanced estimate of the value of the temperance cause, and a resolution that each would do in his place whatever God would enable him, to extend its blessings to the whole family of man.*

The second great event of the year, the Decision of the Supreme Court of the United States at Washington on the License question, had been anticipated by friends and enemies of the cause with deepest interest. The constitutionality of State laws prohibiting the traffic in intoxicating liquors without license had been doubted and

* Appendix A.

denied, and by appeal had been carried from State courts to the Supreme Court of the nation. There it was ably argued by distinguished counsel, and after much delay, preventing and retarding prosecutions for the violation of license laws in several States, the Court unanimously affirmed to the States the right of "regulating the trade in and licensing the sale of ardent spirits." The decision was received by the friends of temperance throughout the country with great rejoicings. Large public meetings were held in New York, Providence, Boston, Portland, and other cities, in which resolutions were adopted, expressive of their confidence in the justice of this decision, and its important bearings upon the further progress of the temperance reformation. The press also extensively responded to it as that which would strengthen the hands and encourage the hearts of all who would protect the community from unendurable evils. On this occasion, also, the Executive Committee addressed the friends of temperance throughout the United States, recommending, in view of this decision, renewed activity and zeal in every department of their great enterprise.*

In addition to these two leading events, the new and peculiar action of several States against the licensed traffic in intoxicating liquors, will make the past year memorable in the temperance history.

Soon after our last anniversary on the 19th of May, 1846, the question of License or No License in all the towns and cities of the State of New York, with the exception of the city and county of New York, was brought by an act of the Legislature to the ballot-box, to be decided upon by a free vote of the electors, separate from any political or charter election. It was a sublime moral movement—the people of a great state deciding in their sovereignty whether there should be established, for the gain of a few, the means of drunkenness in every city, town, and village. The day was fine. The people assembled in numbers exceeding the usual attendance at the polls. The result surpassed the most sanguine expectation of the friends of temperance. With the exception of the small county of Richmond, all the counties of the State voted "No License," by majorities ranging from fifty-nine to four thousand and ninety-eight. All of the eight cities of the State which were allowed to vote upon the question decided against license by an aggregate majority of six thousand one hundred and eighty-four votes: and six hundred and fifty-six, being about four-fifths of the towns, voted "No License," for the most part by large majorities. In each of the six counties of Cayuga, Rockland, Tioga, Tompkins, Warren, and Wayne, every town gave a majority against license; while in sixteen other counties but a single town in each voted in its favor.

* Appendix B.

In the whole State, the number of votes given was 289,567—for License, 111,884, No License, 177,683. Majority for No License, 65,799. This decision by the people rendered it obligatory upon the Boards of Excise in six hundred and fifty-six towns of the State to withhold all license.

In Maine no action of this character has been resorted to; but a law has been made during the year by the Legislature, prohibiting the traffic altogether, and empowering the heirs or widows and orphans of the unfortunate drunkard to recover back the money paid for liquors;—"the first instance in which the government of a civilized and Christian state has declared by statute that there shall not be within its borders any traffic in intoxicating liquors, to be used as a drink, and that if any such liquors shall be sold for such purposes, under any circumstances, it shall be against law and equity and good conscience."

In Vermont, the question of License or No License, not in towns and cities, as in the State of New York, but throughout the whole State, was given to the people to be decided at the ballot-box the 3d of March. Much anxiety was felt for the issue, as comparatively little effort had been made to enlighten the people and excite them to take care of the vital interests of themselves and their children. But the result has shown that the people of the Green Mountain State needed no instruction on the evils of the License system. By a vote more decisive than that of the Empire State, they banished it entirely from their borders. Of 35,605 votes polled, 21,798 were for No License;—13,707 for License; giving a majority against all license in the State of 8,091 votes.

In the State of New Hampshire, no new Legislative action has occurred; but an enterprising and efficient temperance movement has been commenced under Dr. Charles Jewett, and several towns in the State have elected temperance boards of excise, who have refused to grant license.

In the State of Massachusetts, no change has been made in legislation. The people elect county commissioners, who may license at discretion. These, with one or two exceptions, have continued to withhold all license. In Boston, petitioners for license have had public hearings before the Mayor and Aldermen. Able counsel have been employed, and a large number of witnesses have been heard on the subject for and against license. Gentlemen of high standing agreed in saying decidedly that licensing a few for common drinking purposes would sanction the business as respectable, create an odious monopoly, and take from philanthropists and magistrates one great motive for restraining and punishing the unlicensed. The municipal authority were equally divided, but by the vote of the

Mayor it was decided in the negative, or No License. On this occasion Deacon Moses Grant of Boston, an eminent philanthropist, said:

Had you thought it best to have given this hearing in the Tremont Temple, so that suffering women could have attended, hundreds of worse than widows would have been present, with their anxious children, to listen in breathless suspense to the discussion. With all due respect to the last eloquent advocate of the liquor dealers, I must say his remarks would have afforded those afflicted women no consolation. I hold in my hand a memorial from a number of females, one of whom called on me last Sabbath to inquire what she could do before your Honorable Board, for the protection of her husband and family from the threatened ruin occasioned by the "grogshops" near her dwelling. I replied, that she must petition. "Oh," said she, "could the Mayor and Aldermen suffer for only *two weeks* what I have with my husband for *two years*, they would find a remedy somehow." She soon sent her petition to me, with the following touching note:

"In the neighborhood of the Providence Depot, I am knowing to an instance where a man broke up a family of nine children. He would choke one, knock another down, and has often pulled his wife round by the hair of her head. I know of two other cases where it will soon be as bad, if their career is not stopped; and all this is occasioned by the filthy grogshops which are in Church and Eliot streets."

Gentlemen, it is for such I plead, in the name of Humanity. And I must be permitted to say that there is more to move our hearts in that artless tale of domestic sorrow, just related, than in *all* that has come from the eloquent lips of the "learned counsel" in favor of "regulating" and licensing a traffic which causes suffering beyond even *his* power to describe.

In Rhode Island, every town but three has for two years past voted No License. The Legislature closed its winter session without disturbing the License law, or releasing one liquor seller from the sentences and fines incurred by violations of law.

In 1845, the Legislature of Connecticut gave the License question to the people. The law received the approbation of more than three-fourths of the towns of the State. But the Legislature of 1846, without a single petition, repealed the law and enacted another, which, while it has attempted to close the low places of sale, has countenanced and sustained the reputable vender in his business. A recent political revolution has placed in power the avowed friends of temperance; but whether they will think it expedient to take any new action upon the subject in which the political conflicts of the State are much involved, is doubtful. In the State, there are now 300 licensed taverns, 700 grog shops, and 175 distilleries, in full operation. "The blasting influence of these charnel-houses," says the State Report, "is too visible to be hid from the observation of any who are not wilfully blind."

In New Jersey, the License question has been given to the peo-

ple of the towns, to be decided at the ballot-box in December next. More than 20,000 petitioners have asked that the sale of liquor on the Sabbath might be prohibited by law, and that unlicensed venders should be forbidden the sale of less than five gallons, instead of one gallon, but without success. Nothing but the most strenuous efforts on the part of the friends of temperance and the Sabbath, the influence of the pulpit and the press, all improving the present favorable opportunity, can now save the State from a long and afflictive bondage to the pestilential scourge.

In the State of Pennsylvania, by a resolution of the Legislature, it was given only to 18 counties, or to such as were found to be earnestly asking for it. In a considerable number of these, a clear and strong vote has since been polled for No License. In Chester County, 42 districts have voted No License, and 10 License. In Delaware Co., 13 N. L., and 6 L. In Erie Co., 14 N. L., 12 L., and one tie. In Alleghany Co., but 3 districts have voted License. In Washington Co., 23 towns have voted No Sale, and 8 Sale, with a majority for No Sale exceeding 1000. In other counties, where darkness prevails, the majorities have been in favor of License and Sales.

In Delaware, by recommendation of his Excellency the Governor, the question was referred to the people by counties; a general agitation and discussion of the subject followed, and though but one of the three counties has returned No License, the influence of the action throughout the State has been most favorable for temperance.

In Maryland, the Legislature refused to give the question to the people, though solicited by numerous petitioners, and by the first branch of the city council of Baltimore. A like refusal was given in the Legislature of South Carolina and Ohio; but in the latter State, the privilege was granted to ten counties, in some of which the vote for No License has been carried by handsome majorities.

In Indiana, Michigan, Iowa, and Wisconsin, the question has been given to the people. In all, about one-half the towns, and in Iowa, every county, except Keoku, a dark border county on the west, have voted No License.

Such progress in public sentiment against legalizing a traffic in intoxicating drinks, is most heart-cheering to the friends of humanity. Our object, and sole object, is to induce all men everywhere, by argument and kind moral suasion, to renounce entirely all use of intoxicating liquor as a beverage, and thus cut off Intemperance with all its heart-rending accompaniments from our world; but while the traffic continues, and more especially while that traffic is legalized and patronized by the State, we toil, not without success, but in face

of an insuperable barrier. THE SUPPLY CREATES THE DEMAND. The legalized supply relieves the conscience of the vender. If poverty follows, and crime treads on crime, and blood toucheth blood, the State and not the vender must bear it. As a means of suppressing intemperance, or confining the business to good men, or as a source of profitable revenue to the State, the system of license has proved an entire failure, and few are its open defenders but the venders themselves and their numerous dependants, who first seek for gain, and next demand some public action which, amid all the horror of the traffic, shall make it reputable. The remainder of the community call for its destruction. Even the poor miserable inebriate, with all the fury of his burning thirst, wishes it at an end, goes to the polls and votes No License.

That amid thousands of distillers and brewers—amid vintners, importers, venders, taverners, licensed and unlicensed grocers without number, all expecting from the trade an easy and immense profit, there should be opposition to a public sentiment so rolling onward, crushing all their hopes and driving them to some honorable and honest employment, was to be expected. No great reform, touching either men's appetites or purses, has yet been carried forward without fearful conflict. In Massachusetts, opposition parties have been seen carrying with them the great political interests of the State; and there has been overturning and overturning, until the great principles of truth and sanitary action seem nearly to have gained their legitimate triumph. In New York, the magnitude of the temperance victory unfortunately placed the temperance community at their ease, and led them to feel that their work was accomplished. As the year revolved in which a new trial might be had, if legally sought, dissatisfaction was fomented. In many towns a large neutral party were easily enlisted for a reversion of the decision. The violators of the law, it was said, were treated in one place with impunity, in another with cruelty. Judges and jurors had been favorable to the offender, and the intricacies of courts and expenses and delays of suits had disheartened prosecutors. The facilities of obtaining drink in a town voting License, had produced great uneasiness in towns voting No License. What was legally right in one place, was viewed with indignation as a penal offence in another. Venders, resolved to sell, but irritated first by being marked as violators of law, and next by continual prosecutions and fines, from which, since the late decision of the Supreme Court, there is no escape, entered everywhere into the field with all the engagedness of political aspirants.

Politicians, too, were not inactive to make capital for themselves, or to ward off what might prove a weapon in the hands of their op-

ponents The result has been a reversed decision within the last two weeks, in about 200 of 300 towns which have had a new trial, and in many cases by large majorities; and, in the last and hurried acts of the Legislature of the State, an entire repeal has been had of the Excise law, which gave the license question to the people.*

So unexpected a revolution neither confounds nor perplexes the friends of temperance. The law of 1845, referring the license question to the people of the towns, was never supposed to be the best, only the best under existing circumstances, calculated to prepare the people by a universal examination and discussion of the subject individually and collectively, to decide upon it correctly, and in due season unite, as public sentiment should be ripened, into one general prohibitory statute for the whole State. There is no reason to regret its enactment. A reference of the question to the people brought the traffic to the severe scrutiny of every elector. The decisions of the 19th of May, so far as they refused license, were, it is believed, perfectly just. They were not made under any sudden or fanatical impulse. They were not the result of any false statements or any imposition upon the public mind, but they flowed from a calm and rational conviction that the legalized traffic was destructive to the best interests of individuals and society, and a determination not to be partakers in its guilt. What were good reasons for that decision then, are good still. The people may vacillate for a season, but reforms never roll backward. The wave of a rectified public sentiment is onward. The more the rum traffic is scrutinized, the more does it rouse in the public mind a burning indignation as the great cause of all existing drunkenness and its woes. Without the traffic, the poison would lie harmless as the serpent's poison benumbed by winter. The vender brings it into market, mixes, adulterates and increases its virulence and action, commends it to the public by the most ingenious devices, entraps the weak and unwary, and glories in his spoils. Everywhere and every hour, the work of destruction is going on in all our cities, towns, and villages. There is no cessation.

From the official returns of the Police of New York, it appears that there were taken up and committed for intoxication from the 1st of May, 1846, to the 30th April, 1847, 7,453 persons, and for intoxication and disorderly conduct, 5,423 persons, making 12,876 in the whole; and that 2,676 children, doubtless the children of intemperate parents, were in the same time taken up as lost in the public streets. In the city of Boston, there were entered in 1846, in the police courts, 4,073 complaints, being an increase of 683 over the year

* Appendix C.

1845. Of this number, 1263 were complaints for drunkenness. The expense of fines and cost to the city was upwards of $6,639. From the 1st of January to the 31st of December last, there were arrested by the Montreal City Police alone, 4,386 persons for various offences from murder to vagrancy: out of these, there were apprehended for *drunkenness in the streets*, and *drunken and disorderly conduct*, no less than 2,639, of whom 496 were women.

Scarce a day passes in which the community are not filled with shuddering at some horrid deed of blood, the fruit of Intemperance. Says the Report of the minority of the Committee of the New York Legislature on the repeal of the Excise law—

"Within the last 90 days, and since we have been here convened and engaged in legislative duties, our ears have been pained and our sensibilities aggrieved almost by the cries of twelve human beings sacrificed in the counties of Albany, Schenectady, and Schoharie, upon the altar of this inhuman traffic; and one other husband and father in the city of Rochester, has been sent unwarned into eternity, by two reckless children of rum, within the same period. Of these victims of the traffic, four men perished in the highway from drunkenness; two children from drunkenness, in the presence of parents, themselves drunk. One mother and her five children burned alive. One boy stabbed and his bowels ripped out, by drunken men in the public street, within six miles of this Capitol; and the man in Rochester killed by a blow upon the head with a billet of wood, by two boys inflamed by and thirsting for *whiskey*."

Says the Agent of the Connecticut State Temperance Society in his Annual Report:

On entering a town the solemn sound of a tolling bell broke upon my ear. Upon inquiry I learned that a drunkard had died during the night, making the fifth death from intemperance during the year, in a population of eighteen hundred.

In another town a colored woman was so badly frozen in February last, that she died, her flesh literally falling from the bone. Amputation would probably have saved her life, but this would have been an expense to the town; consequently she was permitted to die.

In another town, there have been in eight years past, as many as twelve violent deaths from intemperance, such as freezing, drowning, suicides, &c.

While stopping in another town, I learned that not long since a man who had reformed was persuaded to take some liquor as a medicine. His appetite was revived, he continued to drink, and was speedily attacked with the delirium tremens. So violent was the progress of disease upon him, that no alternative was left but to chain him to the bed, which was resorted to, and he died in this situation.

From inquiries which I was making in one of our towns, I learned that in a population of *thirty-six hundred*, there had been *seven* deaths from intemperance, in the space of eleven months. To take this town as the basis of our calculations, the result would show that near seven hundred instead of six, fell annually into the drunkard's grave, in Connecticut.

Recently in the State of Vermont, a stage coach of railroad passengers on their way to Burlington, was run off a precipice 35 to 40 feet, killing instantaneously three individuals and severely injuring five others.

Says a Canadian Correspondent:

In a large town not far from this, lived a man of active business habits, who rose from a small beginning to extensive wealth. But the insidious foe by degrees crept into his bosom—from moderate drinking, he became a confirmed drunkard.

He had a large family of interesting children, and they had a faithful mother, who for a while held her husband in check. But her spirits broke, and she went down to the grave. Then he gave himself up to intemperance without restraint. Not long since, after a week of excessive drinking, his mind became bewildered. We may suppose that he imagined himself to be on fire; that devils were flinging flaming serpents at his head; and that volcanoes were ready to burst within him. He ran upon the ice of the river, and plunged into an open glade, intending undoubtedly to drown the fiery serpents, and to quench the burning flame that was consuming him. Secular papers said that he mistook his way, and accidentally fell into the water.—*So they wrap it up.*

If the poor tax of the whole of the State of New York in 1845 was 600,000 dollars and two-thirds were occasioned by Intemperance, it will be no less under the renewal of the License system in this and all years to come.

If each of the 4000 licensed venders in the city of New York received the last year three dollars a day on an average, and there were 12,000 dollars expended each day, and $3,180,000 in the year for that which was valueless to the consumer, and expended chiefly from the pockets of the poor, and if three times that sum, or $9,540,000, were thus misspent and wasted in the Empire State, bringing with the expenditure on intoxicating drinks all their train of personal degradation, poverty, crime, and death, no better prospect is before the people in the renewal and continuance of the license system.

On the men, contributors to these evils in the community, is often indeed visited some awful retribution of heaven. From careful investigations recently made by Samuel Chipman, Esq., in three counties in the State of New York, it appears that of 716 liquor dealers whose lives and fortunes were before him, 342 became intemperate, of whom 3 committed suicide, 3 were killed by drunkards, 3 became totally blind, 10 died of delirium tremens, 33 (others) died drunkards, 37 had drunken sons, 19 ran away, 13 had drunken wives.

Can the same be said of any other business? Tempted they are by the hope of gain, but how few succeed? Of the 716 cases, 592 either lost or did not gain, and the number who became entirely bankrupt was more than one-third larger than the number of those who gained anything. Similar is the record all over the country, verifying the woe long since pronounced upon him who puts the bottle

to his neighbor's mouth and makes him drunken, and showing that with what measure men mete to others, it shall be measured to them,

Says a gentleman in Indiana to our Secretary:

"We have one place in this county seat where the poison is sold; but Providence has evidently frowned on those who have engaged in the traffic here. Two have been ruined in character and property by it. The first came here, a young married man, with money sufficient to purchase land for a small farm. But he foolishly spent it for whiskey to sell again, and in a short time he was reduced to distressing poverty. His successor in the bad business sold 80 acres of good land, which he had earned by hard labor, and invested the avails of it in the whiskey trade. In less than a year he left the country in poverty and disgrace. Before he left, however, another exchanged a little real estate for the whiskey and few groceries he had remaining. He is still engaged in the unholy business; and coming events in his history already begin to cast their shadows before them."

Quem Deus vult perdere, prius dementat.

"Hitherto," says Mr. Chipman, "when the vender has appealed to us for sympathy on account of our interfering with his pecuniary interest, we have answered him by reminding him of the jails, the alms-houses and graves he has filled, by telling him of the countless and indescribable woes of the drunkard's family, of the desolateness of his fireside, the hunger and rags the agony of soul, and the broken hearts he has caused; but now we can ask him to have compassion on himself, upon his own wife and children, to stop before he plunges himself and them into the abyss of drunkenness, and brings upon them all the woes that cluster around the drunkard's path; to stop before he entails upon them the curse of poverty, and ignorance, and degradation, and causes the blush of shame to mantle their cheeks whenever his name shall be mentioned, by being obliged to associate with it the degraded character of the loathsome inebriate."

But he is blinded by his gains, and hence, while there is a revenue flattering to depravity, men will sell even over the dead bodies of the slain, and while falling into the pit which they have digged. The bloody traffic continues.

In the language of an address to the inhabitants of New Bedford by a Committee of citizens:

The fire of the distillery is yet burning, typical of that flame which the product of the still kindles within the bosom of the drunkard—its column of black smoke rises to the heavens, a fitting emblem of that mental and moral darkness which hovers over the soul of the inebriate, and hides from his view the heartfelt joys of earth, and the richer hopes of eternity. Men of wealth, of station, of influence, load their ships with the poisonous product of the distillery; their warehouses are filled with this most potent agent of evil; and their tenements, let out to those who must be regarded as the sub-agents of the capitalist in this dreadful traffic, are furnished with fitting arrangements for completing the train of communication between the vats of the still-house and the mouths of the deluded multitude.

Of these sub-agents in wrong doing, how vast the number! Let us go where we will, men are found leading into temptation the thoughtless and unwary, by placing before them the fascination of the sparkling cup, or leading the careworn and heavy laden to seek, alas! how much more worse than in vain, the refuge of the intoxicating draught. The demon of alcohol, ever active and ever ingenious, finds fitting instruments in all places and among all ranks and conditions of men, whether it be to fill high the bowl with ruby wine in the saloons of grandeur and wealth, or deal out the cheapest alcoholic decoctions in the dark and desolate dens where poverty and crime seek stupefaction and shelter.

Now amid the desolations of the traffic we combat, the great question before the people of the United States is, SHALL THEY BE PERMITTED TO DEFEND THEMSELVES AND THEIR CHILDREN AGAINST IT? Or shall they be compelled not merely to bear its burden and suffer all its atrocities, but even to license it and consent to its going on in its work of death, unimpeached and unretarded?

The right of self-defence none can question. It is a primary law of nature. It lies at the very foundation of civil government, and is the great object of government. All laws are enacted in self-defence, to protect the community from existing or threatened evils. But what evil is greater than the traffic in intoxicating drinks? What brings with it such a train of wailing, lamentation, and woe? War, famine, and pestilence, are trifles compared to it. Let a son be brought wounded or slain from the field of battle, and it can be endured. Let him come home with the plague of Smyrna or Egypt, and it can be endured. Let him pine away with hunger and die like the sons of Erin, and it can be endured. But let him come from the shop of the vender a drivelling drunkard, and curse his father and his mother and fall into a drunkard's grave, and *it cannot* be endured. Yea, it is no exaggeration to say, in the language of Wirt, that "This single cause has produced more vice, crime, poverty and wretchedness in every form, domestic and social, than all the other ills that scourge us combined." And as if it were not sufficient to destroy the body, amid indescribable horrors, it kills, too, the soul. Over every grog-shop, says Chief Justice Daggett, should be written in great capitals, "THE WAY TO HELL, GOING DOWN TO THE CHAMBERS OF DEATH."

The question is between the people and the manufacturers and venders. It is not between the people and the government. The people demand protection. The vender says you shall not have it. No law shall interpose between me and my business. If I fire my gun and send my shot through your streets and kill your sons, no law

shall prevent me. Yea, the vender says more. "I'll have protection. I'll be licensed to do it.

'Licensed to do my neighbor harm;
Licensed to kindle hate and strife;
Licensed to nerve the robber's arm;
Licensed to whet the murderer's knife.'

Every law shall be repealed which takes away my license. And if I cannot have license, I will sell without license, and take vengeance on the man who interferes with my business." Here is the conflict in the Empire State and in almost every other State in the Union. The acts of Legislatures in relation to the two parties are much as they are swayed by the parties themselves, and are by no means the index of truth. In giving to the people the liberty of saying at the polls whether they wished protection, they sided with the people. In taking away that liberty, they sided with the venders. The vender, even while he claims immense majorities and says the people are with him and wants no protection, is not willing to trust the question with the people. He dare not trust them. He knows if he has a majority with him, it is a forced majority, a bought majority, a miserably deluded majority; and that as soon as they are unshackled and come to the light, the people will drive him from them with burning indignation.

"You may defend yourselves against me," says the vender, "by moral suasion, but you shall not by law. I'll not be driven from my hogsheads and bar by force, only by argument. Show me that I have intentionally injured you or your son, that I have made the drunkard what he is, or fraudulently deprived him of his property, or hardened his heart and ruined his soul, and I will give up my business."

Show the wolf that he intends harm to the sheep! All he wants is its blood. If he can have that without the life of the sheep, he will be satisfied. All the rumseller wants is the money of his victim. He is sorry to see him a drunkard, and to see his property and health and life fade before his traffic. All this goes against him. It is only incidental to his business, and while his business must go on, all this must happen. And if the wolf had a license to take the blood of the sheep, how little would all its innocent looks and plaintive cries affect his heart? How would he steel himself against all that could be said, and say that what was legally right could not be morally wrong. "Go to the Governor who has given me a license, and blame not me for satisfying hunger."

The plea, too, is offered, that no law suppressing the traffic can be enforced, and therefore none should ever be enacted. Why not say the same of laws against murder, arson, theft, counterfeiting? Who says the law cannot be enforced, but the rum vender? And

what a spirit is his, which refuses obedience! He is the cause of all the difficulty, the only nullifier. And are the people never to be defended against unendurable evils, because the doer never chooses to regard punishment or law, or to cease doing others an injury? Surely a government that would wink at this, would not be ordained of God for good, but for evil of the basest kind. Against a strong public sentiment no law can be sustained. But when public sentiment condemns a moral wrong, as it now clearly does a promiscuous sale of intoxicating liquors, then a law is easily sustained. In Massachusetts his Excellency the Governor, and Lieutenant Governor, and most of her law makers, are pledged champions of total abstinence. Her laws condemn the liquor traffic. And though at first resisted and defeated, they are now generally complied with, and are bearing sway ever in her large and turbulent cities.

Had the decision of the people of the towns and cities of the State of New York against license been suffered to stand, there is little question but in a short time it would generally have been acquiesced in, and found to have been for the highest interest of the State. Said some intelligent gentleman soon after its announcement:—

We have visited within eight weeks past, every town on the line of travel between Albany and Champlain, in this State; and the result of our inquiries, which have been as minute as possible, of both friends and enemies of the cause, is, that about one-half of those who sold before the new law went into operation have stopped selling entirely; about two-thirds of the other half, if they sell at all, do it so privately as to elude all efforts at being detected; and only about one-sixth are engaged openly and publicly in the sale. We have seen a great many persons refused, and have seen but two successful efforts to obtain intoxicating drinks, and those were at the same bar, and at the same time. We never travelled half the distance before without seeing persons drink at almost every public house.

Says the minority report of the New York Legislature already referred to:—

"In the country towns where the vote was *no license*, to a great extent the traffic has been abandoned. Many dealers have acquiesced in the public sentiment of the State and of their towns, and in good faith obeyed the law. Many others have apparently done so, and if they have not yielded it an implicit obedience, have closed their bars or withdrawn their liquors from the public gaze, and thereby removed a great temptation to the young, the idle, and the community at large."

Says an Ohio correspondent of the Western Standard:—

"We hold on our way rejoicing in the Heaven designated cause of temperance and humanity. This is the only county in Ohio wherein the determination of the license question has been left by law directly to the people—by act of last Session of our Legislature. At our election in April, 23 out of the 28 townships in this county declared against License. The effect has

been most cheering— *Our county expenses have been materially lessened, and fewer commitments to jail have occurred than during the same period for thirty years.*"

That no physical force, no pains and penalties are to be applied to shut up the rum trade, we utterly repudiate. As well say this of the counterfeiter's establishment, the gambling house, or the house of death. What would moral suasion do to protect the soldiers of our army at Matamoras, at Vera Cruz, at California, from the ravages of the rumseller? The authorities in the field, in self-defence drive out the traffic, and the world say it is right. And why shall we not have the same protection at our homes? At the South a slaveholder may protect himself against the rumseller, and recover the value of his slave if the vender sells him liquor and he becomes drunk and perishes. All say it is right. And why shall not the freemen of the North have protection from law, not for slaves, but for sons and daughters?

To protect themselves against the venders, the people have resorted in some cases, and may be compelled to in more, to political action. They see no reason why of two candidates for public office of the same political party, one of whom will defend them against the traffic while the other will sacrifice them to it, they should be expected to cast their votes for the latter because he was first in political nomination. The friends of temperance are in many places causing their power to be felt in this matter in primary meetings;— the aspirants for public office are beginning to feel that these have rights as well others; that there are moral rights as well as political, and that those rights are to be sacredly regarded. Hence the character of Legislatures is vitally improving, though perhaps not yet distinctly visible.*

The great work in which we are engaged, is progressive. It is not the work of a day or a year. Intemperance had woven itself into all our laws, our habits, our fashions, our festivities, our business, our births, our burials. For two centuries it had been steadily becoming consolidated; yea, for 4000 years, since Noah drank of the fruit of the vine, it has claimed dominion over thousands and millions. In the countries of France, Great Britain, Sweden, Prussia, and the United States, the annual consumption of intoxicating liquors is officially reported at one thousand, nine hundred and seventy million, nine hundred and sixty-three thousand, nine hundred and eighty-eight gallons, containing 217,596,878 gallons of pure alcohol, and valued at $546,265,086. The average amount consumed by each individual is 4 gallons in the United States, 11½ in Great Britain, 2 in Prussia, 7 in Sweden, and 32 in France. The number who die

* Appendix D.

of drunkenness in Great Britain annually, has been estimated at 60,000—the number in the United States at 30,000, near seven millions in the life-time of a single man in these two Christian countries. Such is the enemy we combat.

The American people have risen on this new continent to break its power. But it is not to be done in a moment. It is to be done only by a slow and steady process, revolutionizing the whole of society. It is to be done by a people who love liberty, and who will have it in the highest and noblest sense; but a people of law and order, who will take care that all unjust taxation be prevented, that there be no waste of the public wealth: that vice, immorality, and crime be not fostered by law, and that all due protection be afforded to the property, virtue, and lives of the community.

It is a subject of congratulation that many individuals of the highest walks in life and greatest influence, now patronize the temperance movement. Said a Governor of one of our oldest States, on recently taking the chair as President of a Legislative Temperance Society, "It is an honor to any man to be engaged in doing good; but to be placed at the head of an official Society, whose great and praiseworthy object it is to be engaged in doing good in the cause of temperance, is a special honor, for which he felt bound to render his sincere thanks to the Society. And he hoped that this mark of their confidence would be the means of increasing his zeal in the cause of temperance. So long as he was permitted to hold that honorable station, he pledged himself, by every means in his power, God helping him, on all occasions and everywhere, faithfully to represent the principles of the Society."

Presidents and teachers of most of our Colleges and eminent literary institutions are decidedly and actively with us, training up, as far as their example and counsel go, the influential youth of the nation on total abstinence principles. The entire Sunday School system may be considered an auxiliary to our cause, while numerous distinct juvenile organizations are enlisting the hearts and hands of children in the enterprise. The conductors of large public works and manufacturing establishments of every description, are with us. On scarce a railroad which goes out of Boston, is intoxicating liquor sold; and one line have resolved that intoxicating liquor shall not be carried upon their road. Several of our large steamers are temperance boats. Seventy-four thousand seamen are now enrolled on the temperance books in the Marine Societies of our ports and harbors. The sailor glories in his temperance principles, and could the numerous grog shops which infest these places be closed, the seamen of America would soon, as a class, be the most temperate of our population.

Comparatively few habitual common drunkards are now found in any part of our country. In towns and villages where twenty years ago were from fifty to seventy, are now found only here and there an individual of this class. The masses of drunken men and women taken up in our cities, form an exception. They are for the most part foreigners, loafers, idle, vicious, abandoned wretches, steeped in vice, and, to every good work, reprobate. The reformation of drunkards has not, as in former years, formed a prominent part of the year now past. The steadfastness of multitudes reformed is the subject of praise. Many of these continue noble public advocates of the cause.

As there is a diminution of drunkards, so a marked decrease exists in the number of convicts in our State prisons, and this is attributed by several directors to the spread of temperance principles. In the Connecticut prison, are now but 150 prisoners, whereas ten years ago there were 216.

The year has not passed away without several important State Temperance Conventions. These, it is believed, are of great importance to the furtherance of the cause, inasmuch as they bring together the friends of temperance from various parts of the State to confer and to unite in plans of action which may be demanded by the times.

A State Convention was held for New York at Albany, on the 15th of July, to devise ways and means to secure the best results from the great victory obtained at the polls, and prevent a repeal by a future Legislature of the Excise Law. On adjournment, the Convention met again at Auburn on the third Tuesday of September. Both Conventions were large, harmonious, and decided in their action.

The State Temperance Society of South Carolina held its Anniversary at Aiken on the 14th of July, was numerously attended, and vigorous measures were taken for the advance of the cause. A second meeting was held at Columbia on the 25th of Nov.

The Delavan Temperance Union, the Union of colored temperance societies in the Northern States, held their anniversary at Poughkeepsie on the 25th of July. It was a large and noble meeting. The procession was a mile in length, composed entirely of the colored race, with expressive banners, devices, and bands of music. An encouraging Annual Report was read, and several addresses were delivered.

In Connecticut, the Annual meeting of the Connecticut Washingtonian Society was held in Hartford, on the 29th of October. The subject of political action occupied much of the attention of the Convention.

The Rhode Island State Society held its Anniversary on the 6th of

January, at Providence. The Annual Report exhibited a decided progress, especially on the suppression of the traffic by law. The Attorney General of the State has been eminently faithful in the discharge of his duties, for which he received the thanks of the Society.

In Vermont, a spirited meeting of the State Society was held at Springfield on the 21st January. Delegates were present from all the counties, and the most determined spirit was manifested to bring to an end the licensed traffic.

In New Jersey, the Annual meeting of the State Society was held on the 21st January. A large delegation was present, and interesting discussions were held on the License question. 20,000 memorialists petitioned the Legislature to give the License question to the people, and to suppress the sale of liquor on the Sabbath.

In Pennsylvania, a State Convention of unusual interest was held at the capital on the 27th of January. The License question was the great subject before them. A large public meeting was held, which was attended by his Excellency the Governor and both houses of the Legislature. Petitions flowed in from various parts of the State, asking that the License question might be given to all the towns and cities of the State.

The Ohio State Society held its Anniversary at Columbus, on the 16th December. William Bebb, Esq., was chosen President for the ensuing year. The great subject before the Society was a reference of the License question to the people. The union of so large a Convention on a single point, was a sublime spectacle and a harbinger of great good to the State.

In Michigan, the Annual meeting of the State Society was held at Kalamazoo, February 3. A very large delegation was present, and a good spirit prevailed. The law giving the license question to the people met with full approbation, and several spirited resolutions were adopted to give it support.

In Delaware, a State Convention was held in Kent, on the 3d of March. 130 delegates were present from 20 societies. It was the largest Convention ever held in the State. The principal object of the Convention was to prepare the people for action at the polls.

In Illinois, the State Society met at Springfield, in February; a new State organization was created.

War, horrid war, has burst upon us with all its accumulating moral evils. But the temperance reformation has come up to prevent a degree of drunkenness, debauchery, and wretchedness, which have ever heretofore been the accompaniments of this great calamity. Several who have enlisted are men of decided temperance principles, and have, we know, carried their principles into the field. Our noble Generals and commanding officers understand the nature

and effects of intoxicating liquors, and have promptly guarded against their lawless sale in the neighborhood of the troops; and though the terrible conflict with our sister republic can do no otherwise than increase to a fearful amount intemperance and every other vice and crime, yet, as citizens and philanthropists, we will rejoice that by our labors in the great work, we have in any measure prevented a vast amount of drunkenness, with debasement of all that belongs to the officer and soldier.*

Further efforts have been made in Congress for abolishing the spirit ration in the navy, although, as yet, without success; but presenting nothing for discouragement. The mass of facts gathered and presented to the House of Representatives at their late session, by the Hon. John A. Rockwell, of Connecticut, are before the nation, and will continue to be before it, until this disgrace is wiped out from our national escutcheon. Excited by the provision of the whiskey tub to insolence, then punished for their insolence by the cat, our seamen are disgraced; they lose the character and standing of men, and have only a place with the brute. Many of the officers of the navy have long bewailed and abjured the whole system, and will persevere in their opposition to it until it is removed.†

In no portion of our country is a greater interest felt than the West. There lies open a beautiful paradise, capable of sustaining one hundred millions. Who shall form the character of that mighty population that are to cultivate its prairies, or settle by the side of its noble rivers? Under what influences shall the mighty influx of foreign nations come in hither, or the immigrant settle from the older States, and the generations yet unborn come upon the stage of action? Shall it be under the influence of the distillery, the brew-house, and the grog shop, or under that of total abstinence from all that intoxicates? The question is soon, yea, at once to be decided. There is, there can be no delay. Immense agencies are in the field. Mammoth distilleries are in operation, and steamers are strewing the poison at every landing on the great rivers. But there are strong counteracting influences at work. Men who understand the value of temperance principles are spreading them abroad, and doing what they can to gain a firm hold of the public conscience. In Iowa every county, excepting Keokuk, a border county on the far west, has voted No License. In Wisconsin, Michigan, and Indiana, also, the No License vote has this Spring extensively prevailed, and in many places by overwhelming majorities.

The effect of this decision has been most happy. Says a gentleman from Dubuque in Iowa:—

'Two liquor establishments closed the next day, and a respectable citizen,

* Appendix E. † Appendix F.

who had been in the habit of drinking, declared he would do so no more in view of such a prevalent feeling. The discussion of the question has done immense good. More reflection, reading, and conversation have been had on the general subject of temperance here in three weeks, than in any five years, and truth has been brought to bear upon minds that were never reached before. This submitting the license question to the people is the great thought of the age, with reference to Temperance, and must be fatal to the traffic, and ultimately to the use of intoxicating liquors. Let us take courage and persevere.

In Michigan the cause is particularly flourishing. Says the last Annual Report of the State Society:—

The cause of Temperance throughout the State, since the last anniversary, has, through the influence of various causes, among which the committee deem the manifestation of temperance principles at the ballot-box the most material, been advanced with an energy, and at times enthusiasm, which is unknown in the progress of the cause during any previous year.

During the past year the committee are advised of a number of instances where the moral suasion of the public law, endorsed by the people at the ballot-box, has been successfully applied. In those instances where the enforcement of the law has failed, its failure may be attributed to the apathy of temperance men, and the difficulty in procuring evidence.

The law itself, when thoroughly administered, has proved its capacity to fulfil the purposes of its design, and the main deficiency in this relation which the committee have to regret, is, that the provisions of the statute have been suffered in so many instances to remain as a dead letter. Union of effort and vigor of action seem, in the present stage of our cause, to be the most desirable and best adapted to advance the principles of temperance.

But light is needed. Says a gentleman of Wisconsin in a letter to our Secretary:—

"We have a noble country, fertile and beautiful; we have a population in this county of some 1500 people, nine-tenths of whom are from our Eastern States, settled here within five years. We have a genial clime, and an enterprising and intelligent community located around our lovely lakes and on our rolling prairies; but what will all these avail if the *morals* of our people are rotted by rum! There are within the county probably a dozen places where liquor is sold, no small quantity for pretended medicines, a great deal more in social drinking. Worst of all, large numbers who signed the temperance pledge East, and probably lived up to it, *here*, at the solicitation of others, give way to the general fashion, especially on public occasions. Christians and temperance men *here* are *cowards*. But if one star has set, another has risen. Our Legislature has just passed a law to submit the question of License or No License to the people. We want *Light;* we want it *continually diffused* to dispel false notions that are ever creeping in."

Says another: "I am not aware that a full suit of armor can be found in this region. We need all the standard works on Temperance. We had much rather pay for what we need than ask for a donation, but we have not the

means. We are in a new country, and everything has to be done, but all cannot be done at once."

And says another, residing more at the South :—

"A vast work is to be done for the promotion of temperance principles at the South and West by placing on board steamboats on the mighty rivers, and in public hotels, temperance tracts and volumes, attractive to the traveller; furnishing colporteurs, and Sunday schools, and common schools, with temperance reports, song books, papers, and prints. Men do not reform without they hear, and how can they hear without a preacher, and how can they preach except they, or publications, be sent? We have seen almost everything afloat and selling on these extensive rivers but books, and the rules and laws to guard against intemperance. The providences of God abroad, and the operations and movements at home, are all combined to aid the work of reform. The colporteur in the city, and the self-denying itinerant preacher in the South, are ready to co-operate. Let all gather up every page that will diffuse light and aid in this holy warfare, and send them out where they will again be read, and where their hallowed influence will be felt."

The Committee regret that they have not had the means of continuing the two hundred Journals this year to the Home Missionaries at the West, who have been so many most efficient agents. They hope to do it hereafter. Those devoted men should be sustained. No less than 97,000 have signed the pledge in the communities where they labor.

As a great national reform, involving the interests of all classes, ranks, and orders of men, all occupations and employments, we look to men of every character and station, to law-makers and magistrates, to judges and jurists, to the medical profession, to agriculturists and manufacturers, to conductors of public works, to merchants and traders, to teachers and governors of youth, to parents and heads of families, to mothers and sisters, all-powerful in their domestic and social circles, to help us onward. All have an influence which can be brought successfully to bear upon ridding the world of the enemy we combat. But as a moral reform, for such, pre-eminently it is, we invoke the aid of the ministry and churches. Of these a large portion have ever been with us, and how could it be otherwise, seeing the cause removes one of the greatest obstructions to the spread and reception of the Gospel? And yet there has been in the ministry and the church, in the last few years, an indifference and apathy to our progress most painful and distressing as well as unaccountable; yea, many ministers and churches have altogether refused co-operation, and some have been decidedly and openly opposed, and even become, as they express it, for conscience sake, patrons of moderate drinking. We hope for better things, and, if we are not deceived, there is a waking up to the temperance reformation in the churches as that which may not be neglected without a

fearful responsibility. Ministers and churches are beginning to realize that if the cause has prospered in the hands of other men and other organizations, still this is no excuse for their neglect, as it would prosper still more in their attendance upon it, and it cannot well prosper and succeed without them, since no moral reform can be expected to rise higher in the world than it does in the Church. The Church equally with the world, if not to so great an extent, has been a sufferer from intemperance; and now, if, through indifference and neglect of the Church and the ministry, it should roll backward, fade away, and perish, on them would fall the curse of him who comes not to the help of the Lord against the mighty.

All attempts to separate the temperance movement from religion, and to carry it forward without divine aid or religious responsibility, should create alarm, and excite detestation. The religious element, it has been well observed, "is the life of beneficent action;" and if the Church refuse to throw into this benevolent movement the power of religion and leave it to those who know not God, on her must fall all the responsibility. She must be the last to complain that philanthropy and religion are divorced from one another.

The Committee rejoice in a recent organization in the city of New York of an association of clergymen and pious laymen, to be conducted on Christian principles (not antagonistical to other organizations, only to intemperance), on the sure basis, the Word of God, from Christian love, and to be so conducted as to commend itself to the attention and regard of all the friends of religion and pure morality. Could such an organization be formed in every city in the land, it might be productive of great and happy results; while without the triumphs of temperance, the full triumphs of the cross can never be secured. The manufacture, sale, and use of intoxicating drink, as a beverage, ever has proved, and ever will prove, the great antagonist of the Gospel, the great weapon of the Devil, who goes about as a roaring lion seeking whom he may devour; and while he can keep men under its power, he will keep them away from God, and virtue, and heaven, and fill up the dark caverns of eternal despair with ruined victims. The drunkard hates the Bible and the Sabbath; his appetite rules; his God is his belly; his soul is scathed and fitted only for perdition. Thousands and tens of thousands in Britain and America are hurried year by year, prematurely and wretchedly, to the drunkard's grave. The poor heathen have been swept by millions from earth, and now, says Archdeacon Jeffreys of Bombay, without the intervention of the temperance reform, on the most thorough total abstinence principles, the Christian Church will become the most drunken part of India. And is there no help? Shall the Church of God look on and be silent? Shall she indulge

herself in the drunkard's drink "wipe her mouth and say, I have done no harm?" Never, no, never, was there such a call for self-denial, zeal activity, and perseverance in this mighty work; and if the Church holds back and suffers the fiery billows of intemperance to roll over the world, what can she expect but to have her altars polluted, her ministry a disgrace, her "tables filled with vomit and filthiness," and her ordinances swept away as with the besom of destruction? "Be instructed," says God, "O Jerusalem." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

In Foreign and Home Missions, the cause of temperance has found powerful auxiliaries. Almost every missionary has been a temperance lecturer, and missionary families have been models of abstinence from the intoxicating cup. In its numerous temperance tracts and their wide circulation, the American Tract Society has, from the beginning, been a great helper. The recent publication and circulation within the year of 20,000 copies of the Temperance Manual, by Dr. Edwards, has been contemplated with peculiar pleasure, and it is to be hoped that it may find its way into the hands of every young man in the United States. While the cause of temperance exerts a reflex influence upon all the Christian and benevolent associations of the day, and is absolutely essential to the missionary enterprise, it cannot fail to prosper while it has a seat in their affections. Through their combined, friendly, and powerful efforts, the Redeemer of the world will go forth conquering and to conquer, until all his enemies are put under his feet.

In Foreign countries the Temperance cause is making, as light pervades the nations, a steady advance. The World's Convention at London in August last, was, in all respects, well calculated to give it a good and great impulse. Previous to that, in June, a Convention of the three kingdoms, Norway, Sweden, and Denmark, was held at Stockholm; 132 national and foreign associations were represented. The King, who is President of the Stockholm Society, with the Queen, was present. Doctors Baird and Brinsmade represented America. The Congress was one of great interest, and well adapted to give a new impulse to the cause in the North of Europe. In Sweden, are now existing 323 Societies, numbering 68,587 members, being a 28th of the whole population. These are under a central direction, composed of the Count Harmansdoff, the Baron de Berzelius, and Professor Retzius. In two years, 500 distilleries have been entirely closed. In Norway, are 128 associations, counting 14,842 members. The domestic distillery of ardent spirits is put down by the government. Agents are employed to disseminate information and arouse the people by direct appeals.

Out of the 444 men forming the crews of the Norwegian frigate Ireea, and the Swedish sloop Nordstern, which have left the Baltic for the Mediterranean, 302, more than two-thirds, desired to receive rations of tea or coffee instead of brandy.

While at Warsaw, Dr. Baird made arrangements to have his Temperance History, and other Temperance Tracts, translated from the Russian into the Polish language.

In Germany, including Austria, are reported 1246 temperance though not total abstinence Societies, with 1,019,193 members; their action has been very favorable. In Holland, great progress has been made during the year, as the decrease of excise duty on liquor and the increased number of temperance societies fully indicate.

In France, much has been done by the labors of missionaries sent to Havre, Rouen, and Normandy, by the British National Society.

In Great Britain, the providence of God has, in the horrors of famine, taught both rulers and people a lesson on the wickedness of converting bread stuffs, the precious gifts of heaven, into intoxicating drinks for the increase of poverty and wretchedness, which nothing can wipe out but the hardening influence of those drinks themselves. While seven millions in Ireland are crying for bread, and thousands already, through famine and its accompaniments, have been hurried into eternity, 62 million bushels of bread stuffs have been devoted in a single year to the creation of the poison of the body and the soul. For the liquor thus made in their distilleries and breweries, and for wines and spirits imported, the inhabitants of Great Britain pay annually 52 million pounds sterling—thus completing the awful trio of sin and shame—first destroying their bread stuffs, leaving millions to starve—next wasting the fruit of their labor on an article which does them no good but positive mischief, and lastly destroying the peace and happiness of almost unnumbered families, and sending 60,000 year by year to the drunkard's grave. This is work for serious reflection for the great and the good of our father land. It has happily been brought before Parliament by the friends of the temperance reform, and pressed by lecturers, and the press, upon the people,—O that it might, as it should be, by the pulpit also upon the public mind and public heart!

Your Committee have taken the liberty on this occasion and subject, and where so many minds and hearts are enlisted, to send an address to the friends and promoters of the temperance reformation throughout Great Britain and Ireland, and urge them to improve the present season of distress, for the conviction of all orders and ages in the kingdom of the wickedness of distilling and worse than destroying a vast amount of the produce and fruit of the earth in the manu-

facture and sale of intoxicating drinks. They have the happiness to see that the address has been well received and is exciting attention.

Through the zeal and perseverance of Mr. John Dunlop more than 1000 medical men in Great Britain, embracing some of the most distinguished in the nation, have signed a Medical Certificate on the pernicious character of intoxicating drinks.*

For a mitigated suffering amid the horrors of famine, Ireland has been in a measure prepared by the temperance reformation. "Few," says the excellent Theobald Matthew, "of those who have signed the temperance pledge, have been severe sufferers, as they had been led to a provident care of themselves." And what would have been the increased horrors of the scene, had the nation, amid the distraction for food, rushed in their agony to the intoxicating cup? Says the same extraordinary man and leader of the temperance host,

"It will delight you to be assured that the sacred cause for which we have so long and so successfully labored, is progressing gloriously. In the midst of sufferings even unto death, the pledge is faithfully observed, and we now, thanks be to God, number more in the ranks of tetotalism than at any other period. The Temperance Society is being tested like gold in the furnace, by these calamitous times, and is coming out purified. Drunkenness will never again, with the Divine assistance, become the national sin of Ireland."†

Through the operations of temperance, by which our 40,000 distilleries have been reduced to less than ten, and our consumption of intoxicating liquor to nearly one-half amid an amazing increase of population, we have bread enough and to spare; and what is still more the subject of lively gratitude, we have a heart to give it. In 1838, we were importers of grain for our distilleries; now, having in a measure closed them, we are exporters to Great Britain and other countries. In less than eight months, 44 million bushels of corn and wheat have been sent from our ports. Others distil, and their people are dying with famine. We forbear, and our people are temperate, prosperous, and thriving: an argument for temperance which strongly impresses itself on England's rulers, and England's philanthropists. About two millions of the people of England, Scotland, and Wales, have adopted the total abstinence principle. Temperance meetings are well sustained; temperance advocacy is highly respectable, and temperance publications such as command the respect and attention of all conditions.

In eight towns in the manufacturing districts in the North of England, comprising a population of 1,012,000 persons, there are 117,000 pledged tetotallers, and 24,000 reclaimed drunkards. But no other part of the kingdom can compare with this.

In Scotland, the clergy are beginning to move well in this work, and to call to its support the strength of the churches.

* Appendix G. † Appendix H.

60 ministers of the Relief Secession church have in a body signed the pledge, and by a united effort of 184 ministers in the city and county of Edinburgh, and the Provost, magistrates, and councillors of both, the existing custom of giving wines and spirit at funerals is nearly abolished. But the drunkenness of Scotland, and consequent poverty of her operatives, is very painful. 30,000 of the population of Glasgow are reported as drinking themselves drunk every Saturday night. In his parish in Dundee, the Rev. G. Lewis recently found there were 11 bakers and 108 spirit shops, at which last £19,710 were annually squandered. The last census of Great Britain gives the number in connexion with the traffic in intoxicating drinks, 90,870: while the number of bakers, corn agents, corn merchants, and millers, is 70,632, or 20,248 less than those engaged in the traffic in intoxicating drinks.

In London, the metropolis, there are 12,000 children graduating in crime, and 80,000 practising theft and fraud. To feed this depravity, three millions of spirituous liquors are employed, producing in one year 20,000 drunkards, 150,000 drinkers of spirits; 5000 gin palaces and public houses exist, where the above stimulants to depravity are sold.

Thanks be to God, the evil cannot continue. There must be a change. All classes see and feel it. Says a leading British press:—

A universal conviction pervades all classes that something decided must be done to alter and improve the social habits of the people. Government, impressed with the fearful results of drinking, have been instituting a minute inquiry into the operation of the License Law, and proposing extensive measures for improving the sanatory condition of the people. The magistrates of almost every city and town in the land, startled at the regular and rapid increase of crime, disease, and pauperism, in their respective districts, have been attempting to reduce the number of public houses, and put an entire stop to the sale of liquor on the Sabbath. The clergy are everywhere expressing the conviction that something must be done, and are exerting themselves to put down particular drinking customs. Almost every periodical and newspaper in the country has been proposing schemes for the amelioration of society, "Such a state of things," it is well said, "is unprecedented." Among the watchmen who stand on the walls of Zion, we hear it solemnly propounded, that the Lord may have smitten the wholesome fruits of the earth, on which so many thousands depend, because an undue and unsanctified use is made of another of his creatures, when reduced to the form of an intoxicating drink.

And in the House of Commons Mr. Brotherton has said, that "if the House would use their moral influence in encouraging Abstinence Societies, and discouraging intemperance, they would do more to ameliorate the condition of the people, increase their comfort, elevate their morals, than by any other means whatever."

British India, Bombay, Madras, Burmah, Ceylon, New Zealand, and New South Wales, are each the seat of much temperance action, chiefly through the activity and zeal of the missionaries of the cross.

Said a letter from the Secretary of the South India Temperance Union to the World's Convention:

It is past a doubt *the temperance cause in Southern India* is steadily and decidedly *on the advance*. The number of those who are pledged to the disuse, as a beverage, of all that tends to intoxicate, is on a certain increase, though much smaller than of those who practise abstinence without affixing their names to the pledge. Besides several gentlemen in the higher ranks of the military service, the cause numbers, as its declared friends, the names of all the American authorities in the Madras presidency, a large proportion of those connected with the London Missionary Society, besides many privates in the army, and other members of the community, both European and Native. Connected with the society at Madras are flourishing auxiliaries at *Bangalore*, *Mysore*, *Bellany*, *Vizagapatam*, *Madara*, *Combaton*, and *Combaconum*. The total number of members connected with the Madras Society, at the close of the last year, was 279, while several hundreds are attached to the above-named auxiliaries.

Archdeacon Jeffreys is still exerting at Bombay by his pen and example a powerful agency. Said this venerable man in a letter to the Secretary of the World's Convention:—

I take the utmost interest in the cause, as 28 years' experience in India, with the regiments and in the hospitals, has convinced me that nothing in the least effectual can be done to arrest intemperance among the British army, or the seamen that frequent this port, or to wipe away the disgrace that is daily brought upon our country and our common Christianity, before the natives of India, except upon this principle.

I am persuaded, too, from many years of past experience, that God will not bless the cause of missions on this side of India, with any extensive success, till the missionaries of the everlasting gospel take up this position.

Even already, from the melancholy instances of the falls of our native converts, solely through drink, that have come to my knowledge, I am certain—and from the very nature of man I can *prove*—that Hindoos cannot outrage all those principles of "pure temperance," in which they have been brought up, and wound their "weak conscience" by even TASTING intoxicating drinks, without danger, I should rather say, a certainty, that in a very large proportion of instances, they will become drunkards. And I am certain, that when we have churches of native Christians, there will be found a much larger *proportion* of drunkards among them, than among an equal number of Hindoos taken *indiscriminately* from the villages in India; and, consequently, that all the *crimes* which are the known result of intemperance will abound among them.

On receiving them into the "Christian caste," if the missionary does not exhort them to continue in the SAME principles of pure temperance in which they have been educated from their youth, and set the *same* example in his

own person; if he once loosens the cord or puts the stumbling-block before their "weak consciences," by even the SIGHT of intoxicating drinks upon his own table, a flood of intemperance, with all its crimes, will come in upon the infant church, and spread over India; and all our missionary efforts will end (on the whole) as a curse, and not a blessing to this country.

Our brethren the Scudders, and their companions, have carried, we believe, a new spirit from America, to their important stations. Hold us up, said the Father, at parting in America, you know not our dependence upon you. On their late outward voyage they formed on ship-board a Temperance Society, in which all the crew affixed their names to the temperance pledge.

"Says an excellent missionary in South Africa, The Total Abstinence Society, which was established here by my unworthy self in 1844, I am happy to inform you is now in a more flourishing condition than at any former period; our noble and elevated principles are spreading among the inhabitants of Pieter Montzbury; several of the most respectable have adopted our system, and whole families have signed the pledge, and you will perceive in reading the inclosed printed paper that a Temperance Hall is in contemplation. The Soirée of which the paper gives a brief account, was more numerously attended than either of the former ones, for upwards of one hundred, including men, women, and children, partook of those 'cups which cheer but not inebriate.'"

In Liberia, license to sell intoxicating drinks costs $500 which amounts to a prohibition. A merchant of Cape Palmas, who was convicted of an attempt to introduce a barrel of rum, was recently fined $100, and prohibited from holding office.

On our own continent, in Canada, in New Brunswick, and Nova Scotia, our friends are laboring with us as in years past, and not without encouraging success. His Excellency the Governor General has recently had fully explained to him the temperance operation, and given it his full approbation. A flourishing Marine temperance society has been formed at Kingston on the Lakes, which is designed to extend its care over every harbor from the upper lakes to the ocean. In Oregon all sale of spirits is prohibited by law. The Council of the Creek Nation, at its last session, passed an act prohibiting the sale of liquor within the nation, and punishing the offence. In some parts of the West Indies considerable attention is paid to our cause. In Jamaica are 774 pledged abstainers; at Bermuda, are 1000, and many spirit merchants and retailers have abandoned their business. Also at Berbice, S. A., exists a flourishing society.

In the Sandwich Islands, notwithstanding the impositions and compulsory acts of foreign governments, the people maintain their steadfastness in the cause of temperance. Frequent processions and temperance festivities sustain and animate them, while their adherence to the pledge is made to a great extent a religious duty. A spirit worthy of emulation in other lands was recently shown at an

attempt to smuggle in five barrels of brandy at the port of Honolulu. The offence subjected the vessel to confiscation, and the principals and accessories to fines of $1000 each. The forfeited liquor was publicly emptied into the street in front of the Custom House. The King, in a recent letter to America, asks for help from our country to deliver his nation from ardent spirits.

Says the Polynesian: "The example of Lahaina, the last fall, where the crews of two hundred whale ships, numbering more than six thousand seamen, have refreshed, amid a semi-barbarous population of three thousand Hawaiians, shows what excellent order and security can prevail among the most unpromising materials, when alcohol is denied admittance."

The Committee draw to a close of their eleventh annual Report under a deep sense of their deficiency in statistics and interesting facts, and their inability to make any suggestions to their brethren and friends throughout the United States respecting the best mode of giving the cause a new and powerful impulse. They believe there is every day new encouragement for temperance effort. No body of men can utter a true idea and persist in it without giving it authority, and, at last, victory. Where a wrong exists, let the facts be gathered up, let the universal moral sense of the community be appealed to, and there is no fear of the result.

Amid occasional discouragement and reverses, amid the apathy and indifference of men from whom we might hope better things, and with an exceedingly small contribution of means from the wealth of our nation, the light is shining. Men are everywhere becoming more and better informed in relation to intoxicating drinks of every description, their baneful tendency, their certain ruin of thousands and millions, their little value under all circumstances, the blessed results of entire abstinence from them as a beverage in health, and the almost certain healthfulness, thrift, and prosperity of society where the principles of temperance are suffered to prevail. Few now in any department of industry or even among the wealthy and fashionable, are found speaking against our enterprise. If there is anything which meets their disapprobation, it is the spirit and manner in which it is carried forward. From all, we would learn wisdom; and if any can show us a better way than that which we have pursued to rid our land and world of intemperance, we will give them our hearty thanks and cordial co-operation.

In 1840 we had 10,306 distilleries producing 41,402,627 gallons of spirits, and 406 breweries producing 23,267,730 gallons of strong beer. The amount of capital invested in the manufacture of liquors was $9,147,348. 4,840,840 gallons of wine, and 3,202,634 gallons of spirits were imported in 1841. What will be the returns in the census of 1850 we will not conjecture; but has not our sun passed its

meridian? Is there not far less to be done than has been accomplished?

The Committee recommend a firm adherence to the great principles of the temperance reform so lucidly set forth and unanimously agreed to in the World's Temperance Convention. They believe these principles are to be as sacredly guarded as the principles of civil or religious liberty. The least departure from them in a world where the heart governs the understanding, may be "as when one letteth out water." And if we cannot by moral suasion or legal action entirely remove the traffic in intoxicating drinks, be it our great business in every possible manner to undermine and destroy it, by inducing all men everywhere to abandon altogether their use as an article of refreshment or an auxiliary in labor. In these principles sacredly adhered to, faithfully persevered in and pressed on all classes of the community, it is believed we shall prosper.

The bond of union among all temperance men is the PLEDGE—the simple pledge. Anything else creates at once a system of exclusiveness, narrows the circle of temperance influence, begets strife, and retards the cause. To all who sign the pledge should be given the hand of fellowship and free admission in every temperance society and temperance meeting round the globe. Such as require more, whether it be money, or subscription to rules, or secresy of operation, introduce a wrong for which they must be responsible.

The Committee, as far, and even beyond their means, have continued their former operations, corresponding with gentlemen of intelligence and influence in different and distant sections of the earth, and publishing and scattering abroad temperance publications. They would gratefully acknowledge from friends of the cause, the receipt, during the year, as donations, of 1522 dollars. They hope the day is coming when, like the other benevolent societies of our land, they shall have an amount which will make them benefactors to the most distant nations of the earth.

To their last Annual Report, containing much valuable information relating to the License system, they were able to give wide circulation amid Governors and legislatures of states, mayors of cities, teachers of youth, and active influential friends of temperance at home and abroad, in the World's Temperance Convention, and at foreign missionary stations. The Almanac still proves to be a popular and valuable auxiliary. The Journal of the Union and the Youth's Temperance Advocate, if not commanding so wide a circulation as formerly amid the great increase of temperance papers, have still a respectable patronage, and are each, it is believed, exerting an influence which maketh not ashamed. The Committee have opened a new and favorable office in the Brick Chapel, at 149 Nassau

street, where they design to have a full and valuable depository of whatever will promote the cause of temperance.

Two distinguished friends and liberal contributors to the cause, have during the last year fallen asleep; Joseph John Gurney in England and Orrin Day, Esq., of Catskill, New York. Through an annual donation of 100 dollars by Mr. Day the Committee have been enabled for four years to send 200 Journals of the Union monthly to foreign missionary stations. The last was ordered, on his death bed, to run a year from his departure.

"———these suns are set,
O rise some other such,"

Sweet and refreshing is their memory. They died to live:—And on the heavenly mount, they bid us onward in our glorious work.

TEMPERANCE PUBLICATIONS FOR THE YEAR.

The Drunkard's Character and Destiny. A discourse by Rev. E. N. Kirk, Boston.

My own Experience. Dedicated to the Suffolk Board of Trade, Boston.

The Two Immortal Queens; or, the Power of Female Influence. A temperance Lecture, by Rev. J. M. Davis, Rhode Island.

Present Exigencies of the Temperance Cause. An Address by Rev. E. H. Chapin.

Temperance Manual. By Dr. Justin Edwards.

Temperance Tract for the Times. By Rev. Wm. Clift, Stonington, Ct.

Ten Lectures on Temperance. By Rev. Eliphalet Nott, D.D., President of Schenectady College.

Address before the Massachusetts Temperance Union, by Mr. Kimball.

The Crisis and the Triumph, or the history and present attitude of the temperance cause. A discourse by Nathan S. S. Beman, Troy.

The Fountain, a Temperance Annual, B. H. Weld. Philadelphia.

Report of the Select Committee on the License law, made to the Legislature of Maryland.

Appeal from the Pennsylvania State Temperance Society to the people of the State.

Address of the State Temperance Society to the people of Vermont.

Address of the Rhode Island State Temperance Society to the people.

Prize Essay on the duties of the influential classes to the Temperance reform. By G. T. Noyes, Boston.

The Crystal Fount; or, Temperance Music by Thomas Hastings.

The Glory of the Temperance Reform and its Claims upon Mankind. By J. N. I. Tucker.

Address before the Westfield Union Temp. Society, N. Y. By R. B. Tinker.

Evils and Remedy of Intemperance, an address delivered in Sharon, Ct. By Rev. D. W. Clark.

Address to the people of Susquehanna Co. Pa. on the License Question.

Reports in the N. Y. Legislature on the License Law.

Address to the people of Maryland on the License Question.

do. do of Richmond and Virginia on the same.

APPENDIX.

A.

American Delegates in the World's Convention.

Rev. Gorham D. Abbott, New York.
William Brown, Esq., "
Rev. Lyman Beecher, D.D., Ohio.
Doctor ——— Cappell.
Henry Clapp, Jr., Massachusetts.
Frederic Douglas, Virginia.
Gen. T. C. Flournoy, Kentucky.
William Lloyd Garrison, Mass.
Rev. E. N. Kirk, "
Doct. R. D. Mussey, Ohio.
Rev. Dr. Patton, New York.
W. A. Passavant, ———
J. D. Ross, Massachusetts.
Daniel Safford, Esq., "
George Webber, Maine.
H. C. Wright, Massachusetts.
Rev. J. Andrews, of Pennsylvania.
L. G. Brown, New York.
Elihu Burritt, Massachusetts.
Professor M. Caldwell, Pennsylvania.
Rev. S. H. Cox, D.D., New York.
Rev. Dr. Elton, Rhode Island.
Charles Galpin, Michigan.
Rev. Joshua V. Hines, Mass.
Rev. John Marsh, New York.
Rev. H. S. Osborn, Rhode Island.
Rev. Dr. Pressly, Pennsylvania.
Rev. S. L. Pomroy, Maine.
Rev. S. S. Smucker, D.D., Penn.
Henry Wager, Esq., New York.
Rev. A. Wheelock, "

TEMPERANCE PRINCIPLES.

The following principles were unanimously agreed upon by the Convention at London, as forming the basis in all countries and throughout the world, of the temperance reformation:

Resolved, "That, in the opinion of this Convention, as a means of extending the temperance reformation, the following truths should be spread throughout the world, and that temperance men and temperance organizations be exhorted to give them the widest possible extension.

"That Alcohol, the intoxicating principle, is a subtle poison, at war with the physical, intellectual, social, and religious interests of men.

"That it is generated by the process of fermentation, and is the same, as existing in different degrees, in cider, wine, and malt liquors, as in distilled spirits.

"That it is a perpetual fountain of disease, poverty, crime, temporal and spiritual death, never needful or useful to men in health, in any clime or any employment.

"That total abstinence from it, as a beverage, is the only true principle of the temperance reformation; the only hope for the drunkard, and security for others.

"That the whole manufacture and sale of intoxicating drink as a beverage, though a source of revenue to thousands, is a manufacture of human

misery, and highly injurious to the souls and bodies of men, and should not be licensed more than other moral evils, by human governments.

"That the Word of God often prescribes total abstinence to avoid existing evils, and that the spirit of Christian love directs us to shun wine, or anything whereby our brother stumbleth, or is offended, or is made weak.

"That a voice comes up from every part of the globe, calling upon kings, and all that are in authority, upon reflecting and influential men of all classes, upon parents, teachers of youth, medical men, ministers of religion, and all true lovers of their race, to put forth the hand and stay the plague which is filling our world with woe, and which, unless checked, will continue to sweep thousands of succeeding generations prematurely and wretchedly to eternity."

RESPONSE MEETING.

At a response meeting, held at the Broadway Tabernacle, New York, on the 29th day of December, the following resolutions were unanimously adopted, and ordered to be published.

Resolved, That the World's Temperance Convention, held in London on the 4th of August last, was one which met the views and designs of the friends of temperance in all countries; that it was a noble convocation of brethren, reformers, and reformed, who in various countries had long toiled in the cause; that its harmony of principle and unity of action is the subject of devout gratitude; and that its various resolves and acts, its appeals and counsels, should inspire us with new zeal and devotion in our blessed enterprise.

Resolved, That the kind care exercised by Divine Providence over the American delegation, in carrying them out and bringing them home in safety, through dangers to which few are exposed, and the ability given them to speak boldly, as men ought to speak, in behalf of temperance before hundreds and thousands in the father-land, call for our grateful remembrance, and bid us go forward with more energy and perseverance in every well-organized plan of well doing in the world.

Resolved, That the reception given to the American delegation in England, was alike honorable to British philanthropists, and gratifying to the delegation; and that it has bound us together in new bonds, and raised in us an increased anxiety that Britain, as well as America, may be relieved of that alcoholic curse, which is annually costing her 60 millions of treasure, and sweeping 60,000 of her citizens into the drunkard's grave.

Resolved, That we are more deeply impressed than ever with the truth that our field is the world;—that one nation is greatly dependent for moral reform upon another;—that if we relax our energies in America, our brethren will feel it to the ends of the earth;—and that the sorrowful and the suffering from intemperance in all parts of the world, have a claim upon us to sustain the cause, and give it continually a new impulse, both at home and through every nation.

Resolved, That we bid our brethren and fellow laborers in the cause of temperance God-speed in every part of the world; and when all shall have toiled a few years more in America, and Britain, and Germany, and Sweden, in Africa, Asia, and the Islands of the Sea, we shall cordially welcome a delegation from every nation to our own shores, and hear with gladness their signal triumphs over a long-continued and desolating scourge of the human race.

B.

RESOLUTIONS AT BOSTON, PROVIDENCE, &c.

Whereas, after every possible effort has been made on the part of the liquor dealers to sustain their immoral traffic, by appeals to the Supreme Court at Washington, expending many thousands of dollars in employing the most eminent Counsellors in the United States, to endeavor to destroy a law of this venerable Commonwealth, made for the peace, order, and happiness of all its inhabitants, and for the protection of the poor man and his family; and whereas, after years of delay, the highest judicial tribunal in the United States has *unanimously* decided in favor of the laws of Massachusetts; therefore,

Resolved, That the citizens of Boston, in Faneuil Hall assembled, consider it a subject of gratitude to heaven that a question of such vast importance to the moral welfare of the people is so satisfactorily and for ever settled, and view it as a most signal triumph of temperance principles.

At Providence, a meeting was called by the City Temperance Society, in honor of the decision of the United States Supreme Court sustaining the laws of the State, restraining and prohibiting the sale of intoxicating liquors. The Hall was brilliantly illuminated, and at an early hour was crowded to its utmost capacity.

The following Resolution was then offered and unanimously adopted:

Resolved, That the recent decision of the Supreme Court of the United States, sustaining the State Laws, for restricting and suppressing the sale of intoxicating liquors, while it accords with the good sense of the community, is also very satisfactory to the friends of Temperance, inasmuch as it strengthens the hands of our Legislators, gives confidence to our State Courts, removes the doubts of many friends to the cause, and gives a complete and final answer to the Rumseller's last objection.

At a large meeting in Portland, Me., it was

Resolved, That we hail the decision of the Supreme Court of the United States unanimously sustaining the constitutional right of the several States to regulate the traffic in strong drinks, as a bright harbinger of success; and we pledge ourselves, to the friends of the cause here and elsewhere, to stand by this constitutional right till our country is freed from the blighting curse of intemperance.

C.

REPEAL OF THE EXCISE LAW OF THE STATE OF NEW YORK.

The following were pressed upon the public as suitable ground for the repeal of the Excise Law of 1845.

1. That it had not prevented the sale of intoxicating drinks.
2. That it had not been enforced, and could not be.
3. That it was calculated to embroil the community in litigation and controversy.
4. That it was calculated to bring the question of temperance into politics.
5. That it was too stringent in its provisions.

All these reasons were answered and shown to be fallacious in a Report of the minority of the Committee, to whom the subject was referred in the Legislature. The majority of that Committee advocated the repeal, but in their advocacy they were reproved by the State Vigilant Committee as wholly failing to take into account the following undeniable truths, viz.:

1. The duty of the Legislature (or, as the law is, of the people legislating

for their respective cities and towns) so to legislate as to prevent unjust taxation,—to preserve and not waste the public wealth—to suppress and not foster *pauperism, vice, immorality* and *crime*—and so at least as to protect as far as may be, the personal safety and lives of citizens.

2. That under our old license law, the people of this State were taxed at least five hundred thousand dollars annually, to be paid equally by those who did not and those who did sell or drink intoxicating liquors, to settle up only a part of the public annual damage occasioned by such drinks.

3. That the immense and incalculable amount paid annually in this State for intoxicating liquors, is so much taken from the earnings of the people, and to say the best of it, utterly wasted—taken from the pockets of the poor, and the bread and comforts of their families, and transferred to a privileged class of liquor venders, for which nothing of value is given in return.

4. That our public dram shops and tippling houses are the most fruitful sources of *pauperism, vice, immorality*, and *crime*.

5. That the drinks they can furnish cause the violent, or untimely and terrible death of many hundreds, not to say several thousands, of the citizens of this State annually—as well those who do not drink, as those who do.

The vote on the question of repeal stood as follows: In the Senate, Ayes 25—Noes 2; in the House, Ayes 68—Noes 38.

D.

POLITICAL ACTION.

RESOLUTIONS OF THE CONNECTICUT STATE CONVENTION, 1846.

Resolved, That both our past experience and prospects demand of us to vote for no man for either town or state offices who is not a temperance man and in favor of enacting and enforcing wholesome and just laws, prohibiting the traffic in intoxicating liquors as a beverage.

Resolved, That it is the duty of the friends of temperance to be present at the primary meetings held prior to April next, there to aid in the nomination of such candidates for public offices as are in favor of prohibiting the traffic in intoxicating liquors, by law, as a beverage.

RESOLUTIONS OF THE MARYLAND STATE TEMPERANCE SOCIETY.

Resolved, We will, as in *right we may*, and *in duty we should*, seek in the coming election in this State, of the several candidates, who may be nominated by *both political parties* for our suffrages, an OPEN and DISTINCT AVOWAL of their sentiments, in reference to the passage of a law granting the people of the State, the right, now enjoyed by many of our sister States in this Union, of saying whether the venders of strong drink *shall* or *shall not* longer, under the shield of law, continue to perpetuate the deadly mischief arising from the traffic.

Resolved, If both parties decline or refuse our reasonable request to exercise the right of protection for ourselves and the community of which we are integral portions, against this horrible and destructive evil, *We will, as in duty to ourselves and the common interests of social life we are bound to do, at the ensuing elections take ground as a separate body. And will nominate and sustain by all fair and honorable means in our power candidates, as exponents of our sentiments on this subject, men who feel it to be their duty and pleasure to extend the protection of the State over her Sons and Daughters, in preserving them from this direst of all evils.*

Resolved, That we will regret to be driven to this necessity, yet in the

maintenance of what we solemnly believe to be our dearest rights, we judge it to be the *less of the evils forced upon our choice;* from the assumption of which we cannot shrink, without proving recreant to the claims of the great cause which has been committed to us.

RESOLUTIONS OF THE MICHIGAN STATE SOCIETY.

Resolved, That in view of the impolicy of distinctive political organization, we recommend to the friends of good order and morality in our State to attend with punctuality the nominating conventions or caucuses of the political parties to which they belong, to procure the nomination of candidates who will endeavor, by a faithful administration of the law, to carry out, when it has been fully expressed, the will of the people.

E.

A TEMPERANCE EDICT.

"The Californian," a newspaper just commenced at California, publishes the following notice from the new justices of that place:—

NOTICE.—Whereas, the authorities of the United States, deeming it of the first importance to maintain order and quiet, and to give security to all persons, and to prevent any riot or disturbance in the town of Monterey and its jurisdiction, an order was published prohibiting the sale or disposition of any ardent spirits. Notwithstanding the order, the sailors and soldiers of the United States, as well as persons of this place, frequently become intoxicated. It is, therefore, evident that persons are still indirectly disposing of liquors. It is hereby ordered that no one is to sell or dispose of any intoxicating liquors whatever, and all persons that have formerly vended liquor, and all store and ship keepers, and keepers of public houses, are prohibited from keeping any liquors, or wines of any kind or description in their shops or stores. So doing will be looked upon with great severity, and punished by forfeiture of their liquors, fine, and imprisonment, at the discretion of the magistrates.

Monterey, August 13th, 1846.

WALTER COLTON, }
RODMAN M. PRICE, } U. S. Justices.

Similar edicts have been issued at Matamoras, Vera Cruz, &c.

F.

LETTER FROM COMMODORE JOSEPH SMITH TO JOHN A. ROCKWELL, ESQ.

BUREAU OF SHIPS AND DOCKS,
Washington, Jan 28th, 1846.

Dear Sir:—I have the honor to acknowledge the receipt of your note of yesterday, informing me that you had introduced into the House of Representatives an amendment abolishing the spirit ration in the Navy, and substituting an allowance of six cents per day in lieu of it, and asking my experience on this subject, especially on my last cruise, how far spirit was abandoned by the seamen, and its effects.

So far as my experience goes, I have found the abandonment of the use of

spirit by seamen to be beneficial in all respects, lessening both crime and punishment.

On my last cruise, the ship in which my flag was worn, the frigate Cumberland, with near five hundred persons on board, sailed in November, 1843, and returned in November, 1845. The first part of the cruise the men generally drank their grog; by a course of reasoning and discipline they gradually (and voluntarily of course) stopped their liquor, and received the small pittance of *two cents* per day therefor.

At the end of the year, all but two had relinquished the spirit part of their ration, and those two requested to be transferred to another ship of the squadron. I gratified them. No person remaining who desired to draw his grog, it was pumped off and landed, and the casks filled with good pure water. To the end of the cruise no more spirits were issued. The crew were, so far as I observed, at all times contented and happy. I never heard of a complaint that liquor was in the slightest degree necessary to enable seamen to better endure the hardships and privations of a sailor's life. On the contrary, the men were satisfied they were better off in all respects without it.

I do not entertain a doubt that the majority of seamen in our ships of war would gladly see the spirit ration abolished by law, with the liberal compensation you name, to be paid monthly in lieu thereof. This sum would enable them to purchase fruit, milk, and vegetables, whenever they happened to be in port, which would prove both healthful and grateful to them.

Whilst a portion of the men receive their liquor, and the grog tub is daily paraded before their eyes, it appears a strong inducement to others to follow the example, who otherwise would not think of it.

Should you not succeed in abolishing the spirit ration, the amount you propose to give in lieu of it, viz. six cents per day, would be a strong motive to the men to stop their grog, and I am sure would do much to diminish the evils produced by its daily use.

I do not assert that all who would thus voluntarily relinquish their spirits would not drink on shore, but I do believe the measure you propose would give general satisfaction, and be productive of a great deal of good.

I am, very truly and respectfully, yours,

JOSEPH SMITH.

LETTER FROM CHARLES WILKES, ESQ., COMMANDER OF THE EXPLORING EXPEDITION, TO THE SAME.

Washington City, Feb. 5th, 1847.

My Dear Sir:—Your letter of the 3d was received this morning. In answer to it, I state, that in my opinion there is no need of spirit rations in the navy; this opinion is founded upon my own experience while in command of the Exploring Expedition. The duty we had to perform was certainly as arduous, and, perhaps, more exposed, than any that has occurred in the navy; yet most of it was performed without grog. I have now particular reference to the boat duty, on which they were for weeks together without it; it was a proof to me how little they prized it, for I left it optional for any who desired their grog rations to remain on board; but even those who had been constantly in the habit of taking it, preferred going. In my narrative, I have referred to this, vol. 4, page 331, 1st edition.

The idea of its being necessary, and an article of luxury to "poor Jack," I look upon as preposterous; he is always obliged to drink it under restrictions, and this is absolutely required, in order to prevent any one from getting more than his share.

The best men on board our ships do not draw their spirit ration. I think

the way, and amount you propose as a commutation, will induce very many to relinquish it that now draw it, from pride.*

The class of "Old Tars" *who love their grog*, have entirely passed away, and their deleterious example, as to grog drinking, on the younger ones has ceased. I am satisfied that nine-tenths of the punishments in the navy may be traced to the use of the spirit ration; certainly this was the case in my four years' cruize; and I have reason to believe that, with but few exceptions, all punishment on board our public ships originates in it, either on the side of the officers or men.

There are more drunkards made at the "Grog Tubs" of our ships of war, than in any other place in our country, with a hundred times the same population!

The destruction of public property, owing to the use of spirits, is immense; and as a measure of economy, as well as safety for their lives and property, I would urge its total exclusion.

"Grog" renders our navy the receptacle for all broken down drunkards, and the vagabonds of every country, where they are past earning their living by work in other places, and contrive at last to enter the navy, where they continue so, at the expense, and to the great detriment of the public service. The idea of associating with this class prevents very many young men, who have been well brought up, from serving in our public vessels, and makes a system of discipline in the navy necessary, that is not in unison with the spirit of the age.

I do hope your efforts will be successful in abolishing this poison, which is as deleterious to the good order of the navy, as it is noxious to the health of the men. I am yours, very respectfully,

CHARLES WILKES.

NEW YORK MARINERS' TEMPERANCE SOCIETY.

This society has for years held a weekly temperance meeting, which has been conducted chiefly by captains and sailors, about a thousand annually signing the pledge. An index to the benefit upon the character and habits of the sailor may be found in the fact that, by the sailors stopping at the Sailors' Home (a temperance boarding-house), six thousand dollars were last year deposited in the Savings' Bank. Avoiding the cup, the sailor avoids the snare of her *whose house is death*, and his mind craves and seeks useful knowledge. "No class of men," says a Report of the Maine Temperance Society, "have been so much benefited as fishermen—most of their craft making their cruise without ardent spirit." An old captain reports one hundred seamen restored within his knowledge from desperate drunkenness."

SHIPWRECKS.

A report of a select committee of the British House of Commons affirms, that the number of ships and vessels belonging to the United Kingdom which have been wrecked and lost during six years, amounts to 2,905—worth, with their cargoes, £14,525,000. Of 130 of these, the entire crews were drowned; and, in addition to these, 3,414 lives were sacrificed. Among the principal causes of these losses, the Committee state "drunkenness and the use of spirits; these leading often to improper, and even contradictory orders, on

* The commutation of six cents was voted by Congress.

the part of officers; sleeping on the look-out, or at the helm, among the men, occasioning the ships to run foul of each other at night; to be taken aback or overpowered by sudden squalls; sinking, upsetting, or getting dismasted for want of proper vigilance in preparing for the danger; or in steering wrong courses, so as to run upon dangers which might otherwise have been avoided." The report further states, "that the happiest effects have resulted from the experiments tried in the American navy and merchant service, to do without liquor as an article of daily use, there being more than 1,000 sail of American vessels, traversing all the seas of the world, in every climate, without the use of spirits by either officers or crew; and that the example of British ships sailing from Liverpool, on the same plan, has been productive of the greatest benefit to the ship-owners, underwriters, merchants, officers, and crew."

G.

INTEMPERANCE A CAUSE OF FAMINE.

The following considerations presented in the Rhode Island Pledge, call for the serious consideration of every well wisher to his race.

The Famine in Scotland and Ireland.—Many attribute this heart-rending calamity to the failure of the potatoe crop. I am ready to admit that the great want at this present time is owing in a measure to that cause, but allow me to go further back than the present, and see if there is no other cause. We turn to the report of the British parliament for the year ending 5th January, 1839, and I find the amount of wine imported into those countries from the 5th of January, 1838, to 5th January, 1839, was 10,487,987 gallons, and of other spirituous liquors, 4,307,806 gallons; making 14,795,-793 gallons imported from other countries. This sum is large in itself; but follow up the investigation, and we find 40,505,466 bushels of malt were imported, on which duty was paid. We next find the sum of 32,243,152 bushels used, that was raised in the country, which, added to the amount imported, makes no less than 72,748,718 bushels of malt used. Now allowing one bushel to make two gallons of liquor, and you have 145,497,436 gallons as the proceeds—now add the 14,795,793 gallons imported, and we have 160,293,229 gallons of liquors in the country. This the wholesale dealer sells to the retail dealer, and he sells it to the consumer (either in that country or some other). Now allow one gallon to make 30 drinks, for which he receives the sum of two pence per glass, and we have £40,073,-307,1,0 spent for spirituous liquors and wine. We next find 55,045 acres of land used for the cultivation of hops, which is also made into beer, ale, and porter, besides the amount that was imported from foreign nations. And as it is a known fact that beer, ale, and porter, are the favorite drinks of the English, it is reasonable to suppose that one-half of the amount for other drinks would be no more than was spent for those drinks—thus making £20,036,-653,10,6 for beer, ale, and porter, and £40,073,-307,1,0 for wines and spirituous liquors; then to these amounts must be added the rent of the 55,045 acres of land, which, had it been put into wheat, would no doubt have produced at least 15 bushels to the acre, which would have been 825,675 bushels, which, if not manufactured into liquors, would have gone to support and maintain human beings. But when the land is occupied to raise materials for manufacturing those drinks, the account must be made of the produce which, with less labor, could have been produced on that same land. Therefore, the 825,675 bushels of wheat would have sold for at least 4 shillings sterling

per bushel, and amounted to £206,418,3,9. We next find 216,545 brewers, distillers, and others connected with the manufacturing and selling those drinks. Now make the calculation, and allow 312 working days in the year, and we have 67,562,04 days' labor spent, which, if engaged in any pursuits that was producing anything substantial in the country, such as the manufacturing of goods or cultivation of lands, &c., would have produced at least 2s. 6d. per day; thus producing £8,445,255,10,0 worth of property. We then come to the time lost in drinking those liquors, and lounging around the taverns and places of business, where they are sold, and the amount of property they could produce, when these cannot be valued at less than the amount of liquor consumed. However, we will not take the account of that, but make up the account without that important item, and it stands thus:

United Kingdom of England, Ireland, and Scotland, Dr. to the people and the world at large, Cr.

Dr. to amount spent for beer, ale, and porter, -	£20,036,653,	10, 6
" " " wines, and spirituous liquors,	40,073,307,	1, 0
" produce of 55,045 acres of land, - - - - -	206,418,	3, 9
" brewers, distillers, sellers, and labor at 2s. 6d. per day,	8,445,250,	10, 0
Total, - - - - - - - -	£68,761,659,	5, 3

or $343,808,171,28, is the actual amount of its account for that year. Now what do we find to offset against this account? Is it an increase of wealth to those who have consumed those liquors? No; the only known results from drinking, are rags, want, thefts, crimes, diseases, murders, dissensions, Sabbath-breaking, shipwrecks, wars, pestilence, and *famine*. Many will probably object to my statement of their account, and say that it is an overcharge, because some quannties are shipped out of the country, and many buy their supplies by the cask, and consequently do not pay two pence per glass, and much is drunk and not paid for. All these objections are reasonable ones, and ought to be admitted, and would be were it not for the trouble of adding to their account the expenses of public officers of the peace, of the amount of property consumed by fire, the number of vessels lost at sea, the value of their cargoes, and the amount spent in erecting prisons and courts of justice to try offenders, which are occasioned by the use of the drinks of the land, to offset against the amount exported and used at wholesale by individuals. I am aware that the charge is a large one, and yet I cannot see that it is any less true than large. For, continue the proof in the report for the same year, and we find that the city of Dublin spent £800,000 for liquors, or equal to four millions of dollars. One would suppose that want and hunger could not exist where the people of a city had enjoyed the mirth and social board, and spent $4,000,000 for the gratification of their appetites. But you continue with the same report, and you will find 60,000 street beggars, without money, without friends, and without a resting place for the night, depending upon the cold charities of the inhabitants of that crowded city, added to the rewards of many dark crimes for support and existence among the living. Bristol spent £150,000, or $750,000. Glasgow £450,000, or $2,250,000, and at one time had a public house to every 13 families, and a spirit store to every 12 families. I ask, in any country where such a state of things prevails, can it be otherwise than a *famine*, when any one main article of food is taken from its inhabitants. But, says one, they are oppressed by their landlords. Now, make the estimate and see how many could be supported with the money spent for liquors, and you will find that allowing each family $500 per year, and the $343,808,000 would support 687,616 families, or buy 35,380,800 barrels of flour, at $10 per barrel. Now, can we not find out from these facts who are the oppressors, the landlords or their own appetites?

BRITISH PARLIAMENT.

Speech of Mr. Brotherton on the distress in Ireland:

Mr. Brotherton did not wish to prolong the debate, he merely rose to offer a suggestion to the house. He understood the object of the government measures was to mitigate the distress of Ireland, by providing food for the people. It was proposed to convert sugar, which might now be considered a necessary of life, into spirits and beer, in order that the barley might be used as food. From returns on the table of the house, it appeared that 27,000,000 gallons of spirits were annually consumed, being at the rate of one gallon for every man, woman, and child, in the United Kingdom. In addition to which, 6,000,000 gallons of wine, and about 400,000,000 gallons of ale, were consumed. Now the cost of these united, amounted to between 45,000,000 and 50,000,000*l.* sterling. Upwards of 40,000,000 of bushels of malt were charged with duty for home consumption last year. Thus the produce of two or three million acres of land might as well be thrown into the sea; for, in his opinion, *intoxicating liquor produced nothing but poverty, crime, disease, and wretchedness.* It was used as an argument for the repeal of the corn law, that if the poor man had to lay out an additional sum in the purchase of food, he had less to expend in clothing and other necessaries. And so it was in this case; if the people spent their wages in drink, they would have less to spare for clothing. The more they expended in articles of manufacture, the better it would be for the home trade. *Of twenty shillings expended in spirits, the amount paid for labor was only about eightpence; but if twenty shillings were laid out in articles of manufacture, from six to ten shillings went into the pocket of the artisan.* Now, if the house would use their moral influence in encouraging ABSTINENCE SOCIETIES, and discouraging intemperance, they would do more to ameliorate the condition of the people, increase their comforts, elevate their morals, than by any other measure whatsoever. People were very apt to complain of bad government, but it appeared that they voluntarily taxed themselves to the extent of FIFTY MILLIONS sterling.

H.

MEDICAL TESTIMONY.

The following important MEDICAL TESTIMONY has recently been circulated by Mr. Dunlop:

We, the undersigned, are of opinion,

I.—That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors, as beverages.

II.—That the most perfect health is compatible with Total Abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c. &c.

III.—That persons accustomed to such drinks, may, with perfect safety, discontinue them entirely, either at once, or gradually, after a short time.

IV.—That Total and Universal Abstinence from alcoholic liquors and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.

Signed by the following number of Medical Gentlemen in the places stated.

London, 184; Dublin, 14; Edinburgh, 26; Glasgow, 46; Leeds, 53; Liverpool, 184; Manchester, 75; Nottingham, 32; Sheffield, 23; Provincial towns, 400; in British India, 29. Total, 1066.

FORTY-EIGHTH

ANNUAL REPORT

OF THE

MASSACHUSETTS HOME MISSIONARY SOCIETY,

PRESENTED BY THE

EXECUTIVE COMMITTEE,

AT THE

ANNIVERSARY MEETING IN BOSTON, MAY 25, 1847.

BOSTON:
PRESS OF T. R. MARVIN, 24 CONGRESS STREET.
1847.

NOTICES.

All communications intended for the Executive Committee, and any correspondence relating to the general interests of the Society, may be addressed to Rev. Joseph S. Clark, *Secretary, No. 28 Cornhill, Boston.*

All remittances of money, and whatever communications relate to the pecuniary concerns of the Board, may be made to Benjamin Perkins, Esq., *Treasurer, No.* 100 *Washington Street, Boston.*

Persons, in any part of the State, wishing to become Life Members or Life Directors of the American Home Missionary Society—or to make donations in any form to its funds, can transmit their donations through the treasury of the Massachusetts Home Missionary Society.

Life Membership in the American Home Missionary Society, is *thirty dollars.*
Life Directorship in the do. do. is *one hundred dollars.*
Life Membership in the Massachusetts Home Missionary Society, is *thirty dollars.*

☞ The Secretaries of Auxiliary Societies, are earnestly requested to forward copies of their Annual Reports, without delay, to the Secretary of the Massachusetts Home Missionary Society, No. 28 Cornhill, Boston. Also to furnish a list of the Officers chosen at each annual meeting. Compliance with these requests will enable the Committee of the Massachusetts Home Missionary Society to furnish, in connection with their Annual Report, a satisfactory account of the state and progress of each Auxiliary.

The **Home Missionary** is published monthly by the American Home Missionary Society, 150 Nassau Street, New York. It is also *distributed* from the office of the Massachusetts Home Missionary Society, 28 Cornhill, Boston, for the accommodation of subscribers and others entitled to it, who reside in this State. Terms, *one dollar per annum*, in advance.
☞ *It is sent gratuitously* to Life Members, Missionaries, and Auxiliary Associations of either Society; to all pastors whose congregations contribute any sum annually to either treasury; to all persons who serve as collectors; and to each donor of $10 annually who signifies a wish to receive it. Application may be made either to the Treasurer on the payment of donations, or to the Secretary, who is Agent for the distribution of the Home Missionary in Massachusetts.

Standing Rule.—The Missionary who makes his Reports to the Secretary of the Society *quarterly*, shall be entitled to quarterly drafts on the Treasury. Those who report *semi-annually*, shall be entitled to semi-annual drafts. Those who fail to render an *Annual Report on or before the first day of* April, shall thereby forfeit the patronage of the Society, unless a sufficient excuse be rendered. In the Annual Report, definite answers to the following questions are required.

1. What is the number of rateable polls—also families—in your society?
2. What is the amount of your Society's valuation on the town assessor's book?
3. What proportion of it is in the hands of church members?
4. What aid do you receive from persons not connected with your society?
5. What productive funds has your society?
6. What is your stipulated salary?
7. How is it raised—by tax or subscription?
8. Is it punctually paid?
9. What is the average number in your Sabbath congregations?
10. What is the number of your church members—male—female?
11. What additions to the church during the year ending April 1st—by profession —by letter?
12. What the number of baptisms—adult—infant?
13. How many hopeful conversions have occurred?
14. What is the number in your Sabbath school and Bible class?
15. What progress has been made in temperance?
16. What is the amount of contributions to the Mass. Home Missionary Society?
17. What the amount contributed to all other religious charities?
18. What special encouragements or discouragements have you in your labors?

[*In answering these inquiries, it will only be necessary to refer to their numerical designation, without transcribing them.*]

ANNUAL MEETING.

Boston, May 25, 1847.

The *Forty-Eighth* Annual Meeting of the Massachusetts Home Missionary Society was held this day, in Hall No. 2, Tremont Temple, at ten o'clock, A. M.; the President, Rev. Leonard Woods, D. D., in the chair.

Prayer was offered by the President.

Rev. Jonathan Bigelow was chosen Scribe.

The Minutes of the last Annual Meeting were read by the Secretary, who also presented the Executive Committee's Report; the reading of which was, by vote, deferred till the public meeting in the evening.

The Treasurer's Report was read and accepted.

Rev. Messrs. J S. Clark, of Boston, and John Todd, D. D., of Pittsfield, were appointed Delegates from this Society to the next meeting of the General Association of Massachusetts.

The Officers of the preceding year were unanimously re-elected for the year to come. (See next page.)

After prayer by Rev. Sylvester Holmes, and the singing of the Christian Doxology, adjourned to meet in Tremont Temple, at 7½ o'clock, P. M., to attend the exercises of the Anniversary.

J. Bigelow, *Scribe.*

PUBLIC MEETING.

The President took the chair at precisely 7½ o'clock, P. M., and the services of the evening were opened with prayer, by Rev. G. W. Blagden, of Boston. After the reading of a brief abstract of the Annual Report by the Secretary, the following Resolutions were moved, and sustained by pertinent and powerful addresses from their respective movers, which held a large audience in *silent* attention till a late hour.

1. *Resolved,* That the work which Home Missionary Societies have already accomplished, and have yet to accomplish, in this country, entitles them to the prompt and liberal support of every American Christian and Patriot.

By Rev. Eli Thurston, of Hallowell, Maine.

2. *Resolved,* That the enterprise in which this Society is embarked, commends itself to every lover of his country and of his race.

By Rev. Joseph Haven, of Brookline.

3. *Resolved,* That the cause of Home Missions is beneficial both to the East and to the West.

By Rev. Henry W. Beecher, of Indianapolis, Indiana.

The interest of the occasion was enlivened by appropriate singing from the choir of Park Street Church, under the direction of Mr. A. N. Johnson.

OFFICERS OF THE SOCIETY.

PRESIDENT.

Rev. LEONARD WOODS, D. D.

VICE PRESIDENTS.

Rev. JOHN CODMAN, D. D.
" BROWN EMERSON, D. D.
" ELISHA FISK.
" THEOPHILUS PACKARD, D. D.
" SAMUEL OSGOOD, D. D.
Rev. HEMAN HUMPHREY, D. D.
Hon. WILLIAM B. BANISTER.
" SAMUEL T. ARMSTRONG.
" LEWIS STRONG.

TRUSTEES.

Rev. REUBEN EMERSON.
" LUTHER F. DIMMICK.
" THOMAS SNELL, D. D.
" JACOB IDE, D. D.
" CALVIN HITCHCOCK, D. D.
" JOHN NELSON, D. D.
EBENEZER ALDEN, M. D.
JOHN PUNCHARD, Esq.
JOHN C. PROCTOR, Esq.
Rev. RICHARD S. STORRS, D. D.
ELIPHALET WILLIAMS, Esq.
Rev. ERASTUS MALTBY.
" PHINEHAS FISH.
" GEORGE FISHER.
DANIEL NOYES, Esq.
Rev. CYRUS MANN.
" JONATHAN BIGELOW.
" SAMUEL M. WORCESTER.
" J. B. CONDIT.
" ABSALOM PETERS, D. D.

Rev. JOSEPH S. CLARK, Boston, *Secretary.*

BENJAMIN PERKINS, Esq., Boston, *Treasurer.*

JULIUS A. PALMER, Esq. Boston, *Auditor.*

EXECUTIVE COMMITTEE.

Rev. JOHN CODMAN, D. D.
" RICHARD S. STORRS, D. D.
" EBENEZER BURGESS, D. D.
" BROWN EMERSON, D. D.
Rev. JOSEPH S. CLARK.
JOHN PUNCHARD, Esq.
BENJAMIN PERKINS, Esq.

ANNUAL REPORT.

Mr. President,

The Executive Committee of the Massachusetts Home Missionary Society, in thankful recognition of Divine favor vouchsafed through another year, come to present their Forty-Eighth Annual Report.

The Treasury.

At the beginning of the year, there was a balance in the Treasury of $2,150 77. The subsequent receipts up to the 15th day of the present month, when the financial year closed, amounted to $27,406 91, making the whole sum at the disposal of the Committee, $29,557 68.

Of this sum, $7,142 50 have been expended within the bounds of Massachusetts, and 18,000 00 distributed among the destitute in other sections of the land, through the National Society at New York. There have also been paid directly to that Society, from different parts of the State, without passing through this Treasury, $8,437 16. The whole amount, therefore, which Massachusetts has furnished for diffusing the gospel over the land during the year, is $35,844 07;—which, compared with the last report, shows a falling off of $3,608 09.

It should be stated, however, in justice to the growing spirit of liberality in our ancient Commonwealth, that this retrogression is wholly in the item of *legacies*. The collections and donations from the living are $3,500 00 *more* than in any previous year; which the Committee cannot but regard as a ground of hope in respect to the future.

Tabular View.

The details of the Society's operations in Massachusetts, and such results as can be stated in figures, are condensed in the following table, with brief remarks on the present condition of each church.

The letters *P.* and *s. s.* denote pastors and stated supplies.

Churches and Missionaries.	Date of commission.	Length of com.	Dollars approp'd.	Average cong'n.	Church members.	Added by prof.	On certificate.	Infants baptized.	Mem. in Sab. sch. and Bible class.	Contrib. to Home Missions.	Contrib. to other objects.
1. ADAMS, *South.* Rev. Stillman Pratt, *P.*	May 1, 1846	12	200	140	50	16	2		65	17,00	25,00
2. ALFORD. Rev. A L. Crandall, *s. s.*	May 1, 1846	12	150	125	17	3			40		20,00
3. BARNSTABLE, *West.* Rev. Alonzo Hayes, *P.*	Oct. 1, 1846	12	75	200	75	3	1	2	85	13,32	63,25
4. BEVERLY, *4th Parish.* Rev. John Foote, *s. s.*	June 16, 1846	12	125	70	32		1	2	65	6,00	24,00
5. BILLERICA. Rev. J. G. D. Stearns, *P.*	April 1, 1846	12	150	75	45			4	50	15,00	15,00
6. BLACKSTONE, *Millville.* Rev. Willard Holbrook, *P.*	May 1, 1846	12	150	75	47				50		35,00
7. BOSTON, *Suffolk St.* Rev. George A. Oviatt, *P.*	Jan. 1, 1846	12	200	400	83	10	11	5	220	22,71	107,29
8. BOSTON, *German Ev. Prot.* Rev. George J. Kempe, *P.*	Jan. 26, 1847	12	200	150	245	12	33	48	50	25,00	10,00
9. BURLINGTON. Rev. Nathaniel Richardson, *s. s*	May 14, 1846	12	200	175	59			1	60	3,50	6,40
10. CAMBRIDGE, *East.* Rev. F. T. Perkins, *P.*	Jan. 1, 1847	12	160	180	48			1	75		180,00
11. CANTON. Rev. W. B. Hammond, *P.*	July 1, 1846	12	200	130	36	5	2	1	40	10,00	23,00
12. CARLISLE. Rev. George W. Thompson, *P.*	April 1, 1846	12	150	100	50		3		72	24,05	24,92
13. CHESTER, *Factories and Vil.* Rev. Perkins K. Clark, *s. s.*	May 23, 1846	12	200	130	51	1	5	1	70	30,68	30,81
14. CHILMARK and ELIZ. ISL. Rev. Silas S. Hyde, *s. s.*	April 1, 1846	12	100	50	31			1	30		5,00
15. DANA, *Storrsville.* Rev. John Keep, *P.*	Jan. 1, 1847	12	200	75	42		1	1	70	8,00	16,00
16. DEERFIELD. Rev. Henry Seymour, *P.*	Oct. 4, 1846	12	100	150	81		1	2	93	40,00	48,59
17. DIGHTON, *North.* Rev. Ezra Newton, *s. s.*	July 1, 1846	12	75	80	60	1			46	8,00	
18. DOVER. Rev. Calvin White, *s. s.*	April 1, 1846	12	100	75	31			1	45	14,55	24,39
19. EASTHAM. Rev. E. W. Noble, *s. s.*	Nov. 12, 1846	12	75	80	54			2	50	8,00	15,00
20. ERVING and IRVINGSVILLE. Rev. Charles Chamberlin, *s. s.*	Aug. 20, 1846	6	100	120	49				25	5,75	5,75
21. GLOUCESTER, *Annisquam.* Rev. David Tilton, *P.*	Aug. 12, 1846	12	200	115	42		2	3	60	9,21	9,21

Remarks.

1. About 25 hopeful conversions—the fruits of a revival which commenced in Jan., and is still in progress, transforming the moral aspect of the village. "I think it may be truly said," writes the pastor, "that the prospects of this chh. and soc. are more flattering than ever."

2. A *new* chh. organized May 1, 1846, with 14 members, where an *old* chh. had become extinct in consequence of troubles growing out of the *Shays' war*. For the last 50 years the town has had no stated cong. ministry. Mr. C. reports two hopeful conversions.

3. The death of an active and much esteemed officer in the chh. has afflicted the pastor and his flock. Strenuous efforts have been made to prevent the introduction and sale of intoxicating drinks; and with hopeful success. Two cases of conversion are reported.

4. The moral and pecuniary strength of this little band has been diminished by death and emigration. The Bible and Sab. Manual have been extensively distributed. Temp. prospers. Additional to the collection for H. M. the ladies have furnished clothing for the west.

5. The means of supporting the gospel have been somewhat reduced by removals from town; but a contemplated change in the mode of raising the support, if adopted harmoniously, will more than make up the loss. All the congregation are temperate.

6. Amidst great changes in the population, which have occasioned the pastor much solicitude, the congregation has, on the whole, increased, and the prospect brightens. The distribution of religious books is a means of much good in this populous valley.

7. The Lord has abundantly blessed this enterprise. The cong. and Sab. sch. have greatly increased, and nearly 20 hopeful conversions have occurred. Grateful for the seasonable aid afforded by the M. H. M. S. they voluntarily relinquished it at the close of the first year.

8. A large proportion of the chh. members are non-residents. Continual emigrations to the west, counterbalance the constant influx from Germany; otherwise the soc. would soon be in a condition to sustain itself. About 15 have become hopeful subjects of grace during the year.

9. A new house of worship is nearly completed, 62 ft. by 40; the Sab. sch. is in a prosperous condition; the friends of temp. are making hard efforts with some success; religion languishes; there is a growing desire to settle a pastor, which will probably be effected soon.

10. A changing population, while it gives the pastor an opportunity to reach a large number of souls, is unfavorable to the permanent increase of the chh. and soc. The debt on the meeting-house remains uncancelled, and presents the only serious discouragement.

11. By private subscriptions and a "ladies' fair," the meeting-house has been repaired, painted, and relieved from debt, at a cost of $250. A Bible lecture on Sab. evening, and the monthly concert, bring together large assemblies. This is a hard but hopeful field.

12 A debt has been removed from the soc. by a well sustained struggle, and evangelical truth, in spite of many retarding influences, is constantly gaining ground. Faith and patience and the favor of God will at length give the victory.

13. A cong chh. was gathered in the Village, Aug. 26. These two places, lying on the Western Railroad, 6 miles apart, constitute one field, the missionary laboring in each on alternate Sabbaths. Prospects of usefulness encouraging in both.

14. At the close of his commission Mr. H. was called to another field of labor, much to the regret of the soc. in C., who had just made arrangements to assume his entire support. It is still their purpose to sustain the ministry. Three hopeful conversions reported.

15. The soc. is still feeble, but disposed to struggle hard for the maintenance of the gospel. The chh is small, but slowly increasing. In Dana Centre, a thriving village one mile from S., a gratifying and growing interest is felt in the labors of Mr. Keep.

16. Evangelical religion is silently, but steadily exerting its power; the chh. and soc. are slowly but constantly gaining strength. "*Continuance* in well doing" will soon place them in a condition of self-support. The pastor reports two hopeful conversions.

17. The Ex. Com. have once more extended a helping hand to this long assisted church, with the confident belief that the days of its dependence are nearly finished. The temperance cause has revived, after a period of decline. It is hoped that a pastor is soon to be settled.

18. No essential change during the year, except near its close a stronger conviction that a *pastor* must be settled, and the indication of a more vigorous effort to provide the means of his support. The missionary reports two hopeful conversions.

19. The state of the parish is on the whole improving; progress, though slow is perceptible, and may yet elevate this Pilgrim church to the rank which it held 200 years ago. Among the results of the year. two conversions are reported.

20. Mr. C. preached in both places on alternate Sabbaths. No one has supplied them since his commission expired. It is the intention of the Erving church to have the ministry permanently with them, and of the Irvingsville church to associate with S. Orange.

21. "A better attendance upon public worship, a better observance of the Lord's day, and a growing interest in supporting the gospel," are encouraging tokens of steady progress. Temperance prospers. A parsonage house is about to be built.

Churches and Missionaries.	Date of commission.	Length of com.	Dollars approp'd	Average cong.	Church members.	Added by prof.	On certificate.	Infants baptized.	Mem. in Sab sch. and Bible class.	Contrib. to Home Missions.	Contrib. to other objects.
22. GLOUCESTER, *West Parish.* Rev. C. A. Williams, *s. s.*	June 1, 1846	12	200	110	48				100	20,45	
23. HAWLEY, *West Parish.* Rev. Moses Miller, *P.*	May 20, 1846	12	60	125	63				80		
24. IPSWICH, *Linebrook.* Rev. George Coggin, *s. s.*	Oct. 1, 1845	12	50	125	60				65		
25. KINGSTON. Rev. Joseph Peckham, *P.*	Sept. 8, 1846	12	150	130	87		2	1	50	20,00	94,30
26. LANCASTER. Rev. Charles Packard, *P.*	Jan. 1, 1847	12	175	125	68		3	4	90	31,93	158,28
27. LITTLETON. Rev. J. M. Bacon, *P.*	June 2, 1846	12	150	75	47		2		60	34,00	115,84
28. LYNN, *Swampscott.* Rev. J. B. Clark, *s. s.*	April 15, 1846	12	200	250	13				130		
29. LYNNFIELD. Rev. H. J. Greene, *P.*	Dec. 27, 1845	12	50	200	50	3	1		75	10,00	30,00
30. MANSFIELD. Rev. Mortimer Blake, *P.*	Jan. 1, 1846	12	75	175	74	2		2	139	33,02	89,58
31. MARSHFIELD, *North.* Rev. D. D. Tappan, *P.*	Jan. 1, 1847	12	150	90	39	1		3	50	11,52	13,57
32. MENDON. Rev. A. H. Reed, *s. s.*	April 1, 1846	12	125	125	46		2		60	12,00	30,00
33. MILTON, *Railway Village.* Rev. W. M. Harding, *s. s.*	June 9, 1846	12	200	100	38	3	20	2		31,75	
34. MONTGOMERY. Rev. R. L. Egleston, *s. s.*	May 24, 1846	6	100	85	35				35		
35. NEW SALEM, *North & South.* Rev. Jonas Colburn, *s. s.*	June 1, 1846	12	150	75	32				60		
36. NORTHFIELD. Rev. Willard Jones, *s. s.*	April 1, 1846	12	150	100	70		6	3	60	12,00	12,00
37. ORANGE, *North and South.* Rev. Charles Boyter, *s. s.*	April 10, 1846	12	200	80	33	3			65		
38. PELHAM. Rev. Roswell Hawks, *s. s.*	Aug. 1, 1846	12	100								
39. PRESCOTT. Rev. Francis Wood, *P.*	April 1, 1846	12	75	65	42				60	2,00	6,00
40. PROVINCETOWN. Rev. Osborn Myrick, *P.*	May 1, 1846	12	125	175	40	1			45		47,00
41. QUINCY. Rev. William Allen, *P.*	May 20, 1846	12	100	240	80		4	1	120	12,50	48,00
42. ROCHESTER, *North.* Rev. Isaac Briggs, *P.*	July 1, 1846	12	75	85	43				50	20,00	20,00

REMARKS.

22. Rev. H. C. Jewett died, much lamented, Nov. 4. But his influence in moulding the character and shaping the destiny of the rising generation, will long survive. Mr. W. entered into his labors, Nov. 14, and reports encouraging prospects of usefulness.

23. Mr. M. was regularly dismissed in Oct. at his own request. The people have since been statedly supplied with preaching. When a new meeting-house, now building, shall be completed, it is understood that they will again settle a minister.

24. The last commission expired Oct. 1, and no application for aid has since been made, nor any report rendered. It is understood, however, that they are still supplied with preaching. The statistics are taken from the last report.

25. About $200 have been expended on the meeting-house, including $50 from a non-resident native of the town. In other respects the history of the past year does not materially differ from the year preceding. The only real discouragement is religious declension.

26. Notwithstanding the removal from town of a valuable family, whose annual subscription was $75, the society have cheerfully relinquished $25 of missionary aid, and were never more encouraged than at the present moment. There have been three hopeful conversions.

27. Mr. B. was ordained Oct. 8. A debt of about $300 on the meeting-house has been cancelled—partly by the legacy of a deceased member of the chh., who also bequeathed to the M. H. M. S. and the A. T. Soc. $200 each. The pastor finds much to encour. his heart.

28. A new meeting-house has been dedicated and paid for, a bell placed upon it, a chh. of 13 mem. gathered, an eccl. soc. organized, a singing choir *formed*, and more than all, an interest awakened in supporting the instits. of relig., which prom. a speedy relinq. of aid from abroad.

29. After a struggle of 20 years against many adverse influences, this chh. and soc. have at length attained the condition of self-support, and henceforth will be reported only as helpers of those who are still involved in the same struggle.

30. Voluntarily assumed their pastor's entire support, Jan. 1, having passed from utter weakness to this condition in only 8 years, with much opposition to encounter on the way. A revival commenced with the date of their independence, which still continues.

31. By cheerfully assuming a larger proportion of their pastor's support from year to year, this people are testifying, not only their attachment to him and the gospel which he preaches, but also their sympathy with those who are deprived of such blessings.

32. The church has been reduced in numbers, and the society in pecuniary means; but a closer union among themselves has increased their strength. *Without* union the gospel cannot be sustained in this hard field.

33. A new meeting-house, *built without begging*, was dedicated on the last day of 1846. More families have gone from the village during the year than have come in. With this exception, the external affairs of the chh. and soc. are in a prosperous condition.

34. At the expiration of 17 weeks Mr. E. was succeeded by Rev. W. Goodwin, who reports "some increase in the number of those who attend public worship, and more interest taken in the preaching of the word."

35. The missionary has divided his labors equally between these two chhs. situated 4 miles apart. He has visited every family in town and succeeded in placiug a copy of the Sabbath Manual in each, with the exception of only three.

36. A *permanent* ministry, sustained by a *united and permanent effort* of the people "according to the ability that God giveth," would place this long assisted church above the need of charity. No other instrumentality will. One hopeful conversion reported.

37. A chh. of 5 male and 10 female members was gathered in the South village Sept. 23, which, together with the little church in the North village, have the missionaries' labors on alternate Sabbaths. The average cong. at the South is 120, at the North about 40.

38. Mr. H., having supplied the pulpit nearly a year without missionary pay, was then commissioned for 3 months and received $50. Mr. C. W. Fiske succeeded him and preached about 3 months longer. At present they are destitute.

39. The pastor has just been dismissed. The chh. and soc. are diminishing in numbers, and divided in sentiment. The only encouraging aspect at present is a decision, lately formed, to rebuild the sanctuary—a work too long delayed.

40. The chh. and soc. are becoming better established in the faith and order of the gospel and gradually increasing in numbers. The pastor reports 4 hopeful conversions. Situated on the highway of the ocean, this post assumes peculiar importance

41. This chh. which 13 years ago was reported as "one of the smallest branches of that tree whose leaves are for the healing of the nations," is now one of the largest. The expiration of the present miss'ry yr. will probably terminate the period of its dependence on miss'ry care.

42. The history of the past year discloses nothing essentially different from that of the preceding, except a deeper lamentation of the pastor over the low state of religion. A box of clothing for the West has been furnished, additional to the reported contributions.

Churches and Missionaries.	Date of commission.	Length of com.	Dollars approp'd.	Average cong'n.	Church members.	Added by prof.	On certificate.	Infants baptized.	Mem. in Sab. sch. and Bible class.	Contrib. to Home Missions.	Contrib. to other objects.
43. ROWE. Rev. B. F. Clarke, *s. s.*	Sept. 12, 1846	12	150	50	37	1	2		40	23,67	81,27
44. SALISBURY, *Village.* Rev. J. B. Hadley, *P.*	June 11, 1846	12	175	225	63				85	23,25	40,00
45. SAUGUS. Rev. T. P. Sawin, *P.*	April 19, 1846	12	200	125	23				80		1,50
46. SCITUATE, *North.* Rev. Daniel Wight, *P.*	April 1, 1846	12	50	150	75			3	125	18,45	55,00
47. SHIRLEY. Rev. J. P. Humphrey, *s. s.*	Sept. 22, 1845	12	50	125	54	6		1	75		
48. SHUTESBURY. Rev. L. B. SULLIVAN, *s. s.*	Jan. 1, 1846	12	100	100	53		2		40	10,00	20,00
49. STOW. Rev. Theodore E. Cook, *s. s.*	April 1, 1846	12	75	80	51				25		
50. TAUNTON, *Spring St.* Rev. S. H. Emery, *P.*	May 15, 1846	12	150	150	98		11	6	110	12,00	75,00
51. TISBURY, *Holmes' Hole.* Rev. S. S. Tappan, *P.*	Jan. 1, 1847	12	200	60	22			1	30	12,00	15,75
52. WARWICK. Rev. R. C. Hatch, *P.*	Dec. 23, 1846	12	150	70	56	5	2	5	70	20,25	28,50
53. WASHINGTON. Rev. Francis Norwood, *P.*	Sept. 2, 1846	12	150	125	47	2	4	1	60		25,00
54. WENDALL. Rev. N. S. Dickinson, *s. s.*	Oct. 15, 1846	12	100	100	67			1	75		
55. WEST CAMBRIDGE. Rev. Francis Horton, *P.*	April 1, 1847	12	150	125	58	2	8	1	70	33,00	141,00
56. WRENTHAM, *North.* Rev. Tyler Thacher, *s. s.*	July 1, 1846	12	75	90	51			2	45	30,00	217,00
57. YARMOUTH, *South.* Rev. Ebenezer Chase, *P.*	Jan. 4, 1846	12	75	150	68				80		

REMARKS.

43. Providence has signally interposed for the defence of this little chh. against the designs of "him that hateth peace." Two hopeful conversions are reported, and also $41 worth of clothing for western missionaries, in addition to the collection for H. M.

44. Nine members have been removed from the church by death and discipline, and none added! In all other respects the past year has been one of encouraging progress. The Sabbath congregation is among the largest on the list.

45. About $80 have been expended in building a fence around the meeting-house. An efficient "Young Ladies' Sewing Circle" has been formed. The Sabbath school is quite flourishing. Religion has declined, and vain amusements revived.

46. The pastor has been sorely smitten in the death of his wife. The chh. and soc. have enjoyed a full measure of peace and external prosperity. After leaning 22 years on the Missionary Society, they have resolved to make the attempt to stand alone.

47. By a slow but constant growth for 18 years, this chh. has risen from a state of utter weakness to the condition of self-support. Its trials have been great, but its triumphs greater. No report since Sept.

48. Mr. S. closed his labors in this field at the end of the year, and no provision has since been made for the supply of the vacancy. The chief discouragements arise from spiritual and social apathy, which missionary patronage has no power to obviate.

49. No pastor has yet been settled, though the pulpit has been supplied through the year. A call has lately been extended to Mr. C. with reasonable hope of an affirmative answer. The temperance society embraces nearly all the congregation.

50. After an absence of nearly 6 years the first pastor of this chh. has been installed over his first ministerial flock. The place of worship has been remodelled at an expense of $1,200. The chh. and cong. and Sab. school are increasing in numbers. A revival now in progress.

51. The cong. has advanced less in numbers than in the habit of steady attendance. Whatever progress is made appears to be permanent. "Patient continuance in well doing" is an obvious and indispensable condition of the promise made to this little flock.

52. One hopeful conversion, is the only encouraging fact in the history of the past year. The days of weakness have been many, and perhaps will continue for a long time to come. But the "covenant of the Lord is everlasting."

53. For 4 years this chh. had been destitute of a settled minister, and much of the time without preaching, when Mr N. was installed, Sept. 2. A parsonage house has since been built, and other indications of revived interest in the gospel have appeared.

54. The erection of a new meeting-house and the settlement of a minister, through the favor of God, have brought this church and society into a condition to sustain the means of grace without asking further aid.

55. Four hopeful conversions, $50 relinquished to the Missionary Society, and a large increase in the amount contributed to objects of benevolence, indicate the favor of God, and the zeal of his people.

56. An increased interest in sustaining the ministry of the Word encourages the hope that the society will assume its entire support at the end of the present missionary year. Of the contributions, $200 is a donation from Rev. Mr. Simmons to the Bible Society.

57. Mr. C. was dismissed Jan. 4. With much unanimity the church and society have since installed Rev. S. D. Darling, and raised among themselves the means of his entire support.

SUMMARY.

By an inspection of the foregoing table, it will be seen that the Society has had 57 missionary fields under its care in Massachusetts, during some portion of the past year, seven of which have been brought to such a state of cultivation as to require no farther attention from this source.

These 57 fields have been occupied by 32 pastors, and 15 stated supplies. Only three have had commissions for a shorter period than one year.

Three pastors have been settled, three have been dismissed, and one —the Rev. Henry C. Jewett, of the West Parish in Gloucester—has finished his course on the earth. He died on the 4th of November, after a short illness, much lamented by his flock, especially the youthful part, who will long remember with what assiduous care he

"Allured to brighter worlds and led the way."

The whole number of families that have been under the spiritual watch of these missionaries is about 2,000; and they have furnished, in the aggregate 7,000 stated hearers of the word, and 4,000 pupils for the Sabbath schools and Bible classes.

Only four of the churches have been visited with seasons of *special* religious interest; though the whole number of hopeful converts reported is about 100—a larger number than has been returned for the last three years.

The additions to the churches have been 68 by profession, and 123 by letter—total 191; which is also an advance on the past. Three *new* churches have been gathered on missionary ground during the year. The present number of members in them all is 3,114.

It is gratifying to state, that while these 57 weak and struggling churches have been freely receiving help from the hand of Christian charity, 50 of them have been *as* freely giving $2,907 56 to various charitable objects. As the other seven have reported nothing, it is reasonable, though painful, to conclude that they have *done* nothing, to illustrate this feature of our holy religion.

Four meeting-houses have been built, four others repaired, and two parsonages provided; besides the liquidation of parish debts to an encouraging amount.

The Voice of Gratitude.

In going to the relief of a feeble church, as also in continuing the aid through subsequent years, the Executive Committee proceed on the supposition, that "the flock of God" in that place will not

otherwise be fed. So far as this supposition is well founded, it may be presumed that the gift, conferred in such affecting circumstances, is duly appreciated, and will be remembered with gratitude after the necessity for receiving it has passed away. And yet this sentiment sometimes fails of getting an *expression* amid the deeper feeling of reluctance with which the hand of help is relinquished, especially when that hand has been a long time extended.

In agreeable contrast with results so chilling to the heart of benevolence, the Committee oftener receive testimonials like the following: "Your last appropriation to us was *really* needed—every dollar of it. But with the blessing of God on our efforts, we are resolved, for the coming year, to assume $25 more of our pastor's support than we have done; and thus give you an opportunity to send $25 more to the West, or appropriate it to some sister church, exiled (as we were) from the house where their fathers worshipped the Triune God. Had it not been for your timely, continued and substantial aid, *this church and society could not have been in existence;* and in all probability most of the flock would now be under the ministry which denies 'the only Lord God, and our Lord Jesus Christ.' To your kind aid also we are indebted for our faithful pastor—blessed of God to us in the conversion of some of our souls—and whose continued labors among us, these eight years, have gained for him our affectionate regards and confidence; and whose life and conversation have closed the mouths of those who do not yet love the truth as it is in Jesus. To say that we, as a church and society, are *grateful* to you for the invaluable gift you have conferred on this community, is too small a word to express the feelings of our hearts upon a subject of such vast concern to us."

From another church that has cheerfully, though self-denyingly, assumed the *entire* support of the gospel during the year, the gratified pastor, in communicating the fact, thus writes:—"Assuming then that this is my last report as a missionary, I must take the occasion to say, that your aid has been, under God, the means of adding one more to the number of evangelical churches in this Commonwealth. May the small sum which has invigorated us (now free) be directed to another arid spot, and there produce the same happy results." A noticeable and instructive fact in relation to this case is, that God poured out his Spirit upon the church *within one week after they surrendered their hold on the missionary society.* In a subsequent communication the pastor most appropriately asks, "Is there not some connection between efforts at self-support, and revivals of religion?"

Rejected Applications.

Among the applications for aid during the past year, an unusually large number have been of a character which the Executive Committee could not consistently grant,—the necessity not being of a kind which charity is adapted to relieve. When, through declension of religion, or indifference toward the minister, or devotion to mammon, a number of church members, or legal parishioners, refuse to pay their proportion of ministerial support, one of three things must happen;—either the church must lose their pastor, or he must relinquish his salary, or some of the members must pay as much *more* than their just proportion, as these others *come short* of it. Cases of this sort occur with alarming frequency. Scarce a parish can be found in Massachusetts where such members are unknown, and where one or the other of these results have not come to pass. But when a church, in other respects abundantly able, make this state of things the ground of an appeal for missionary aid, the Executive Committee cannot feel its force. They may indeed weep over such covenant-breaking professors; but pecuniary charity will not bring them to repentance. They may deplore the entrance of such a fallen, grovelling spirit into the church of Christ; but this is not the way to cast it out. The malady is oftener confirmed than cured, by granting the desired aid; as the invalid, who is dying for lack of air and exercise, is only hastened out of life by relieving him from the necessity of self-exertion.

Moreover, the Committee are not aware that any part of the funds, placed at their disposal, are given for such a purpose. It is presumed that nearly all who contribute these funds have similar deficiencies to meet at home; have members in their respective parishes and churches unwilling to pay their just proportion, and which *they* must pay for them, or be deprived of the gospel. So far as is known, the friends of home missions deem their duty, in this particular, discharged in this way; and what more they have to give for the support of preaching, they *intend* for the benefit of those whose present circumstances render them unable to provide it for themselves. This, in fact, is the oft-repeated declaration that comes with the gift; while not one donor, from the beginning to the end of the year, signifies a different wish, or would leave his donation in the treasury, if told that it would go to make up the shortcomings of a neighboring parish, where regular members, as able as himself, had refused to pay their proportion of the minister's support.

If it be asked 'Whether such a parish shall be left, then, to become a moral desolation,' it may be answered by asking, 'Whether that other spot shall be left a desolation, where now a little band, in the bosom of

the wilderness, are denying themselves the necessaries of life, in their exhausting efforts to obtain the gospel; and calling aloud for help, which *cannot* be furnished to *both*.' For while the wants of our land are so much greater than the means furnished for relieving them, to bestow charity on one church where the gospel can be sustained without it, is to withhold it from another where it cannot. Which of these should receive it? If one of them *must* be left to desolation, which *ought* to be left? This is exactly the question which the Committee have to answer to their consciences before God in every such case. And they make this frank and earnest statement of it, that applicants of the class here described, may be saved from disappointment, by seeking out some more appropriate and hopeful method of relief; and that the patrons of the Society may be re-assured that their views on this point are precisely those of the Executive Board.

American Home Missionary Society.

As in former years, so during the year past, a large proportion (more than three fourths) of the receipts from Massachusetts have been distributed among the needy in distant parts of the land, through the medium of the National Society at New York. To the able Report of that body, therefore, the donors in this State must look to find the principal results of their charity. They will be amazed at the grandeur of the work in which they have been engaged. They will see that they have been helping to sustain 972 ministers of the gospel, while preaching the unsearchable riches of Christ to 1,470 different congregations, and gathering 4,400 members into their respective churches—1,980 of them on profession of faith—where, in most cases, but for Home Missions, "the voice of him that publisheth salvation" would not have been heard. To those who can recognize in such results as these the fruits of their own beneficence, that Report will bring gladness of heart;—which, however, will be mingled with regret that so many other communities equally needy, equally promising, are still uttering the same earnest, but unavailing cry for help, which we heard twelve months ago. Of the 100 additional missionaries at that time demanded for specific and important posts in the Western field, only 32 have yet been furnished. And even this small reinforcement placed the American Home Missionary Society for several months under the painful necessity of keeping back the hire of other laborers who had reaped down their fields, and whose families were thereby involved in distressing want amid the severities of winter. Shall that Society be left to the sorrowful choice of making *no advance*, or of doing it at such a *cruel* cost?

The Patriotism of Home Missions.

If in the great family of nations there be one, whose welfare stands in closer connection with the sanctuary and the means of grace than that of any other, it is *this* nation, whose first life-pulse was put in motion by their quickening power. Its foundations were laid by church-going Puritans; and *so* laid as to be adapted *only* to the condition of a church-going people. All those institutions which our fathers periled their lives to establish, and of which we make our ceaseless boast, rest for support on principles of truth and righteousness drawn directly from the word of God. Let these be plucked away, and what becomes of the costly superstructure? It falls. And *great* is that fall.

But there is a power that can avert such a doom, by keeping these foundation stones in their place. It is that power which God imparts to the ordinances of his house. It is the help which he sends from the sanctuary. It is that regenerating influence which goes along with his word wherever it is faithfully ministered; and which, through the channel of Home Missions, may be sent, like life-blood in the human system, to the extremities of the body politic. And is there no occasion for exerting this power?—none just *now*, when the nation is so fast outgrowing her means of grace?

Let *patriots* look to it. Time was, when a distinguished preacher could say, in a sermon before the British Parliament, "I have lived in a country seven years, and in all that time I never heard one profane oath, and never saw one drunkard in that land." What happy land was that? It was *this* land. But the observation was made at a period in its history when the sanctuary was found in every hamlet, shedding its influence around every habitation; when a company going forth to settle a new town without taking the minister of the gospel with them, would have been regarded as going back to heathenism. *Now* there are thousands of settlements, and millions of souls in our country that are not reached, or but indirectly, by this conservative influence. And is it not the burden of "every day's report," that iniquity proportionably abounds? Time was, when the occurrence of a few such cases aroused even our *legislative bodies* to attempt the correction of so great an evil to the Commonwealth, by furnishing the means of grace out of the public treasury. It was near the beginning of the last century, when the fathers of the Commonwealth deemed the building of a meeting-house, and the settlement of a minister, to be a work of *patriotism.* And it was *on this account* ONLY that they resorted to such a measure; and not because they sought a union of church and state, as some have slanderously affirmed. They were

seeking the welfare of the STATE; and as *statesmen* they could discover no better method of securing it. They reasoned thus;—'If there was not a minister in every parish, you would quickly find cause to increase the number of your constables; and if the churches were not employed to be places to hear God's law, there would be need of them to be prisons for breakers of the laws of men.' Who can refute such reasoning by mere *words*, when all the *facts* go to support it?

The spirit of American Home Missions is the revival of this Puritan patriotism, only with a field larger on which to act, and a proportionably stronger necessity for vigorous action. *Then* a few colonies, rising slowly along the Atlantic shores, comprised the entire field of effort. *Now* it stretches across a continent. The little one has become a thousand, and the small one a nation of TWENTY MILLIONS. *Then* immigration from the old world was as a rill, proceeding chiefly from the mother country—the most intelligent and religious portion of Europe. *Now* it is an overflowing stream, which every land in Christendom contributes to swell; a stream always rising, always rushing, with greater and greater impetuosity. During the first century and an half after the landing at Plymouth, the line of our frontier settlements scarcely moved faster than the institutions of religion could be conveniently planted by the settlers themselves, advancing slowly onward from one "clearing" to another, never far out of sight of the meeting-house spire. For the last thirty years these institutions have not kept up with that moving line; while on our southern frontier 320,000 square miles of territory have just now been annexed, and the Pacific ocean has become our nearest boundary on the west. This is our *present* field of Home Missions. What its dimensions may be when we take our next annual survey, who can tell? This is OUR COUNTRY, whose cherished institutions are all suspended on the self-governing power of the people—a power which derives its existence from the ordinances of religion, and dies when these decay.

Where is the intelligent, true hearted friend of his country, who can ponder such facts and not perceive the momentous bearing of Home Missions on its present well-being and future destiny? There is indeed a patriotism—so called—that is blind to all such views, and deaf to all such appeals; whose soul is selfishness, whose motive power is ambition, whose object is as foreign to the public good, as its spirit is repugnant to the spirit of the gospel. This we do not invoke, nor wish to arouse. But there is also a *Christian* patriotism—an attachment to one's own native land, based on religious principle and combining with it an eager interest in promoting religious institutions as an indispensable and infallible means of securing its permanent welfare. And certainly if there be a country on earth that may be loved

with a Christian love, it is this, whose destiny involves so many interests that are dear to Jesus Christ; so many that are identified with the extension of his kingdom among men. Why was this great continent kept secret from the rest of the world for more than 5,000 years? Was it not that there might be a fit place in reserve for unfolding some great purpose of divine benevolence, when the fullness of time should come? Is it unworthy of God to suppose such a thing? Why was every attempt to colonize this fairest portion of it utterly frustrated, till the Mayflower landed her cargo of Puritans on Plymouth Rock? Was there nothing peculiar—nothing providential—in that sifting process whereby the wilderness was sown with the choicest wheat, and every thing else kept back till this should get root? And as the contest between truth and falsehood, spiritual religion and formalism, Christianity and heathenism, waxes warm over the face of the whole earth, why is it that all eyes turn instinctively to this land, if it be not, as an English writer has said, that "on this land hang, in a great measure, the future interests of the globe"?

Such facts unfolding on every page of Providence—such reflections starting up in Christian minds all over the earth—show how *manifest* is the sphere which God calls this nation to fill; a sphere of Christian philanthropy wide as a sinful world. Shall we occupy this sphere, or shall we abandon it? Shall we, as a people, "raise up the foundations of many generations, and be called the repairer of the breach, the restorer of paths to dwell in"? Or shall we uproot the foundations already laid, and widen the breach in the walls of Zion, and become a stumbling block in the path of life to the bewildered nations of the earth? These are questions of the gravest import, not to our country alone, but to the world; and, in their ample range, reaching forward not to the end of time only, but through eternity. They are questions which our Home Missionary Societies, in connection with other kindred agencies, are attempting to settle; and which, by the favor of God, they are doing more to settle in the way that patriotism, humanity, Christianity could wish, than conquering armies or political diplomacy ever did, or ever can.

TREASURER'S REPORT.

Dr, The Massachusetts Home Missionary Society in account with Benjamin Perkins, Treasurer. Cr.

To paid Missionaries,	7,142 50	By balance last year,	2,150 77
" American Home Missionary Society,	18,000 00	" income from Permanent Fund,	654 12
" A. B. C. F. M. on account of Mrs. Osborne's Fund,	60 00	" " " Mrs. Osborne's Fund,	60 00
" Agency, Travelling Expenses, and incidentals,	911 46	" Contributions and Legacies,	26,692 19
" Permanent Fund on account of Legacies,	1,158 00		
Balance to new account,	2,285 12		
	$29,557 08		$29,557 08

Boston, May 19, 1847.

Errors Excepted,

BENJAMIN PERKINS, Treasurer.

Boston, May 21, 1847.—I have this day examined the account of Benjamin Perkins, Treasurer of the Massachusetts Home Missionary Society, and find the same well vouched and correctly cast.

JULIUS A. PALMER, Auditor.

DONATIONS.

The following Sums have been received by the Treasurer from May 17, 1846, to May 16, 1847.

A Friend, 5; do. 2; H. R. B. 18;	25 00
Ashby, Ladies' Cent Society,	28 50
Ashland, Missionary Assoc. to const. Mr. Charles F. W. Parkhurst Life Member,	77 00
Amherst College, by members to const. Pres. Hitchcock Life Director A. H. M. S.	101 00
Abington, 1st parish, to const. Mr. Zibeon Packard Life Member,	55 00
Ladies' Benev. Soc	19 00
Ashburnham, Rev. Mr. Davis's Soc.	15 00
Athol, Rev. Mr. Chipman's Soc.	57 72
Attleboro', 2d Cong. Chh. and Soc.	48 50
Amherst, 1st parish, Gentlemen 133 34, Ladies 84 91,	218 25
North parish, Ladies' Benev. Circle,	20 00
1st parish, Sab. School,	6 39
South, Several Friends,	12 00
Andover, Mr. L. K. Bowers, to const. him a Life Mem. A. H. M. Soc.	30 00
North, a Widow's offering,	3 00
Auburn, Rev. Mr. Pratt's Soc.	15 00
Abington, legacy of Mrs. Hannah King, by Hannah and Benj. King, Ex'rs.,	114 50
North, Mon. Con.	13 00
Beverly, North parish, Evan. Cong. Soc. 12; 6,	18 00
Dane St. Chh. and Soc., Gentlemen 51, Ladies 37 31,	88 31
Washington St. Ch. and Soc. to const. Mrs. Geo. T. Dole Life Mem. A. H. M. S.	46 00
Barre, Evan. Chh., Ladies' Benev. Soc.	18 50
Boston, Rev. Asa Bullard to const. him a Life Member,	30 00
Ladies in Central Chh. to const. Mrs. Adelia S. Rogers Life Member,	30 07
Mrs. Amos Lawrence to const. her a Life Member A. H. M. S.	30 00
Legacy of Mrs. Nancy Hooper,	200 00
Mrs. McLoud,	1 25
A Friend, by J. S. C.	10 00
Phillips Chh. Mon. Con.	23 25
German Lutheran Reformed Church,	25 00
Miss Catharine Kimball,	5 00
A poor Female.	1 00
Mt. Vernon Chh, annual collection,	422 55
Old South " "	732 75
Park St., Gentlemen 538 75, Ladies 180 64,	719 39
Pine St., annual collection,	224 00
Suffolk St. " "	22 71
Bowdoin St. " "	350 00
Salem St. " "	344 50
Central Chh. " "	783 50
Leyden Chapel, "	39 40
Essex St., $100 of which from Mr. A. Kingman to const. him a Life Director A. H. M. S.	653 37
Phillips Chh. to const. Rev. John W. Alvord and Mrs. Myrtilla M. Alvord Life Members; Miss Cynthia W. Ford, Miss Sophia B. Carter and Miss Caroline Higgins, Life Members A. H. M. S.; $30 to const. Thomas W. Simonds Life Member A. H. M. S. by his father,	214 00
Mr. Alvah Phelps,	10 00
Mr. Joseph Emerson,	10 00
A Friend, 2; do. 75c.,	2 75
Legacy of Mrs. Catharine Walley, by Messrs. Otis Everett, Jr., and J. C. Hurd, Ex'rs.	500 00

Braintree, 1st parish, Female Miss. Soc.	49 00
Collection,	66 00
Quarterly Coll. 18; 29,25; 17,	54 25
Neighborhood Mon Con. by Dea. J. Newcomb,	56 14
Braintree and Weymouth Union Ch. and Soc. 18,42; 30;	48 42
Bedford, Fem Char. Soc. 20,00; Mon. Con. 16,23; to const. Rev. Orin Sikes L. M.	36 23
Brookfield Assoc. for Mutual Assistance of Churches, Rev. L. Whiting, Tr. 262,10; 73,93,	336 03
Southbridge, Rev. Mr. Carpenter's Soc.	137 00
West Brookfield, Cong. Ch. and Soc.	35 00
Young People's Benev. Soc.	8 00
North Brookfield, Rev. Dr. Snell's Soc.	56 00
Berkshire and Columbia Aux. Soc. Thomas Green, Esq., Tr. 200; 400,	600 00
Brookline, Harvard Soc. 68; Ladies' Sew. Soc. 26,	94 00
Boxford, 1st parish, for the West,	41 38
Bradford, Rev. Mr. Munroe's Soc.	91 57
Billerica, Rev Mr. Stearn's Soc. 15; 10,	25 00
Brighton, Cong. Ch. and Soc.	33 37
Boylston, Indiv. in Rev. Mr. Sandford's Soc.	3 37
Brimfield, Cong. Ch. and Soc.	61 00
Bedford, N. H. James French,	10 00
Bridgewater East, Mon Con. in Rev. Mr Sandford's Soc.	16 14
Bridgewater North, 1st Ch. Coll. 50,62; 49,66,	100 28
Cambridge, Shepard Cong. Soc. 85,50; Mon. Con. 22;	107 50
A Widow's mite, 2; a Friend, 1;	3 00
Conway, Sam'l Denham, Esq. to const. Rev. Lucien Farnham, of Illinois, Life Mem. A. H. M. Soc.	30 00
Chili, N. Y. A Friend,	5 00
Chelmsford North, Cong. Chh. and Soc.	65 00
Charlestown, 1st Chh and Soc. 100, of which from James Hunnewell, Esq. to const. him a Life Director A. H. M. Soc.	173 00
Winthrop Chh and Soc.	228 00
Teachers in Winthrop Sab. School, to const. Mr. George Hyde, Life Mem.	30 00
Clintonville, Rev. Mr Eaton's Soc. to cons. Dea. Ira G. Childs and Rev. J. M. R. Eaton Life Members,	78 34
Chelsea, Winnisimmet Chh and Soc.	78 00
Cohasset, Rev. Mr. Babcock's Soc.	10 00
Carlisle, Evangelical Soc.	24 05
Cambridge West, Rev. Mr. Horton's Soc.	83 00
Chelsea, L. B. Horton,	10 00
Canton, Rev. Mr. Hammond's Soc.	10 00
Cambridgeport, Rev. Mr. Stearns' Soc.	83 25
Concord, A Friend,	1 00
Dover, Chh. and Soc. 3,50; 6,05;	9 55
Miss Mary Wright,	4 00
Dracut, Rev. Mr. Merrill's Soc. 13; 7,08; 19,06; A Friend 1,	40 14
Deerfield South, Rev. Mr. Riddell for Western Missions,	20 00
Dorchester, Rev. Dr. Codman's Congregation, Public contribution, 82,16; Ladies' Home Missionary Society, 150; Neponset Sewing Circle, 14,50; Mrs. Elizabeth Withington to const. Rev. A. B. Foster a Life Mem. 30; Class in Sab. school, 6,08;	282 74
Rev. Mr. Dyer's Cong., Ladies' Home Miss. Sewing Circle,	60 00
Danvers, Rev. Mr. Field's Soc.	129 26
Mrs. Mary Proctor,	100 00
Danvers North, Rev. Mr. Braman's Soc.	44 00
Dartmouth, A poor Widow,	5 00
Rev. Mr Mandell's Soc.	15 00
Dunstable, Rev. Mr. Brigham's Soc, in part, to const. Dea. Isaac Taylor and Dea. Childs Kendall Life Mem.	55 95
Ladies' Sewing circle,	4 05
Mr. Wm. Dunn,	10 00
Dedham, Female Dom. Miss. Soc. in Rev. Dr. Burgess' Soc.	36 00
Mrs. Jerusha J. Bingham, 5; 2;	7 00
Deerfield, Rev. Mr. Seymour's Soc.	12 00
Dana, Chh. at Storrsville,	8 00
Dighton, An aged Lady,	2 00
Essex, Rev. Mr. Crowell's Soc.	37 49
Essex South Conference, Collection at Meeting,	13 74
Eastham, Cong. Soc. 4,00; 8,00;	12 00
Essex North Aux Soc. R. Bailey, Esq. Treasurer, Salisbury, West parish, 5; Newburyport, Ladies' H. M. Soc. Harris-St. Chh. 24,50; Rev. Mr. Dimmick's Soc. yearly coll. to const. Mrs Eliza Smith and Mr. Charles Bartlett, Life Mems. 144,05; Ladies' H. M. Soc. in Rev. Mr. Campbell's Chh. to const. Mrs. Abigail Bailey Life Mem. 40;	213 55

A Friend, 1; Rev. Mr. Pond's Soc. Georgetown, 55,92; Newburyport, Fem. Soc. for promoting Christian knowledge, 20; West Newbury, Rev. Mr. Edgell's Soc. 32,11; Newbury, Rev. Mr. March's Soc. to const. Mrs. Sally Green, Mrs. Cornelia Tappan, and Mrs. Mary Bragdon, Life Members A. H. M. Soc. 145,26; 254 29

Newbury, Rev. Mr. Withington's Soc. 65,94; Fem. H. M Soc. 5; Rev. Mr. Merrill's Soc. 15,50; Amesbury West, Rev. Mr. Smith's Soc. 43,29; Newburyport, Rev. Mr. Dimmick's Soc. 19,50; a Friend, 2; Linebrook, Females, 10; Males, 9,75; Amesbury, Rev. Mr Moredough's Soc. 40; 210 98

Enfield Benevolent Society, L. Wood, Treas. to const. the following persons Life Members A. H. M. Soc. Mrs. Amos Hutchinson, Mrs. David Packard, Mrs. John Torrance, Mrs. Ephraim Bassett, Mrs. Benj. Gardner, Mrs. Abel Harwood, Mrs. Shelden Warner, Mrs Joseph Root, Mrs. Charles Howe, Mrs. Isaac Hanks, Jr., Mr. Samuel Dixon, Mr. John Willson, Mr. Silas B. Cook, Mr. George Shaw, Mr. Charles Lane, Mr. Charles Hawes, Mr. Henry Howe Mr. Henry Potter, Mr. Edward Dewing, Mr. Aziel Parish, 600 00

Franklin, Char. Assoc. North District, 24 00

Coll. in Rev. Mr. Southworth's Soc. 26 10

Fall River, Rev. Mr. Washburn's Soc. 129 00

Framingham, Hollis Evan. Soc. 47 00

Falmouth North, Coll. by Mr. Wm. Green, 27 00

Rev. Mr. Cobb's Soc. 28 00

Franklin Co. H M. Soc. L. Merriam Treas. Colerain, Cong. Soc. 5; Montague, Gent 24,44; Ladies, 17,16; Greenfield, 2d Cong Soc. 54,54; Buckland, Ladies' and Gents'. Assoc. 72,99; Shelburne, Ladies' Assoc. 49,57; Gent. 48,44; Warwick, Cong Soc. 15; North Deerfield, to cons. Dea. E. Field Life Mem. 40; Ashfield Ladies' Assoc. 16,50; Charlemont, East. Cong. Soc. 17,45; Greenfield, 1st Cong. Soc. 18,35, 379 44

E. Root, 1; former Treas. 193,46; Ashfield, Gents'. Assoc. 23,46, 217 92

Fairhaven, Rev. Mr. Poor's Soc. 14 11

Rev. Jacob Roberts' Soc. to cons. him a Life Mem. 41 00

Falmouth, Rev. Mr. Hooker's Soc. 128 00

East, Dea Benj. Hatch, 4 00

Fitchburg, Religious Char. Soc. 245 00

Mrs. Boutelle and Mrs. Lucy Davis, 10 00

Mrs. Polly Daniels, 2 00

Ladies' Sew. Circle, to const. Dea. Abel Thurston, Mrs. Mary Thompson, Mrs. Martha F. Farwell, Miss Martha Marshall, Mrs. Caroline R. Dole, Miss Sarah K. Dole Life Members A. H. M. Soc. 200 00

Mrs. Betsey Merriam, 20 00

Master William Dole, deceased, 6 00

Foxboro', Rev. Mr. Poor's Soc. 86 00

Greenwich, Ladies' Home Miss. Soc. to const. Mrs. Susan Webb Life Mem. 70 00

Groton, Rev. James Means, 5 00

General Association of Massachusetts, Meeting at Pepperell, 14 45

Grafton, Evan. Cong. Ch. and Soc. to const. Mr. Leander Stockwell Life Mem. 30 00

Gloucester, Rev. Mr. Jewett's Soc. 20 45

Harmony Conference, Coll. at meetings, 25,61; 22,37, 47 98

Hanover, Cong. Soc. Mon Con 5; 20, 25 00

Haverhill, Rev. Mr. Hosford's Soc to const. Mr. Moses Walker, Mr. L. S. Johnson and Mrs. Mary E. Hosford Life Mem. A. H. M. Soc. 111 42

Centre Chh. Mon. Con. 27 50

David Marsh, Esq, to const. Mrs. Marsh Life Mem. A H. M. Soc. 30 00

West parish, Legacy of Mrs. Phebe Webster, by J. K. Webster, Ex. 100 00

East parish, for Western Miss. 14 00

D Marsh, Esq., to const. his daughter, Mrs. M. M. Kelley Life Mem. 40 00

West, Mrs. P Howe, 1 00

North and Plaistow, Ladies, to const. Mr. Nicholas White L. M. A. H. M. S. 30 00

Hopkinton, Ladies' Miss. Soc to const. Mr. Moses L Buck, Mrs. Mary P. G. Putnam and Miss Julia Adams Life Mem. A. H. M. Soc. 90 31

Rev. Mr Webster's Soc. 9 08

Hadley, Mount Holyoke Seminary, Teachers 134; Pupils 206,31, 340 31

Hampden Co Home Miss Soc. H. Brewer, Tr 30 of wh. from Ladies' Sew. Soc. W. Springfield to const. Miss Sally Stebbins, Life Mem. A. H. M. S.; 30 to const. Mr Perez Cook, of Granby, Life Mem. A. H. M. Soc. 575 00

100 of wh. from Gents and Ladies' Assoc. Longmeadow, to const. Rev. Samuel Wolcott Life Director A. H. M Soc. 600 00

Of wh. 10 donation of Rev. Mr. Moody, Springfield, 30 from Elias Carter, Esq Chickopee Falls, to const. him Life M. A. H. M S; 30 collection in Chester Village and Factories to const. Rev. P. K. Clarke L. M. A. H. M. S.; 60 from Capt. Abner Pease, Blandford, to const. Mrs. Ruth P. Sage and Mrs. Cynthia W. Pease Life Mem A. H. M. S.; 30 from Dea. Eli Pease, Blandford, to const. Mrs. Mary C. Pease Life Mem. A. H. M. Soc. 245 00

Two Reams Paper, 7 00

Hampshire Miss. Soc. E. Williams, Tr., Northampton 1st parish 173,52; Williamsburg 33,67; Worthington 37,86, 245 05
Holden, Cong. Ch. and Soc. 77 55
Hampton N. H. Jonathan Hobbs, . 6 00
Holliston, Rev. Mr. Stone's Soc. 30; of wh. fr. Ladies to const. Mrs. Phebe C. Stone Life Mem. 70 14
Ipswich, Rev. Mr. Fitz's Soc. 72 50
Jewett City, Conn. Dea. L. Johnson, for the West, 5 00
Kingston, Rev. Mr. Peckham's Soc. 11; 9, 20 00
Littleton, Rev. Mr. Bacon's Soc. 34 22
Legacy of Samuel Treadwell, by J. Kimball, Ex'r, 200 00
Lynnfield, Rev. Mr. Green's Soc. 10 00
Leominster, Messrs. A. and J. Allen, 1 00
Lancaster, Rev. Mr. Packard's Soc. 32 00
Lowell, John-st. Church, 130 00
1st Cong. Chh. and Soc. 151 00
Medway, Rev. Dr. Ide's Soc. 11; 39,41, 50 41
Rev. Mr Sandford's Soc. to const. Messrs. Clark Partridge and Joel P. Adams, Life Members. 68 21
Mr. Joel Partridge, 2 00
Middleboro', Rev. Mr. Bragg's Soc. 31; 36; 67 00
1st Cong. Chh. and Soc. 67; 6; 73 00
Mansfield, Rev. Mr. Blake's Soc 5; 18,02; 23 02
Milton, Ladies' Home Miss. Sewing Circle to const. Mrs. Abby B. Cozzens Life Mem. 48 00
Rev. Mr. Harding's Soc. 31 75
Marlboro', Cong. Soc. 22 15
Legacy of Sidney A. Clark, 10 00
Middletown, Geo. Ralph Dunning, Esq. 4 00
Manchester, Rev. Mr. Taylor's Soc. 58 91
Fem. Miss. Soc Miss L. C. Lord, Tr. 15 00
Middlesex North & Vic. Char. Soc. J. S. Adams, Treas. Townsend, 40; Ashby, 10; 50 00
Townsend Assoc. 28,57; Leominster, 54,61; Harvard, 53,80; 136 98
Westford, 30,66; Groton, 25; Lunenburg, 22,68; Townsend, 15,35; 93 69
Medford, Rev. Mr. Baker's Soc. viz. Ladies' Miss. Soc. 59,37; Contributions, 40, 63; for support of Rev. E. Ripley, Iowa, 100 00
John Clough, 5 00
Joseph James, Esq., and other individuals, 125 00
Ladies' Home Miss. Soc. 50; do. for support of Rev. Mr. Ripley, Iowa, 50; 100 00
Marblehead, Rev. Mr. Lawrence's Soc. 168 00
Mrs. Wm. Reed, 100 00
Miss Hooper, 30 00
Millbury, 2d Chh. by W. C. Capron, 57 00
Ladies' Sewing Circle, 16 00
Ladies' Social Circle to const. Rev. Samuel G. Buckingham Life Mem. A. H. M. Soc. 30; 10,50; 40 50
Two Ladies in Rev. Mr. Beach's Soc. 5 25
Rev. Mr. Beach's Soc. 95 00
Methuen, Cong. Chh. and Soc. J. Davis, Treas. 140 62
Medfield, Mr. Horace Wight, 1 00
Evan. Soc. 12 00
Mason, N. H. Legacy of Hepzibah Lawrence, 152 32
Marshfield South, Miss. Assoc. to const. Capt. Asa Waterman Life Mem. A. H. M. Soc. 34 00
North, Cong. Soc. 12 27
Millford, Cong. Chh and Soc. 16 00
Medway East, Rev. Mr. Harding's Soc. 107 25
Northbridge, Cong. Ch. and Soc. 49 12
Norfolk Conference, Semi Annual Meetings 28,66; 57,45; 13,71; 99 82
Newton, East parish, Mon. Con. 25,42; 16,54, 41 96
Ladies' Home Miss. Soc. 11 52
Rev. Mr. Gilbert's Soc. 21 00
A Friend, 10; do 50c. 10 50
Indiv. in Eliot Church, 11 25
Monthly Concert, 25 13
Eliot Church subscription 53; 29, 82 00
Natick, 1st parish 65,57; Benev. Soc. 30, 95 57
Needham West, Ladies' Home Miss. Soc. 15 00
Nantucket, Rev. Mr. Rich's Soc. 30 of wh. to const. Mrs. Maria A. Rich Life Mem. A. H. M Soc. 76 72
New Bedford, Trinitarian Ch. and Soc. 67 00
North Bridgewater, South parish, 22 50

Orleans, Cong. Ch. and Soc.	16 00
Orange. Hannah Goddard 1 ; Jane Goddard 1 ; Lydia Goddard 1 ; A Friend 2 ;	5 00
Orfordville, N. H A Lady,	1 00
Oxford. Cong. Soc.	77 25
Plainfield, Cong. Ch. and Soc. 14,10 ; 26,22,	40 32
Pawtucket, A Friend for Western Missions,	20 00
Prescott, A Friend in Rev. Mr. Wood's Soc.	2 00
Plympton, Rev. Mr. Dexter's Soc. 10 ; 11,25 ; 10,	31 25
Plymouth, 3d Cong. Ch. and Soc of the pilgrimage, 40 of wh. from Ladies,	80 00
Rev. Mr. Whitmore's Soc.	8 00
County, A Friend,	3 00
Phillipston, Rev. Mr. Perkins's Soc.	44 46
Palmer, Cong. Ch. and Soc.	18 50
Quincy, Ladies in Evan. Cong. Soc.	12 25
Roxbury, A Friend 5 ; do. 6 ; do. 1,	12 00
Spring St. Ch. and Soc.	10 00
Eliot Soc. bal. of annual Con.	205 00
Randolph, 1st parish 51,15 ; Mon. Con. 5 ;	56 15
East parish,	39 45
Rochester, Centre parish Ladies' Dom. Miss. Soc. to const. Mrs. Z. Haskell L. M.	40 00
North, Mrs. Rebecca Toby 5 ; Rev. Isaac Briggs 15; Rev. Mr. Thatcher's Soc. 48 64,	68 64
Reading South, Rev. Mr. Emerson's Soc.	70 00
Ladies' Miss. Sew. Circle,	50 00
Female Cent Society,	27 05
Royalston, Benjamin Bullock, Esq.	100 09
South Village, Cong. Ch. and Soc.	17 00
Rutland, Cong Ch and Soc. to const. Rev. Daniel R. Cady and Mrs. Harriet S. Cady Life Mem. A. H. M. Soc. 83 ; 34,38,	117 38
Saxonville, Edwards Church and Soc. to const. Rev. B. G. Northrop Life Mem.	30 00
Savannah, Ga. A Friend,	4 00
Scituate, Rev. Mr. Wight's Soc. with former cont. to const. him Life Mem.	12 50
Sturbridge, Legacy of Dr. Abishai Howard, by Dea. E. Haskell, Ex'r,	100 00
Cong. Chh. and Soc.	200 00
Southboro', Ladies' Dom. Miss. Soc. to const. Miss Dolly Collins Life Mem.	40 00
Shrewsbury, Rev. Mr. Averhill's Soc. bal. of cont.	1 00
Sutton, Rev. Mr. Tracy's Soc.	63 36
Stoughton, Evan. Soc.	3 70
Salem, Tabernacle Chh. and Soc.	172 91
South Chh. and Soc.	201 66
Legacy of Mrs. Mary Archer, by J. G. King, Ex'r,	100 00
Legacy of Oliver Parsons,	100 00
Sharon, Rev. Mr. Phillips' Soc.	13 00
Sherburne, Rev. Mr. Douse's Soc.	19 95
Sandwich. Ladies' Benev. Sew. Soc. to const. Capt. Wm. Stetson and Mrs. M. R. Pease Life Members A. H. M. Soc.	60 00
Sudbury, Ladies' Miss. Soc. for Western Missions, to const Mrs. Jerusha D. Goodenough, Mrs. Harriet F. Hunt and Mrs. Abigail R. Brown Life Members A. H. M. Soc.	91 70
Rev. Mr. Ballard's Soc. contribution,	48 70
Stoneham, Ladies' Benev. Soc. to const. Mrs. Elizabeth Stevens Life Mem. 30 ; 4,50 ;	34 50
Cong. Chh. and Soc.	18 97
Shutesbury, Fem. Benev. Soc.	10 00
Stow, Legacy of Miss Persis D. Hemmenway, by Martin D. Hemmenway, Admr.	125 00
Seekonk, Rev. Mr. Barney's Soc.	15 20
Springfield, Ireland Parish, M. L. S. Nash,	5 00
Miss Ruth Lombard,	2 00
South Hadley Falls, Cong. Soc. to const. Rev. L. Thompson and Dea. Alonzo Bardwell Life Members,	100 00
Tisbury, Ladies' Benev Soc.	13 00
Ladies in Rev. Mr. Tappan's Soc.	12 00
Templeton, Mon. Con. in Rev. Mr. Sabin's Soc.	26 00
Ladies' Char Soc.	13 50
Mr. David Whitcomb,	250 00
Rev. Mr. Sabin's Soc. to const. Mr. Jonathan Shattuck Life Mem.	41 75
Ladies' Char. Soc.	20 00
Topsfield, Rev. Mr. McLoud's Soc.	31 25
Taunton, Rev. Mr. Maltby's Soc to const. Hon Silas Shepard, Dea. Richmond Walker, Geo. B. Atwood Esq., and Charles F. Davenport, Life Members A. H. M. Soc.	120 00
Rev. Mr. Emery's Soc.	15 00
Female Benev. Soc. in 1st Cong. Chh. and Soc.	20 00

Townsend, Mr. Joel Adams,	14 00
Individuals,	1 50
Tewksbury, Ladies' Reading and Sewing Soc. to const. Mrs. Mary C. Blanchard Life Mem.	30 00
Truro, Rev. Mr. Goodyear's Soc.	19 35
Uxbridge, Cong Chh. and Soc. to const. Mr. Warren Lackey Life Mem.	30 00
A Young Man, by W. C. Capron,	5 00
Wrentham, Ladies' H. Miss. Soc. 25; 37;	62 00
Dea. Benjamin Hawes,	2 00
Mr. Everett,	10 00
1st Cong. Soc.	25 00
Mrs. Sally Blake to const. Rev. Elisha Fiske Life Mem. A. H. M. Soc. and Rev. Horace James Life Mem.	60 00
Woburn South, Rev. Mr. Eustis's Soc.	176 92
Female Charitable Soc to const. Rev. Wm. T. Eustis Jr., Life Mem.	45 00
Wenham, Rev. Mr. Mansfield's Soc.	96 51
Ladies' Reading and Charitable Soc.	13 62
Waltham, Trinitarian Soc. to const. Dea. Gillum Barnes and Mr. Oliver E. Adams Life Members,	60 06
Mrs. Rebecca Jewett to const. David Jewett Whitney Life Mem. A. H. M. Soc.	30 00
Wayland, Rev. Mr. Allen's Soc. 5,76; 24;	29 76
Wilbraham, A Friend to const. Mr James M. Brewer Life Mem.	30 00
Webster, Ladies' Sew. Circle, to const. Mrs. H. A. Read Life Mem.	30 00
Cong Soc with former contribution to const. Dea. Lathrop Clark Life Mem.	16 00
Weymouth, Rev. Mr. Emery's Soc.	90 00
South, Mr. Cyrus Holbrook,	5 00
Waverly, Ill. J. W. Archer, Esq., to const. Rev. Rollin Mears Life Mem. A. H. M. Soc.	30 00
Walpole, Ladies' Sew. Circle in Rev. Mr. Bigelow's Soc.	15 00
Weymouth South, Female Praying Circle,	14 30
An aged Female,	1 00
Whitinsville, Cong Chh. and Soc. to const. Rev. Lewis F. Clark Life Director A. H M. Soc.	100 00
Worcester, Central Chh. and Soc. to const. Mrs. S. T. S. Clark Life Mem.	255 28
Mrs. E. Salisbury,	200 00
Miss S. Waldo,	100 00
Union Chh and Soc.	125 00
Rev. Mr. Smith's Soc.	77 00
Wareham, Contribution in Rev. Mr. Nott's Soc.	35 18
Woodstock, Conn. Mr. Ezra Hammond,	4 00
Ware, West Parish,	27 00
Wellfleet, 1st Cong. Soc.	4 00
Westminster, Ladies' Sew Soc. to const. Mrs. Sally Titus Life Mem.	30 00
Gent. and Ladies' Miss. Assoc to const. Mrs. Lucretia B. Swett Life Mem.	35 00
Ware Village, to const. Messrs. Judah M. Brackenridge, Haskell Cummings, Elisha Fay, Benj Eaton. and Mrs. Joseph Hartwell, Mrs. Levi Harrington, and Mrs. Otis Lane Life Members,	226 24
Wrentham North, Rev. Mr. Thatcher and other indiv. to const. him Life Mem.	30 00

Donations in Clothing, Books, &c.

Amherst, 1st Parish, Mrs. Isaac Hawley, S. S. books,	5 00
Ashland, Rev. Joseph Haven, 65 vols. for Missionary's Library.	
Atkinson, N. H., Miss Priscilla Vose, 16 Testaments, $2,	2 00
Attleboro', Ladies' Miss. Sewing Circle, a box, $59,34, and $3 for freight,	62 34
Beverly, Ladies in Rev. Mr. Foot's Soc., a barrel, and $2 for freight,	2 00
Boston, Mrs. Warren Ellis and others, a box $75, and $5 for freight,	80 00
" Miss Harriet Rice, a barrel, also bundle S. S. books, and $3 for freight,	3 00
" Miss Catharine Kimball, a bundle.	
" Bowdoin St. H. M. Circle, a barrel, and $5 for freight,	5 00
" Mt. Vernon Ladies Sewing Circle, a box, $145, and $5 for freight,	150 00
Brimfield, Ladies' Benev. Soc., a barrel, $35,56, and $4 for freight,	39 56
Deerfield, Ladies' Sewing Soc., a box, $22,27, and $4,25 for freight,	26 52
Dorchester, Mrs. H. C., 4 Communion cups.	
Fitchburg. Juv. Sew. Circle, a box, $27,91, and $3 for freight,	30 91
Framingham, Ladies in Hollis Ev. Soc., a box, $37,50, and $3 for freight,	40 50
Gloucester, Rev. Mr. Nickels's Sab. School, a second hand Library.	

Granby, Ladies' Sew. Circle, a barrel, and $3 for freight,	3 00
Holland, Ladies in Rev. Mr. Sanford's Soc., a box, $28.98, and $2 for freight,	30 98
Kittery, Me., Ladies' Sew. Circle in Rev. R. Kimball's Soc., a comforter.	
Leicester, Ladies' Soc , a box, $32, and $4 for freight,	36 00
Mendon, Rev. Mr. Reed's Soc., a box.	
Millbury, Ladies in Rev. N. Beach's Soc., a box, $34,63, and $3 for freight,	37 63
Newburyport, Fem. H. M. Soc. in Rev. Mr. Campbell's Cong a barrel, $70, and $3,	73 00
Northboro', Young Ladies' Benev. Sew Circle, a box, $11.85, and $2 for freight,	13,85
N. Brookfield, Ladies' Sew. Circle, a box, $57,01, and $3 for freight,	60 01
Plymouth, Ladies in Soc. of Pilgrimage, a box, $63,	63 00
Plympton, Ladies' Sew. Soc., a box, $34,66, and $4 for freight,	38 66
Rochester, North Parish, Ladies' Sew. Circle, a bundle, $28,	28 00
Sharon, Ladies' Sewing Circle, a barrel,	
South Reading, Missionary Sewing Circle, two boxes, $31.21,	31 21
Thetford, Vt., Ladies Sew. Soc., a barrel, $42,22, and $3 for freight,	45 22
Warren, Ladies' Sew. Circle, a barrel, $32,83, and $5 for freight,	37 83
Source unknown, a box and two bundles,	

Boxes of clothing have also been forwarded from Hinsdale, Lancaster, Leicester, Lynn and Rowe, under the direction of the M. H. M. Society, without coming to this office.

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Trask, Daniel, do.
Tucker, Mrs. Catharine, Dorchester.
Tucker, Mark, D. D., Weathersfield, Ct.
Tupper, Rev. Martyn, Longmeadow.
Tyler, Mrs. Fanny, Attleboro'.
Tyler, Rev. William, Amherst.
Underwood, Rev. G. W., Charlton.
Upton, Mrs. Dorinda F., Buckland.
Utley, Rev. Samuel, N. Marlboro'.
Virgin, Miss Hannah, Boston.
Vinton, Josiah, do.
*Vose, Thomas, do.
Wales, Thomas, N. Bridgewater.
Walker, Amasa, North Brookfield.
Walker, Mrs. Hannah, Sturbridge.
Walker, Rev. Horace, East Abington.
Walker, Orramel, Enfield.
*Walker, Rev. Samuel, Danvers.
Walley, S. H., Jr., Roxbury.
Ware, Rev. Samuel, Deerfield.
Ward, Rev. James W., Abington.
*Ward, Mrs. J. W., do.
Ward, Mrs. John, Enfield.
Warner, Mrs. S., Enfield.
Warren, Jonas, do.
Warren, Nathan, Waltham.
Waters, Rev. I., Chesterfield.
Webb, Mrs. Susan, Greenwich.
Wheeler, Mrs. E. M., Conway.
Wheeler, Rev. M. G., Abington.
Whipple, Charles, Newburyport.
Whipple, Henry, Salem.
Whitcomb, David, Templeton.
Whitcomb, Mrs. Margaret, do.
*White, Bailey, Randolph.
White, Rev. Seneca, Marshfield.
Whitmarsh, Joshua, Abington.
Whiting, Rev. F. L., Gill.
Whiting, Rev. Lyman, Lawrence.
Whitney, Josiah, Westminster.
Whitney, Mrs. Mary A., Waltham.
Whiton, Paul, Northbridge.
Whittemore, Benjamin F., Boston.
Whittemore, Mrs. B. F., do.
Whittemore, B. F., Jr.
Wight, Rev. Daniel, Scituate.
Wilbur, Rev. Hervey, Newburyport.
*Wilder, Rev. John, Marshall, Mich.
Wilkinson, Rev. R., Abington.
Williams, Rev. A., Dudley.
Williams, Rev. Dillon, Feedinghills.
Williams, Joseph, Newburyport.
*Williams, Rev. S. P., do.
Williams, Thomas S., South Woburn.
Willis, Nathaniel, Boston.
Williston, Samuel, East Hampton.
*Wisner, Benjamin B., D. D., Boston.
Wood, B. F., Westminster.
Wood, Rev. C. W., Ashby.
*Wood, Mrs. E. A. W., do.
Wood, Rev. Luke, Somers, Ct.
Wood, Mrs. Polly, Enfield.
Wood, Mrs. Zenas, do.
Woodbridge, John, D. D., Hadley.
*Woodbury, Rev. B., Falmouth.
Woodbury, Rev. James T., Acton.
Woods, Leonard, D. D., Andover.
*Worcester, Samuel, D. D., Salem.
Worcester, Rev. S., do.
Worcester, Mrs. Z., do.
Wright, Albert J., Boston.
Wyman, Marshall, Woburn.
Yale, Mrs. Sarah S., South Reading.

Addresses at the Forty-Eighth Anniversary.

Address of Rev. Eli Thurston, of Hallowell, Me.

IN SUPPORT OF THE FOLLOWING RESOLUTION.

Resolved, That the work which Home Missionary Societies have already accomplished, and have yet to accomplish in this country, entitles them to the prompt and liberal support of every American Christian and patriot.

I am aware, Sir, that there is nothing novel in the sentiment of that resolution. It avows a doctrine which we have repeated and heard repeated every year for nearly a quarter of a century. And yet I come to the advocacy of it, this evening, under the conviction that we have never yet half understood, nor half believed it. We have heard as though we heard not, and believed as though we believed not. Like a thousand other truths, it has played round our heads, and been admitted to our creed, but has never yet gone down into the depths of our hearts and done its work effectually there; and if I can do any thing towards giving it that prominence and hold upon our minds which it deserves, my object is attained.

The resolution refers to what Home Missions have already accomplished. It is proper to bring an instrumentality like this to such a test. There is high authority for it. "By their fruits shall ye know them." "Every good tree bringeth forth good fruit."

What then have Home Missionary Societies done in this country? Sir, I wish I could present before you, this evening, a panoramic view of the results they have accomplished in as true and beautiful a manner as the broad Mississippi is made to roll its waters through this city, so that we might have distinctly before our eye, the old wastes rebuilt, the desolations repaired, the streams opened in the desert, the wildernesses made to bud and blossom as the rose, the churches gathered, the temples reared, the family altars set up, the dying scenes illumined, the souls redeemed to God, and entered on their career of glory. But, Sir, it needs an angel's pencil to sketch such a scene—I cannot do it.

Neither can I content myself to go minutely and dryly into *statistics* for this purpose. It would be too great a tax upon your patience. The most I will attempt is, to state a few facts, hastily gathered, which go to show the importance of the work already accomplished by these agencies. I begin with the State of Maine. And what do we find there? We find that more than four-fifths of all the Congregational churches in that hardy and growing Commonwealth, have either been planted or fostered by the hand of Domestic Missions. Not forty of the more than two hundred churches which are now filling that State and covering its hills with their shadow, have sprung up and grown to their present stature without Missionary culture. In New Hampshire and Vermont, the proportion thus aided, is probably somewhat smaller, though in those States, it is large. In Massachusetts, Connecticut and New York, it is smaller still. But when we take up our line of march westward, and reach that great vineyard of Home Missions, where the field

is all white to the harvest, and the fruit thereof shakes like Lebanon, what do we find there? Facts, Sir, which ought to embalm Home Missions forever in the heart of every American.

[Here the speaker gave, in detail, the ecclesiastical statistics of the valley of the Mississippi, showing that out of 1,000 Congregational and Presbyterian churches found there three years ago, 971 had their origin in Home Missions.]

From this rapid and imperfect survey, I infer that, at the lowest calculation, two thousand of the churches in this country, of our denomination, owe their existence and continuance, one or both, to the cause of Home Missions. Blot from our map these two thousand churches of our Lord Jesus Christ, put out the fires that burn upon their altars, seal up the innumerable streams of Christian influence, and how disastrous and blighting would be the effect upon all the interests of the church and the nation!

But, Mr. President, statistics of this kind convey but a meagre idea of the work accomplished in this country. They give us only the naked outlines of a picture, whose filling up is crowded with scenes and images of the highest interest and beauty. If we would have any adequate conception of the effects wrought by these missions, we must do something more than sit down and count up churches and ministers and Sabbath school scholars and communicants, whether by thousands or tens of thousands. We cannot reckon here *by the head*, as patriarchs used to do in the case of their sheep and oxen and camels. There are unseen influences streaming out in every direction from this agency, innumerable as the stars of heaven, and more potent than they are numerous. Every church it plants is a city set on a hill, a beacon-light on the perilous coast of life, pouring its celestial rays upon all the surrounding midnight, warning off the tempest-tossed from inevitable ruin, and guiding them into the port of safety. Nothing short of the effulgence of the judgment day can discover the legion of secret, silent, and yet all powerful influences of even a single one of these churches. Like leaven, they go through and purge the whole lump, operating upon individuals, families and communities, modifying and controlling public sentiment, forming the public conscience, educating the public mind, and gradually changing the whole texture and genius of society. Ask you then, what these organizations have done? God only knows, and the great day of God alone can declare.

But, Sir, of one thing we may rest assured. We shall yet see greater things than these. What Home Missions have done is but the small dust of the balance compared with what they are destined to do. Their work is but just begun. I recollect a few years ago we were told at our General Conference in Maine, that we ought to take hold and do up our work in that State at once—that in a few years we might see the enterprise completed. Sir, we live in too cold a climate, down there, and have too much of the phlegmatic in our temperament to believe such a doctrine as that. We have no idea that God is going to let us off so. We expect to have the poor with us, if not always, many years yet, and enjoy the luxury of doing them good and sharing their burdens. There remaineth very much land in that eastern heritage yet to be possessed, yet to be reclaimed from the power of the devil, and given to the saints of the Most High. And we anticipate long years of iron service, and severe trial of our faith, before the light penetrates all our extended and unbroken forests, and the songs of salvation are echoed all along our northern frontiers, and roll their numbers down our numerous vallies, stretching from the Canadas to the Atlantic. And what is true of what we sometimes term "the great East," is truer still of the greater West and South. There is a Herculean task yet to be performed, a long and a mighty struggle yet to be made. This we ought to understand, and buckle on our armor, and get ready for the work.

I will touch upon a few things which it seems to me God is calling upon Home Missions to do. One is, to enlarge our operations, do more in the

same line in which we have been doing, multiply our missionaries, swell our contributions, push our conquests farther and faster into the new settlements, scatter wider and plant thicker the churches of Christ in the unsupplied States and Territories. Put a stop to this grievous famine of the word of God in the land. Why, what are two hundred churches of our denomination in the great State of Maine—larger than all the rest of New England? What are one hundred and fifty churches for Michigan? What, one hundred and forty for Indiana? What, two hundred for Illinois? and so of the rest. "What are these among so many?" Less than the five loaves and two fishes with which Christ fed the starving thousands in the desert; and we have no miraculous agency to fall back upon, to supply the deficiency. And yet it must be supplied, or the great multitude must go away to faint and die in the wilderness. After all that has been done, the destitution is distressing, it is terrible. Listen to those imploring voices that come over every month from our missionaries in the great western valley. Have these disciples heard them? Will they cease long enough from the scramble and strife for wealth and fame, to hear them? Will they listen to those servants of their churches, those companions in tribulation and in the kingdom and patience of Jesus Christ, while they describe the widely extended desolations which fall under their eye? the dense moral darkness amid which they labor? the ignorance, Sabbath breaking, superstition, intemperance and infidelity which overrun and devastate their fields of labor? Can they see those dear brethren struggling against all these difficulties, buffeting these fiery surges almost single handed and alone, and remain unmoved and close-fisted still? Oh, no, Sir; I am persuaded better things of eastern Christians, though I thus speak. Spread out the appalling facts before them, pour the deafening appeal into their ear, and it will find a response in their hearts; it will touch a chord whose vibrations will be felt in their pockets, and in your treasury. They will authorize our Home Missionary Societies to adopt a more liberal policy, and do for every destitution what they have done for a few. Sir, I verily believe this will be done. God himself will do it, acting by and through his people. If the fate of this nation is not soon to be sealed and her epitaph written in blood, Zion in our waste places is to lengthen her cords and strengthen her stakes and enlarge the place of her tent, till her seed shall inherit the Gentiles, and the desolate cities are inhabited.

In connection with this multiplication of churches and missionaries, Home Missions are to wield a commanding influence in staying the encroachments of the man of sin in this country, and in bringing our Roman Catholic population to God. And a work, demanding greater wisdom, patience and faith in God was seldom if ever before, committed to the church in this land, if to the church in any land, while all the difficulties and urgencies in the case are daily augmenting. The stream of foreign immigration to our shores which, from various causes has been gradually deepening and widening for the last ten years, is all at once choked and swollen to its utmost capacity by the ravages of famine and pestilence in the old world. Such a rush, it has well been said, of dark-minded population from one country to another, the world has never witnessed, as is now leaving Europe and dashing upon our shores. And of one thing we may be sure, there is a providence in their coming hither—a providence, we trust, benignant in its aspect towards them; at any rate, loud enough to wake the dead, in its appeal to us. These swarming legions must be enlightened and elevated, or they will overrun and blight every green thing in their course. There is no other alternative. And the momentous question now urged upon the country is, from what quarter shall help arise? by what instrumentality shall the desolating wave be checked and rolled back? From different quarters, and by various instrumentalities, is doubtless the true answer to that question. The Bible distributer and the colporteur have an important mission in this work. They are the pioneers in the enterprise. We may not undervalue, for we cannot

dispense with their labors. But, Sir, a people in whose eyes the corrupt church of Rome is now every thing, will never lightly esteem the true church, and consent to live and die without its pale, when once they are enlightened from above. And if they would, God will not consent to have them. It is contrary to his method of sanctifying and saving men. *Individuals* here and there he may save by the reading of the Bible and the tract, where there is no ministry and no church; but masses and communities of men are seldom reached in this way. They must have the ministrations of the gospel by a duly commissioned order of men. It is by the foolishness of preaching that God saves those that believe. This is his grand instrumentality. It is the great moral lever by which he will overturn and overturn in the earth, until He come, whose right it is. And when the Bible and the tract have gone over the field, and arrested the eye and the ear; when the chains of ignorance and prejudice begin to melt off, and the mind emerges from its prison house and asks for the way of life, Home Missions, with its proclamations of mercy, by the voice of the living preacher, must come in and take up and complete the work. Theorize and experiment as much as we please, if these corrupt masses of Catholic immigrants are ever subdued to Jesus Christ, if the strong holds of Papacy in this country are ever demolished, it will be done mainly by the preaching of Christ crucified, attended by the power of the Holy Ghost. And as these immigrants are settling, for the most part, in regions where Christ is not yet named, nor his gospel preached, we are compelled, by the necessity of the case, to look to Home Missions to supply this service. Theirs will, in a great measure, be the toil and tears and faith, theirs the honor and theirs the large reward of turning these degraded millions to righteousness.

But, Sir, these missions have a work nearer home than this. They are not only to save our immigrant population, they are also to have no inconsiderable agency in saving the institutions and liberties and life of the country itself. To say here, that there are dangers which threaten us as a nation, is only repeating a sentiment found in almost every man's mouth; to tell you that there are dark clouds skirting all our horizon, and thickening and thundering in the South, is like telling you the sun shines, in a clear day; and to add, that something must be done to avert the impending danger, is only to reiterate a sentiment which no one disputes. In regard to the danger, and the necessity for some remedy, there is little disagreement; but in regard to the kind of remedies to be employed, it is almost all disagreement. Just as it is in the treatment of bodily diseases, every man has a sovereign remedy to propose, a remedy which will cure every thing, and cure all at once. Lo, here! cries one; Lo, there! cries another, is the universal panacea. Carry out this reform, and the nation is saved; put that political party in power, and the circulations are equalized and tone restored to the whole body politic; give us this change here and that there, and the crisis is past. Now, Mr. President, this is all a piece of quackery, from beginning to end. This strife for external reform, whether in morals, politics or any thing else, while the heart is uncured, is like cutting out a cancer, and leaving the life-blood of the patient all festering and putrid with cancerous humors. The truth is, the seat of the disease is not on the surface—it is, primarily, not a cutaneous disease. It lies deep within, and no excisions and outward appliances will avail. The fountain must be cleansed, the stream of death dried up at its source, or you may as well do nothing. We may try opiates or try caustics, go down to Egypt or up to Jerusalem for help, compass sea and land in search of antidotes, but we shall find out sooner or later that the gospel of the blessed God, is the only sovereign remedy in our case. The only balm is in Gilead and the Physician there. Put it into the power of Home Missions to carry out speedily and fully its benevolent designs, to blow the trumpet of the gospel upon all the mountains and in all the vallies and plains and prairies, from

one end of the land to the other, and if the health of the daughter of this people is not recovered, we may *give it up*, and sit down and weep in despair. But, Sir, this preaching of the gospel will not prove a vain experiment in our case—it never has in any case. In connection with it you will see schools and colleges and seminaries of learning springing up as if by magic all over the land. The nation's sins will be repented of, the public morals will be improved, the Spirit will come down like rain, Zion's captivity will be turned back as streams in the South; God himself will be a wall of fire round about us, and the glory in the midst of us. He will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night. Peace will be within our walls, and prosperity within our palaces—the prosperity both of merchandise and husbandry—and Zebulon will rejoice in his going out, and Issachar in his tents. What all other agencies under heaven cannot do, the preaching of Christ crucified, attended by the almighty power of God, can do, and will do, if we are faithful to our trust. Let Home Missions, then, go vigorously forward with their work, planting churches, scattering light, confronting error and destroying the works of the devil. Let Christians come up heartily to their aid, and pour out their prayers and tears and treasures like water, till the work is done. And let every lover of his country bid us God speed in this enterprise, and give us his influence and aid. Then shall our light rise in obscurity, and the days of our mourning be ended. Then will God himself come down and dwell with us, and we shall be his people, and he will be our God.

Address of Rev. Joseph Haven, of Brookline.

ON THE FOLLOWING RESOLUTION.

Resolved, That the cause of Home Missions commends itself to every lover of his country and of his race.

We all love our country, Sir. We have reason to love it. It is a broad, rich, beautiful land, a land worth loving. We love it for what it is—its present greatness; we love it for what it has been—its history; for the great names, and the great deeds, and the great principles connected with its origin and growth. We love it for what it is to be—its destiny—the part is to act in the affairs of nations and the great world, in times yet future. Surely we ought to love such a country as ours, Sir, and ought to desire its welfare. But here an important question arises, —what constitutes the true welfare of this country? What will promote and secure it? Augment its resources, develope its latent energies, says one. Swell the tide of its population, add to its territory, increase its fleets and armies, send men to the battle-field to conquer, send men to the high places of civil power to legislate and devise. These are the answers which lie upon the surface of things, and which the unthinking millions will be likely to give. But the Christian patriot looks with a clearer eye, sees other things than these, gives different answers.

The true elements of greatness in a republic, are they not manifestly these.—A respect for law deeply implanted in the hearts of the people; a love of truth and justice, of the right and the good; a love of the country and the public welfare above all personal and party considerations; in a word, the general intelligence and virtue of the community, which are the only basis of a good government. You want honest men, virtuous men, men who

know how to govern themselves and their households. These are the men, these the principles you want. The question is, how to attain this desirable result. We answer, in no way so surely and effectually as through the instrumentality of the gospel and the prevalence of true religion among the people. Put the fear of God into the hearts of this great nation, and you take the most direct course to make its millions virtuous and intelligent. Whatever tends to promote and diffuse more widely through the land the Christian religion, in its simplicity and purity and power, giving its precepts and sanctions a firmer hold and deeper place in the hearts of men, does something to secure this first element of national greatness and strength; and whatever weakens the public regard for truth and justice and the fear of God, and all things sacred and eternal, does so much, most directly and efficiently, to sap the very foundations of the public welfare. Shall these millions of free men be educated and intelligent men? shall they be virtuous men? religious men? fearing God, loving truth and justice, loving law and order, loving all things good and excellent, loving their country, loving the world they live in? Tell me this, and you have told me the history of this country. Leave these millions without education and without religion, and our country is lost. Our constitution cannot stand on any such basis. Let Romanism prevail with its inevitable attendant, popular ignorance and degradation; let infidelity prevail, with its concomitant selfishness and recklessness of the future; let irreligion and no religion prevail; and unless all history be false, and the nature of things itself a deception and a lie, the days of our greatness are ended. He is the true patriot, then, the real benefactor of his country, who does what he can to make the millions of this great people intelligent and virtuous, and, in order to that, recognizing the fear of God as the only true basis of public intelligence and virtue, seeks to make them a religious people.

These views are not the views of any party or sect. They are not peculiar to the church or the clergy. It is fast becoming the conviction of our public men, of our wisest and far-seeing statesmen, of the men who sit in the chairs of office, and the halls of legislation, that what most of all we need, as a nation, at the present time, is a wider diffusion of the *religious element* in society; its deeper, more direct, practical influence on the hearts and conduct of men. Of all forms of civil government ours is at once the most in danger, and the most dangerous too, without that element. An irreligious and infidel monarchy or aristocracy you may have; but an infidel democracy, a free and prosperous republic among a people who have no religion and no God, or as good as none, this you cannot have. You cannot find such a thing in the world, you never will find it.

If we are correct in these views, if such are the true wants of our country, the genuine sources of its prosperity, then we cannot but regard with new interest and new hope, the operations of a society like this. We discover in its principles and effects, its prospective labors and its actual results, just the elements that are most indispensable to the public welfare. No class of men are at this moment doing more for the country than those whom this Society has sent forth to labor in the destitute places of the land for God and their fellow men. The warrior goes forth to battle and conquest. Glory is his end. If he falls, it is with honor. A grateful nation remembers him, and a thousand lips repeat his name and his praise. If he returns victorious, with what unbounded demonstrations of joy do the whole nation receive him! The humble missionary goes forth to his work with no such ambition or aim, labors with no such cheering assurance of a nation's interest in what he does—toils on unnoticed and unknown beyond the humble sphere of his immediate efforts,—bears heat and cold and toil and trial,—bears poverty and hardship,—bears the loss of all things that make our lives pleasant, with none to remember him, or bless him, or offer a prayer for him among the happy homes he has left behind him, save, perhaps, the aged

mother, who in his childhood, gave him to the Lord, or the sister, that grew up with him in the paternal mansion. These, in the morning and evening prayer, remember the distant and lost one. All else have forgotten him. In voluntary exile, he lives, he labors, he dies. No bells are tolled in the great cities of the land. No martial music breathes his requiem. No mighty processions move along our streets. His grave is in some obscure burial ground in the far West, or, it may be, in the depth of the dark forest or wild prairie, and his monument in heaven.

But which of these two men has done most for his country? The one has added a new city or a new State to her already extended and swollen territory; the other has gathered a church, erected a sanctuary, built a school house. One has added glory to the national flag; the other has contributed to the general intelligence and virtue and happiness of the country. His silent influence has been that of the noiseless river, creating verdure and beauty where it flows, and making the wilderness glad, and the solitary place vocal with praise. Angelic harps have celebrated his conquests, and in the end it shall be seen that the nation is really more indebted to the humble soldier of the cross, than to the hero who comes back from battle and conquest with garments rolled in blood.

Who can estimate the value or compute the amount of the influence already exerted by this Society on the best interests of our country. When we remember what this association has already accomplished, and the inestimable value of labors and results like these, in a country like ours, we cannot but feel that the enterprise of Home Missions is the cause of every true and enlightened patriot. But when we reflect how great is the work that yet remains to be done; when we behold the swelling tide of human life that comes rushing to our shores; the ignorance and degradation of those masses; their utter unfitness for the duties and privileges of American citizens; when we contemplate the rapid growth and the moral destitution of our new States and Territories; when we are told that the boundary line of advancing civilization moves onward towards the setting sun, at the rate of seventeen miles per annum, and that every successive generation sees the population of these United States doubled; when facts like these obtrude upon our notice, all that has been accomplished vanishes from the view, and is lost in the thought of what is yet to be done. The work spreads out before us like one of those vast prairies of the West, interminable, pathless, in which the traveller stands looking about him, lost and bewildered. Here is work, we exclaim, not for this Society alone, but for an hundred like it. Let this Society do its noble work, and we have no fears for the result. Neglect that work, and who will answer for the future. In the words of Cotton Mather, worthy to be had in lasting remembrance: "I shall count my country lost in the loss of those primitive principles and primitive practices on which it was founded."

But our resolution speaks of something else, Sir — something wider. Not our country only, but the world, is interested in the issue of this enterprise—the perishing world, lying in wickedness, wrapped in the mantle of death. It seems to me, Sir, that as Americans, we do not fully understand our position, and the relation in which, as a Christian people, we stand to the world in which we live. We seem not to be aware how important the post assigned us in the great life-battle now going on between truth and error, light and darkness, in our world.

It is not too much to say that in a very important sense, the fate of the world, as regards its moral and religious condition, its salvation or its ruin, hangs upon the moral destiny of this country; and the simple question, whether true religion, the religion of the Bible and of our fathers is to prevail here; or whether we are, as a people, to throw off these restraints and become a nation without religion and without a God. Let this be the case, and what becomes of that influence we are now exerting for the conversion

of the world. We are placed on high by the providence of God as a lamp to enlighten the nations. Let the lamp itself go out, and what becomes of those bright mission rays that went out from it so widely, and fell so kindly on the paths of wandering men? Your first business is to watch that lamp, and keep it burning. We are as the eye of the world, and if it be single, the whole body shall be full of light; if evil, then the whole body is dark—and how great that darkness! This country is like a fountain sending forth its streams. The genius of Home Missions stands by that fountain, casting salt into its waters. Cease this work, and the river will still flow wide and deep as ever, but it will be a river of death, and not that, the streams whereof shall make glad the city of our God. We are like one of those wells from which, in Eastern lands, with much labor and through many channels, the husbandman waters his fields. Let the well itself fail, and its hidden springs be dried up, and to little purpose is the labor and machinery of irrigation.

On this point we do well to study the history of Christianity. Where do we now send the gospel? To India, to Syria, to Persia, to Africa. But has it never occurred to you that these very countries have ever had the gospel, ever received and believed it; and that, long before we or our fathers had it, or were even in existence as a nation? How comes this, then? The answer is, they neglected the gift of Heaven—they suffered the lamp to go out—they closed the eye, and so became full of darkness. Shall we follow the example of these nations? Shall we permit this country to become an irreligious and unchristian land? If we do so, I ask not how long it will be ere our foreign operations cease, but how long ere these very nations, whom we have reclaimed from heathenism, shall be under the necessity of sending missionaries to our shores.

But what, you are ready to say, would you have us then give up our efforts for the conversion of the world, abandon our stations, recall our men and confine our labors to our own country? No, Sir! By no means this! Brethren, I would say, do more—more than you have ever done for the heathen world—give more money, give more men, more thought, more prayer; and in order to this very result, that you may do more for foreign nations, I would have you do more for your own. For, under God, I believe the salvation of the world depends upon the thorough evangelization of our own country.

Nor can we forget that this business is urgent—as urgent as it is vast and momentous. It is a work which admits of no delay. Whilst we are busy here and there, the golden opportunity is gone. Whilst we are resting on our arms, or what is worse, disputing about trifles, and discussing vexed questions of little moment, the great world is moving on, the river of life and death and destiny, with ever deepening current, flowing on. Whilst one great body of American churches is solemnly debating whether it be lawful to marry a deceased wife's sister, millions are hurrying to the grave and to judgment. And while another body is agitated to its very centre by the momentous question of adjournment or non-adjournment, the march of great events, the unadjourned future, is close upon us; the whole world is adjourning, the nation is adjourning, from the heights of Zion and a goodly heritage, to the depths of irreligion and atheism. We, ourselves, are fast adjourning to another world and another sphere of action. While we stand hesitating whether, and on what terms, to give each other the right hand of Christian union, and how we may best combine Christendom into one grand alliance, other and greater alliances are forming all about us; sin and death and hell are in league and close alliance, and that long ago. The world and the flesh and the devil are in alliance, firmly combined, and that long ago—earnest and old and most efficient alliances these, and no questions of difference or points of strife divide them. When, oh when, shall we awake as Christians to our duty and our great work? Not until the spirit of all grace be poured upon us from on high.

There is something solemn in the thought that in our efforts to evangelize this country, we are at work for future ages and generations. The interests of those whom we have never seen and never shall see, are, in the providence of God, committed to our hands. The past has committed to us its treasures; the great and unknown future awaits the results of our labors; both seem to be watching us as we work, calling to us with deep, earnest voice—the past calling to us, the future from its hidden depths calling to us, to be strong and quit ourselves like men.

I have somewhere seen an engraving entitled the artist's dream. A young artist is represented as sitting in his studio at a late hour of night. He has just completed the labor of years. The finishing stroke has touched the canvass; and now, overcome with weariness and anxiety, he has fallen asleep at his table, his head reclining on his arm. A sweet dream visits him, in which, as usual, the thoughts pursue their wonted course, and a vision, strange and solemn, passes before him. He imagines an assemblage of artists gathering to inspect his work, and judge of its merits. The room is filled with these silent, shadowy visiters,—the great geniuses of the past, distinguished artists of every country and of all times, are there—thoughtfully silently, with earnest eye, they stand gazing at the newly finished piece. It is a sublime thought; and is there not a higher truth in it? Are not we, too, in our way, artists; constructing, with such skill as we have, and such labor as we choose to put forth, a work that shall exist after us; touching here and there the *canvass of the future*, finishing the portrait of the coming age, deciding what sort of a country and what sort of a world this of ours shall be when we have done with it. And soon our work, too, shall be done, and we, too, shall fall asleep; and then, who can tell what strange, solemn forms shall throng about us; not in dreams and shadows then, but in reality; with thoughtful, earnest eye, regarding our completed labors. Even now, are not we and our work subject to such inspection? The men who laid the foundations of this country's greatness, and committed the sacred trust to our keeping; the men who planted these colonies, the men to whom we are indebted for civil and religious freedom; the Robinsons, the Carvers, the Bradfords, the Eliots, the Edwardses; the men who in all ages have been mighty in suffering, and action, and great heroic deeds done for the future and for God; apostles of liberty and truth and right, are not these beholding us and our work with interest? Above all, is there not One whose discerning, watchful eye is ever fixed upon us, and before whom we must shortly appear, to give account of our labors? Compassed about with such a cloud of witnesses, let us be solemn and earnest men, doing with our might what God has given us to do for our country and the world.

RULES, REGULATIONS AND BY-LAWS OF THE SOCIETY.

"As the object of the Society is to diffuse the knowledge of the Gospel of Jesus Christ among the heathen and others in destitute places," they therefore agree to adopt the following Rules, &c.

ARTICLE I. The officers of the Society shall be a President, Vice President, a Secretary, a Treasurer, and twenty Trustees, chosen annually by ballot.

II. It shall be the duty of the President to regulate the meetings of the Society, and, *ex-officio*, to act as one of the Board of Trustees; seven of whom shall constitute a quorum for business, at any meeting regularly convened.

III. The Trustees shall, immediately after each Annual Meeting of the Society, appoint an Executive Committee of seven, (including the Secretary and Treasurer,) residing in Boston and its vicinity; four of whom shall be a quorum at any regular meeting. This Committee shall have power to appoint its own meetings, form its own rules of business, fill any vacancy in its own number which may occur during the year, and convene special meetings of the Trustees or Society: they shall examine and appoint Missionaries, and direct them as to their labors;—it being understood that none shall be employed as Missionaries, except those who exhibit credible evidence of experimental piety, and of that Christian zeal, wisdom, information and diligence, which are adequate to the arduous work of Evangelists, in the most self-denying circumstances. This Committee shall also manage and dispose of the Society's property, and transact all the concerns of the Society, not otherwise assigned; and shall make report, at each Annual Meeting, of the labor and success of the Missionaries, and exhibit a particular account of their own transactions.

IV. It shall be the duty of the Secretary to conduct the correspondence of the Society, keep an accurate record of its proceedings, and exhibit them whenever required.

V. It shall be the duty of the Treasurer to receive and hold the property of the Society, to answer the orders of the Executive Committee, and to make a report at every Annual Meeting of the Society. He shall also give bonds, from time to time, to such amount as the Executive Committee shall think proper.

VI. Any person may become a Member of this Society by paying two dollars to the Treasurer for the use of the Society; and shall be considered as retaining his membership and obliged to pay two dollars annually, until his desire to discontinue his connection with the Society be expressed to the Treasurer. Any person may become a Life Member of this Society by paying into the treasury thirty dollars at one time.

VII. The Society shall meet at Boston to transact their annual business on the Tuesday preceding the last Wednesday in May, of each year, at ten o'clock, A. M.

A public meeting shall also be held annually in the same city, on the evening of the same day; to be conducted in such manner as the Executive Committee shall direct; and an annual sermon shall be preached at the time and place of the meeting of the General Association of Massachusetts, by some person appointed by said Association, and a collection taken in aid of the funds of the Society. An annual delegation may be sent to the General Association of Massachusetts, on such terms as may be agreed upon by the two bodies.

VIII. These Rules and Regulations shall be subject to any amendments and improvements which this Society shall think proper to adopt; but no amendments shall be adopted, except by the vote of two-thirds of the members present at an annual meeting; nor unless the same shall have been recommended by the Executive Committee.

Extract from the Standing Rules of the Executive Committee.

1. No sum of money shall be pledged to any feeble church or parish beyond the term of one year.

2. Any feeble church asking assistance, shall furnish a succinct statement of their circumstances, and a certificate signed by at least three ministers in the vicinity, giving the amount of their strength in numbers and wealth.

3. Every Missionary shall furnish the Secretary with a quarterly report of his labors, his successes, the trials and prospects of his people.

4. No appropriation shall hereafter be made to a feeble church having a pastor, until a certificate be furnished the Committee by the pastor, that the engagements of the church with him have been satisfactorily fulfilled.

5. The Missionary who makes his Reports to the Secretary of the Society *quarterly*, shall be entitled to quarterly drafts on the Treasury. Those who report *semi-annually* shall be entitled to semi-annual drafts. Those who fail to render an Annual Report *on or before the first day of April*, shall thereby forfeit the patronage of the Society, unless a sufficient excuse be rendered.

THE

TWENTY FIRST REPORT

OF THE

AMERICAN

HOME MISSIONARY SOCIETY,

PRESENTED BY THE

EXECUTIVE COMMITTEE

AT THE

ANNIVERSARY MEETING, MAY 12, 1847;

WITH AN

APPENDIX.

NEW YORK:
PRINTED BY WILLIAM OSBORN,
Spruce-street, corner of Nassau, (Tribune Building.)

1847.

TWENTY FIRST ANNIVERSARY.

The American Home Missionary Society held its Twenty First Anniversary in the Broadway Tabernacle, New York, on Wednesday evening, May 12th, 1847; Henry Dwight, Esq., President of the Society, took the chair, and the meeting was opened with prayer by Rev. John Codman, D. D., of Dorchester, Mass.

The Treasurer's Report was read by Mr. Jasper Corning, Treasurer of the Society.

An abstract of the Annual Report of the Executive Committee was presented by Rev. Milton Badger, D. D., one of the Secretaries.

These Reports were adopted and ordered to be published.

The following resolutions were also adopted :—

1. On motion of Rev. Henry W. Beecher, of Indianapolis, Ind., seconded by Rev. Ebenezer Davies, of Berbice, British Guiana, South America,

Resolved, That the circumstances of the West require its ministers to be men of apostolic stamp, and to labor on apostolic principles.

2. On motion of Rev. Walter Clarke, of Hartford, Ct., seconded by Rev. Leverett Hull, of Sandusky, O.,

Resolved, That in the dominion and purposes of Christ, there is hope of success for Western Missions.

3. On motion of Rev. Asa T. Hopkins, of Buffalo, N. Y. seconded by Rev. William A. Hallock, Secretary of the American Tract Society, New York,

Resolved, That to secure the thorough evangelization of our nation, a new inspiriting of christian hearts in appropriate labors and sacrifices is indispensable.

In support of these resolutions the Society was addressed by Rev. Messrs. BEECHER, DAVIES, CLARKE and HOPKINS, setting forth the greatness of the Society's work, the character of the instrumentality required, and the encouragements which should animate its future efforts. Appropriate music by the choir of the Tabernacle, under the direction of Mr. GEORGE ANDREWS, increased the interest of the occasion.

The Benediction was pronounced by Rev. SAMUEL FISHER, D. D., of Albany, N. Y.; after which the Society proceeded to elect officers for the ensuing year.

The following officers were chosen :—

PRESIDENT.

HENRY DWIGHT, ESQ., OF GENEVA, N. Y.

VICE PRESIDENTS.

Rev. Albert Barnes, Philadelphia, Pa.
Rev. Joshua Bates, D. D., Dudley, Mass.
Rev. Lyman Beecher, D. D., President Lane Sem., Cincinnati, O.
Rev. Nathan S. S. Beman, D. D., Troy, N. Y.
Rev. Robert H. Bishop, D. D., Oxford, O.
Hon. Benjamin F. Butler, LL. D., New York.
Aristarchus Champion, Esq., Rochester, N. Y.
Rev. Calvin Chapin, D. D., Rocky Hill, Ct.
Rev. John Codman, D. D., Dorchester, Mass.
Rev. Samuel H. Cox, D. D., Brooklyn, N. Y.
Hon. William Darling, Reading, Penn.
Rev. Henry Davis, D. D., Clinton, N. Y.
Rev. Jeremiah Day, D. D., LL. D., New Haven, Ct.
Rev. George Duffield, D. D., Detroit, Mich.
Rev. Justin Edwards, D. D., Andover, Mass.
Rev. Ralph Emerson, D. D., Theol. Sem., Andover, Mass.
Rev. Samuel Fisher, D. D., Albany, N. Y.
Hon. Theodore Frelinghuysen, LL. D., Chancellor N. Y. University, New York.
Rev. Eliphalet Gillett, D. D., Hallowell, Me.
William M. Halsted, Esq., New York.
Rev. Joel Hawes, D. D., Hartford, Ct.
Hon. Joseph C. Hornblower, LL. D., Newark, N. J.
Hon. Nathaniel W. Howell, LL. D., Canandaigua, N. Y.
Hon. Samuel Hubbard, LL. D., Dorchester, Mass.
Rev. Heman Humphrey, D. D., Pittsfield, Mass.
Rev. Nathan Lord, D. D., President Dartmouth College, N. H.
Rev. Thomas M'Auley, D. D., LL. D., New York.
Hon. Charles Marsh, LL. D., Woodstock, Vt.
Rev. Thomas A. Merrill, D. D., Middlebury, Vt.
Hon. David Lawrence Morrill, LL. D., Concord, N. H.
Rev. Simeon North, LL. D., President Hamilton College, Clinton, N. Y.
Rev. Eliphalet Nott, D. D., President Union College, Schenectady, N. Y.

Rev. Samuel Osgood, D. D., Springfield, Mass.
Rev. Absalom Peters, D. D., Williamstown, Mass.
Rev. George E. Pierce, D. D., President W. R. College, Hudson, O.
Rev. David Porter, D. D., Catskill, N. Y.
Rev. Samuel S. Schmucker, D. D., Theol. Sem., Gettysburg, Pa.
Rev. Thomas H. Skinner, D. D., New York.
Rev. Ichabod S. Spencer, D. D., Brooklyn, N. Y.
Rev. Richard S. Storrs, D. D., Braintree, Mass.
Hon. Lewis Strong, Northampton, Mass.
Rev. Benjamin Tappan, D. D., Augusta, Me.
Rev. Nathaniel W. Taylor, D. D., Theol. Sem., New Haven, Ct.
Rev. John Thompson, Crawfordsville, Ind.
Rev. Mark Tucker, D. D., Wethersfield, Ct.
Rev. Bennet Tyler, D. D., Theol. Inst., East Windsor, Ct.
S. V. S. Wilder, Esq., New York.
Hon. Thomas S. Williams, LL. D., Hartford, Ct.
Rev. Leonard Woods, D. D., Andover, Mass.

Directors.

Rev. William Allen, D. D., Northampton, Mass.
Rev. E. W. Andrews, Troy, N. Y.
Rev. Leonard Bacon, D. D., New Haven, Ct.
Rev. Zedekiah S. Barstow, Keene, N. H.
Rev. Alvan Bond, D. D., Norwich, Ct.
Rev. Edward Beecher, D. D., Boston, Mass.
Rev. Haratio N. Brinsmade, D. D., Newark, N. J.
Rev. Artemas Bullard, D. D., St. Louis, Mo.
Rev. William Carter, Pittsfield, Ill.
Rev. George B. Cheever, D. D., New York.
Rev. Joseph S. Clark, Boston, Mass.
Rev. John P. Cleaveland, D. D., Providence, R. I.
Amos M. Collins, Esq., Hartford, Ct.
Rev. William R. De Witt, D. D., Harrisburg, Pa.
Rev. Baxter Dickinson, D. D., Auburn Theol. Sem., N. Y.
Rev. Ansel D. Eddy, D. D., Newark, N. J.
Rev. E. W. Gilbert, D. D., Newark, Delaware.
Rev. Albert Hale, Springfield, Ill.
Rev. Edwin Hall, D. D., Norwalk, Ct.
Eurotas P. Hastings, Esq., Detroit, Mich.
Rev. Laurens P. Hickok, D. D., Auburn Theol. Sem., N. Y.
Rev. Mark Hopkins, D. D., President Williams College, Mass.
Rev. Mancius S. Hutton, D. D., New York.
Hon. William Jessup, Montrose, Pa.
Rev. Aratus Kent, Galena, Ill.
Rev. Benjamin Labaree, D. D., President Middlebury College, Vt.
Rev. Joel H. Linsley, D. D., New York.
Rev. William H. McGuffy, D. D., President Athens College, O.
Rev. Cyrus Mason, D. D., New York University, New York.
Rev. Erskine Mason, D. D., New York.
Rev. Samuel Merwin, New Haven, Ct.
Rev. John J. Miter, Milwaukie, Wis.
Joseph Montgomery, Esq., Philadelphia, Pa.
Rev. Joel Parker, D. D., Philadelphia, Pa.
Rev. Swan L. Pomroy, Bangor, Me.
Rev. Enoch Pond, D. D., Bangor Theol. Sem., Me.
John Punchard, Esq., Salem, Mass.
Rev. David H. Riddle, D. D., Pittsburgh, Pa.

Rev. Henry A. Rowland, Honesdale, Pa.
H. H. Seelye, Esq., Geneva, N. Y.
Rev. Asa D. Smith, New York.
Rev. Richard S. Storrs, jr., Brooklyn, N. Y.
Jeremiah Sullivan, Esq., Madison, Ind.
John Tappan, Esq., Boston, Mass.
Rev. Asa Turner, Denmark, Iowa.
Rev. Charles Walker, Pittsford, Vt.
Rev. Thomas T. Waterman, Providence, R. I.
Ambrose White, Esq., Philadelphia, Pa.
Rev. Charles White, D. D., President Wabash College, Crawfordsville, Ind.
Rev. Henry White, D. D., Union Theol. Sem., New York.

TREASURER.

Mr. JASPER CORNING.

AUDITOR.

Mr. CALEB O. HALSTED.

SECRETARIES FOR CORRESPONDENCE.

REV. MILTON BADGER, D. D.
REV. CHARLES HALL.

RECORDING SECRETARY.

Mr. CHRISTOPHER R. ROBERT.

MEETING OF THE BOARD OF DIRECTORS.

The Board of Directors met on Thursday, May 13th, at the Society's Rooms, 150 Nassau-street, and appointed the following gentlemen members of the

EXECUTIVE COMMITTEE.

Mr. Abijah Fisher.
Rev. William Patton, D. D.
Rev. William Adams, D. D.
Rev. Edwin F. Hatfield.
Rev. William B. Lewis.
Rev. Joseph P. Thompson.
Charles Butler, Esq.
Dr. Alfred C. Post.
Mr. Seth B. Hunt.

MEMBERS EX OFFICIO.

Mr. Jasper Corning, *Treasurer.*
Rev. Milton Badger, D. D. } *Secretaries for Correspondence.*
Rev. Charles Hall, }
Mr. Christopher R. Robert, *Recording Secretary.*

ASSISTANT TREASURER.

Mr. H. W. RIPLEY.

CONSTITUTION

OF THE

AMERICAN HOME MISSIONARY SOCIETY.

ART. 1. This Society shall be denominated THE AMERICAN HOME MISSIONARY SOCIETY.

ART. 2. The object of this Society shall be, to assist congregations that are unable to support the Gospel ministry, and to send the Gospel to the destitute, within the United States; also, to co-operate with evangelical Christians in the support of Home Missions in nominally christian countries, to such an extent as the funds of the Institution may justify.

ART. 3 The officers of the Society shall be a President, Vice Presidents, a Treasurer, an Auditor, two Secretaries for Correspondence, a Recording Secretary, and fifty Directors, who shall be annually appointed by the Society; and who, together with the Directors for life, shall constitute a Board, seven of whom shall be a quorum, at any meeting regularly convened.

ART. 4. The Officers and Directors shall appoint an Executive Committee of Thirteen, (including the Treasurer, the Secretaries for Correspondence, and the Recording Secretary,) residing in the City of New York and its vicinity: five of whom shall be a quorum, at any meeting regularly convened. This Committee shall have power to appoint its own meetings, form its own rules of business, and fill any vacancies in its own number which may occur during the year, and to convene special meetings of the Board or Society; shall appoint missionaries and instruct them as to the field and manner of their labors; shall have the disposal of the funds; shall create such agency or agencies, for appoint-

ing missionaries, and for other purposes, as the interests of the Institution may require: and shall make an Annual Report of their proceedings to the Society.

Art. 5. The Treasurer shall give bonds, annually, to such amount as the Executive Committee shall think proper.

Art. 6. Any person may become a Member of this Society, by contributing annually to its funds; thirty dollars paid at one time shall constitute a Member for life; and one hundred dollars paid at one time shall constitute a Director for life; and any person on the payment of a sum, which, in addition to any previous contribution to the funds, shall amount to one hundred dollars, shall be a Director for life. An executor, on paying a legacy of two hundred and fifty dollars to the funds of this Society, shall be a member for life; and the payment of a legacy of one thousand dollars shall constitute him a Director for life.

Art. 7. Any Missionary Society may become Auxiliary, by agreeing to pay into the Treasury of this Society the whole of its surplus funds, and sending to the Secretaries for Correspondence a copy of its Constitution and Annual Reports, mentioning the names of its Missionaries, and the fields of their operations.

Art. 8. Every Auxiliary Society, which shall agee to pay the whole of its funds to this Society, shall be entitled to a missionary or missionaries, to labor in such field as it may designate; at least to the amount of its contributions; provided such designation be made at the time of payment.

Art. 9. The officers of all Auxiliary Societies, shall be ex officio, Directors; and annual contributors to their funds shall be members of the Society.

Art. 10. This Society shall meet annually in the City of New York, on the Wednesday next preceding the second Thursday in May.

Art. 11. No alteration shall be made in this Constitution without a vote of two-thirds of the Members present at an annual meeting; nor unless the same shall have been proposed at a previous annual meeting, or recommended by the Executive Committee.

TWENTY FIRST REPORT.

As each succeeding year unfolds more of our national destiny, a greater interest is attached to the causes by which that destiny is controlled. The rendering of their Annual Report, which, to the Executive Committee, has ever been a solemn act, becomes therefore every year so much the more solemn, as they see the day approaching, in which the country for which they labor will have assumed such fixedness of character, as no human efforts can avail to change. The TWENTY FIRST year of the American Home Missionary Society, has witnessed unprecedented activity in the elements which are to give direction to our future history, and amid which the Institution has pursued its silent but still aggressive work. It has been a year marked with trials of the faith and patience of the missionaries, and with embarrassments to the Committee; but still, of trials and embarrassments followed by gracious deliverances, wrought by our Great Leader's hand. Some who were wont to sympathize with us at the close of our annual labors, will greet us here no more. Three of the Vice Presidents of the Society—JOHN D. KEESE, Esq., one of its founders, and for ten years the Chairman of its Executive Committee; ORRIN DAY and JAMES ROOSEVELT, Esquires,—who in life were its steadfast friends and liberal supporters, and in death made provision for it among the objects of parental regard—have entered into rest, and their works do follow them. Of the Directors, the Society mourns, in common with the sister Board of Foreign Missions, and the whole Church of God on christian and on heathen ground, the decease of Rev WILLIAM J. ARMSTRONG, D. D.—a name whose savor, like that of precious ointment, shall long abide in every sphere where he was wont to move. Another, Rev WAYNE GRIDLEY, in the course of the last year, has heard the command, "Come up higher." Several of the missionaries also, since the last anniversary, have rendered account of their ministry to him whose commission they bore.

The details of the Society's operations are embraced in the following

GENERAL TABLE,

Showing, in parallel columns,—

1. An alphabetical list of Missionaries and Agents.
2. The names of congregations and missionary districts aided.
3. Dates of commissions, or time of commencing labor.
4. Length of commissions in months.
5. Months of aid pledged in commissions.
6. Months of labor performed, since the last report.
7. Additions to the churches on examination.
8. Additions to the churches by letter.
9. Number of subscribers to Temperance pledges.
10. Number of Sabbath school and Bible class pupils.
11. Number of volumes in Sabbath school Library.
12. Other particulars.

EXPLANATION.

In this table the following abbreviations, appended to the names of Missionaries in the first column, designate the Auxiliary Societies, by whose funds the congregations and missionary stations, below which they are placed, have been aided, viz:

M. M. S., Maine Missionary Society, state of Maine.
N. H. M. S., New Hampshire Missionary Society, state of New Hampshire.
V. D. M. S., Vermont Domestic Missionary Society, state of Vermont.
Mass. H. M. S., Massachusetts Home Missionary Society, state of Massachusetts.
C. M. S., Connecticut Missionary Society, state of Connecticut.
R. I. H. M. S., Rhode Island Home Missionary Society, state of Rhode Island
P. H. M. S., Philadelphia Home Missionary Society, Phila., Penn.
C. A., Central Agency, for the state of New York.
W. A., Western Agency for the state of New York.
R. P., Rochester Presbytery, New York.
W. R. A., Western Reserve Agency, Ohio.
M. A., Marietta Agency, Ohio.
Cin. A., Cincinnati Agency, Ohio.
Mo. H. M. S., Missouri Home Missionary Society.

The names of Missionaries who were not in commission last year are printed in Italics.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
1. *Rev. D. A. Abbey*, W. A.	Presb. Ch., Meads Creek, N. Y.	April 1, 1846.	12	3	11		4	350	100	150	Contributions $60; gratifying progress in all good things.
2. Rev. Benjamin Abbot, V. D. M. S.	West Addison, Vt.	June 1, 1846.	9	2⅜	9						Contributions $65 66. Small Bible class.
3. Rev. Sereno T. Abbot, N. H. M. S.	Seabrook and Hampton Falls, N. H.	July 1, 1846.	12	3¼	11			100	75	376	Contributions $62; church edifice repaired.
4. Rev. H. C. Abernethy,	Presb. Ch., Newtown, Ill.	Jan. 1, 1846.	12	4⅛	8						No statistical report from Mr. A.
5. Rev. Robert Adair, P. H. M. S.	First Presb. Ch., Southwark, Pa.	July 10, 1845.	12	9	2⅜						This church have assumed the support of their pastor.
6. Rev. C. S. Adams, C. M. S.	Westford, Windham co., Ct.	May 1, 1846.	12	3	11		5	40	50	200	Contributions $46 64; some progress made.
7. Rev. Ephraim Adams,	Cong. Ch., Davenport, Iowa.	Nov. 1, 1846.	12	7⅛	11	2	6		30	300	9 conversions; church is enjoying a refreshing from the Lord; contr. $16; pastor installed Feb. 5.
8. Rev. Harvey Adams,	Cong. Ch., Farmington, Van Buren co., Iowa.	Nov. 1, 1846.	12	6⅜	11	2	2	180	60	300	6 conversions; church enjoying a season of special religious interest. Contributions $33 32.
9. Rev. Isaac F. Adams, C. A.	Cong. Ch., Triangle, N. Y.	July 1, 1846.	12	3	11		4		40	40	3 conversions; contributions $24 28; Bible society organized.
10. Rev. Ebenezer Alden,	Cong. Ch., Tipton, Iowa.	Nov. 1, 1846.	12	5¼	11		3	111			Contr. $2 80; brightening prospects.
11. *Rev. Lucius Alden*, N. H. M. S.	New Castle, Rockingham co., N. H.	April 19, 1846.	12	3	10⅓		1		125		Contr. $5 80; church edifice improved. An interesting field—the oldest settlement in New Hampshire.
12. Rev. A. S. Allen,	Presb. Chs., Ridgeway, Dodgville, and Floyd Settlement, Wis.	Oct. 1, 1846.	12	12	6	7	1	200			A wide field and much work to be done. Church organized at Blue Mounds.
13. Rev. Ervin W. Allen, C. A.	Cong. Ch., Stockbridge, N. Y.	Sep. 24, 1845.	12	2¼	5						Left at the close of his commission.
14. Rev. John B. Allen, P. H. M. S.	Blossburg, Covington and Richmond. Pa.	Jan. 16, 1846.	12	4⅓	12	5	1		100	100	Contributions $20. Encouraging progress.
15. Rev. Jacob Allen, C. M. S.	Voluntown and Sterling, Ct.	May 1, 1846.	12	3	11	3			50	192	4 conversions; contributions $53 57.
16. Rev. S. H. Allen, C. M. S.	Windsor Locks, Ct.	May 1, 1846.	12	3	11	1	5		60	500	House of worship built; further aid not expected; contributions $62.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
17. Rev. William Allen, M. M. S.	Quincy, Norfolk co., Mass.	May 20, 1846	12	2	11		4		120	300	Contributions $60; cause of temperance flourishing.
18. Rev. Thomas Anderson,	Presb. Ch., Huntington, Ind.	Jan. 2, 1846.	12	5	8						No statistical report from Mr. A.
19. Rev. Dean Andrews,	Cong. Ch., Marshall, Ill., and Presb. Ch., New Hope, Ind.	March 15, 1846.	12	6	11	1	2	100	40	386	Contributions $11 78; some pleasing indications of a revival.
20. Rev. Wells Andrews,	Presb. Ch., Tremont, and Presb. Ch., Sand Prairie, Ill.	April 1, 1846.	12	6	11	4	2				Place of worship repaired, and newly seated.
21. *Rev. G. H. Atkinson,*	Oregon Territory.										
22. *Rev. John G. Atterbury,*	Presb. Ch., Flint, Mich.	May 20, 1846.	12	3	10	4	3	500	40	150	3 conversions; contributions $21 65; cheering evidences of a revived state of the church.
23. *Rev. Jason Atwater,* C. M. S.	Newtown, Fairfield co., Ct.	May 1, 1846.	12	4½	11	4	3		45		6 conversions; church edifice repaired; congregations increasing; much encouraged.
24. Rev. Abraham S. Avery, CIN. A.	Marion Presbytery, O.	Nov. 1, 1845.	12	3	6						No report of Mr. Avery's labors has reached us.
25. Rev. J. A. Avery, C. A.	Presb. Ch., Marathon, N. Y.	April 1, 1846.	12	2½	11	1	1		80	150	Contributions $104 50.
26. Rev. Jared R. Avery, C. M. S.	Groton, New London co., Ct.	May 1, 1846.	12	1⅓	11		1	300	50	200	Contributions $61.
37. Rev. F. H. Ayers,	Long Ridge, Ct.	Jan. 1, 1846.	12	1⅓	8			172	40	62	Contributions $11. No longer aided.
28. Rev. Joseph H. Babcock,	Presb. Ch., Portland and vicinity, Jay co., Ind.	May 27, 1846.	12	6	11						Has labored with success; health failed—hopes soon to return to his field.
29. *Rev. J. M. Bacon,* MASS. H. M. S.	Littleton, Mass.	June 2, 1846.	12	4	10		2		60	50	Contributions $150, and a legacy of $400. Church debt paid off. One student for the ministry.
30. Rev. A. Bachelder, C. A.	Russell and Edwards, N. Y.	Jan. 1, 1846.	12	2½	11						No report received from Mr. Bachelder.
31. Rev. Phineas Bailey, V. D. M. S.	East Berkshire, Vt.	June 1, 1846.	12	2⅔	11	9		200	60	128	9 conversions; contributions $50.
32. Rev. John Baker, M. M. S.	Elliot, York co., Me.	June 25, 1845.	12	1½	2						No report of Mr. Baker's labors has reached us.
33. Rev. C. H. Baldwin,	Cong. Ch., Saginaw, Mich.	Jan. 1, 1847.	12	4½	8						

34. *Rev. J. H. Baldwin,*	Virginia and Hebron, Ill.	Jan. 1, 1846.	12	5	11	1	4		50		Contr. $5 59; not reported last year.
Do.	Virginia, Ill.	Jan. 1, 1847.	12	5¼	3		6	200	65	80	2 conversions; contr. $17; temperance cause prosperous; more than usual interest in religion.
35. *Rev. Perry C. Baldwin,*	Davidson River, N. C.	Oct. 1, 1846.	12	3	6						Preparing to erect a house of worship.
36. *Rev. Addison Ballard,*	Paris and Ada, Mich.	Sept. 28, 1846.	6	3	6						Steady and gradual improvement; temperance advancing.
37. Rev. James Ballard,	Cong. Ch., Grand Rapids, Mich.	Sept. 26, 1846.	12	3	11		9		60	400	Revival, 20 conversions; a church organized at Canonsburgh and at Laphamville; contr. $17.
38. Rev. John Ballard,	Presb. Chs., Perry and Meridosia, Ill.	Oct. 21, 1846.	12	6	11	5	5	80	150	200	14 conversions; contr. $10; slow and constant increase, prospects encouraging.
39. Rev. Henry Barber,	Cong. Ch., Amenia, N. Y.	Oct. 1, 1846.	12	2¼	11			40	30	100	Contributions $21 29.
40. Rev. L. Barber, C. M. S.	Hitchcockville, Ct.	May 1 1846.	12	3⅜	11		4		100	300	Contributions $111 50; hope soon to be independent of further aid.
41. Rev. D. McGee Bardwell,	Cong Ch., Ontario, and Presb. Ch., Greenfield. Ind.	July 15, 1846.	12	4½	11		4		70	250	One conversion; contributions $6 38.
42. *Rev. Isaac Barker,*	Cortland, Kent Co., Mich.	June 6, 1846.	12	3	10					200	Church of nine members organized at Churchtown.
43. Rev. Nathaniel Barker, N. H. M. S.	Wakefield, N. H.	Oct. 1, 1846.	12	3	11			300	100	150	Contr. $37 50; one student for the ministry.
44. *Rev. Abner Barlow,*	Cong. Ch., Dunkirk, Wis.	Oct. 27, 1846.	12	3	5			45	25	60	Has preached half the time in destitute neighborhoods near; distributed tracts and Bibles.
45. Rev. J. R. Barnes, CIN. A.	2d Presb. Ch., Piqua, O.	Nov. 15, 1846.	12	3	4½		1		85	150	Prospects brightening; church debt paid off.
46. Rev. N. H. Barnes,	Cong. Ch., Versailles, N. Y., half the time.	Nov. 6, 1846.	12	4½	5						Increasing attention to the preached word, and a growing solemnity.
47. Rev. Romulus Barnes,	Cong. Ch., Newark, Ill.	Oct. 1, 1845.	12	6	5						Died, Sept. 24, 1846.
48. Rev. George Barnum,	Cong. Ch., Leoni, Mich.	June 5, 1846.	12	4½	11	1	4	300			Contr. $15; temperance advancing.
49. Rev. C. L. Bartlett,	Cong. Ch., Newark, Ill.	Dec. 1, 1846.	12	4½	5						More than usual seriousness; preparing to build a meeting-house.
50. Rev. John Bartlett, C. M. S.	West Avon, Ct.	May 1, 1846.	12	1½	11		2	110	120	567	Contr. $106 84; church is enjoying a season of special religious interest.
51. *Rev. Joseph Bartlett,* M. M. S.	Waterville, Me.	June 26, 1846.	2	2	2						No statistical report.
52. *Rev. C. B. Barton,*	Presb. Ch., Greenville, Ill.	Nov. 17, 1845.	12	3	12						Not reported last year.
Do.		Nov. 17, 1846.	12	3	4½	3	2	200	70	250	Contr. $76; weakened by emigration.
53. Rev. Geo. W. Bassett,	Cong. Ch., Ottawa, Ill.	June 1, 1846.	12	6	11		5		80	70	Contr. $30; brick meeting-house completed, 60 feet by 40.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
54. Rev. Philander Bates,	First Presb. Ch., Hadley and Lapeer, Mich.	July 1, 1845.	12	3½	½						Left May 15, 1846.
Do.	Greenfield, N. Y.	Jan. 6, 1847.	12	3	3						Church weakened by emigration.
55. Rev. W. H. Bay,	Presb. Chs., Sutton and Graham's Station, O.	Jan. 1, 1847.	12	3	11		1	215	185	240	Contr. $31; building a meeting-house at each place.
56. Rev. John A. Bayer,	Germans, Fort Wayne, Ind.	June 18, 1845.	12	4½	1½						No statistical report rendered.
57. Rev. Aaron C. Beach, C. M. S.	Wolcott, Ct.	May 1, 1846.	12	3	11	1	2	120	35	155	Contributions $40; some indications of a revival.
58. Rev. E. A. Beach,	Cong. Ch., Homer, O.	May 1, 1846.	12	2½	11	3	2	250	130	90	3 conv.; contr. $46; house of worship completed and pastor installed.
59. *Rev. John Beach,*	Presb. Ch., Fentonville, Mich., half the time.	Jan. 15, 1847.	12	2½	2½						Will labor half of his time with the churches of Flushing and Flint.
60. Rev. A. G. Beaman, C. M. S.	Colored Cong. Ch., New-Haven, Ct.	May 1, 1846.	12	3	11						No statistical report.
61. *Rev. G. C. Beaman,*	Presb. Ch., Montrose, Iowa.	Sep. 1, 1846.	7½	3⅜	7	4	13		20		2 conv.; erecting a house of worship.
62. Rev. John M. Bear, W. A.	Presb. Ch., Allen, N. Y., half the time.	Nov. 1, 1846.	6	2½	5						Efficient and successful efforts in the temperance cause.
63. *Rev. O. C. Beardsley,* R. P.	Honeoye Falls, N. Y.	Oct. 1, 1846.	12	3	6		4	94	40	75	Contributions $22 50.
64. Rev. John H. Beckwith, V. D. M. S.	Johnson, Vt.	June 1, 1846.	12	1½	11				70	150	Contr. $15; circulated bound volumes of the Tract Society; repairing meeting-house.
65. Rev. Charles Beecher,	Second Presb. Ch., Fort Wayne, Ind.	May 1, 1846.	12	4½	11	6	4		70	150	8 conversions; contr. $15; church-bell procured.
66. Rev. Wm. H. Beecher,	Presb. Ch., Toledo, O.	June 1, 1845.	12	3	1						Are independent of further aid.
67. Rev. R. B. Bement,	Presb. Chs., Noble and Clinton, Ind.	Sep. 1, 1845.	12	6	4						Left at the close of his commission. No statistical report.
68. Rev. Lewis Benedict,	Cong. Ch., Rockton, Ill.	Oct. 26, 1846.	12	3	11				50	150	Revival; 15 conversions; contributions $40.
69. Rev. Wm. U. Benedict,	Cong. Ch., Vermontville, Mich.	May 23, 1846.	12	3	11	23					2 conversions; contr. $40; no ardent spirits sold in the town—none drunk; gambling, dancing and Sabbath desecration unknown.

70. Rev. Almon Benson, N. H. M. S.	Center Harbor, N. H.	Sep. 1, 1846.	12	3	11	1	1	80	70	150	Contr. $26. Has labored to supply the people with Bibles and other religious books.
71. Rev. Homer H. Benson,	Presb. Ch., Geneva, Walworth co., Wis.	Oct. 27, 1846.	12	3	11	1	5	137	50	130	4 conversions; contr. $36; Sabbath school and temperance society formed; church organized at Bloomfield.
72. Rev. J. H. Benton, V. D. M. S.	Northfield, Vt.	June 1, 1846.	12	2⅔	10		1	60	40	70	Contributions $18 34.
73. Rev. Samuel A. Benton,	Cong. Chs., Bruce and Armada, Mich.	Oct. 16, 1846.	12	5¼	11	3	5		95	100	4 conversions; contr. $67; building a meeting-house.
74. Rev Henry Bergen,	Cong. Ch., Big Rock Creek and vicinity, Ind.	Dec. 1, 1846.	12	6	11		2	150	40	65	Contr. $20 25; one student for the ministry.
75. Rev. Thompson Bird,	Thornton, Lebanon and Bethel, Ind.	June 1, 1846.	12	4	11	1		10	60	130	House of worship completed at B.; temperance society revived.
76. *Rev. W. H. Bird*,	Murphysboro and Vergennes, Ill.	Nov. 25, 1846.	12	12	4						Has succeeded Rev. J. R. Dunn.
77. Rev. Benjamin Birge, N. H. M. S.	Enfield, N. H.	Oct. 9, 1846.	12	3	11				25		Little to encourage the missionary. Some advance in the temperance cause.
78. Rev. E. C. Birge,	Beebee's Grove and Thorn Grove, Ill.	June 1, 1845.	12	6	1	2	4				Contr. $9 57; church of 13 members organized at Thorn Grove.
Do.	Presb. Ch., Wilmington Ill.	Sep. 1, 1846.	12	6	7						Religious things all in a forming state.
79. Rev. John M. Bishop,	Presb. Ch., Plymouth, Marshall co., Ind.	Oct. 18, 1845.	12	4½	5⅔						Health failed; left; succeeded by Rev. D. C. Meeker.
80. *Rev. S. R. Bissell*,	Cong. Chs., De Witt, Victor, and Essex, Mich.	Dec. 20, 1846.	12	3	3⅓						A good degree of interest in religious things and several conversions.
81. *Rev. George H. Blair*,	Williamson co., Tenn.	April 15, 1846.	12	4½	11½				50	70	3 conversions; three preaching stations; christians seem to be growing in grace.
82. Rev. Tyrrell Blair,	Presb. Ch., Centerville, Green co., N. Y.	Oct. 15, 1845.	12	1½	5½		3	230	70	230	One conversion; contributions $28; no longer aided.
83. Rev. Mortimer Blake, MASS. H. M. S.	Mansfield, Mass.	Jan. 1, 1846.	12	2	8	2			139		Revival, 9 conversions; are independent of further aid.
84. Rev. James Blakesley, C. A.	Cong. Ch., Union, Broome co., N. Y.	May 1, 1846.	12	2¼	11	2	7		40		Contr. $40. More than usual interest in religious things.
85. Rev. Mighill Blood, M. M. S.	Hancock co., Me.	June 26, 1846.	2	2	2						No statistical report.
86. Rev. John M. Boal,	Presb. Ch., Marion, Iowa.	Oct. 1, 1845.	12	6	5						Left at the close of his commission.
87. *Rev. W. E. Boardman*, CIN. A.	Presb. Ch. Greenfield, Ind.	Sep. 1, 1846.	12	6	7	3	8		70	100	3 conversions; church organized; contr. $40.

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						On Exam.	By Letter.				
88. *Rev S. R. Booth,* CIN. A.	Unity and Zoar, Switzerland co., Ind.	April 7, 1846.	12	4½	12	6	4		200	250	4 conversions; contributions $25; building a meeting-house at Zoar; new one dedicated at Unity, and *no church debt for them.*
89. Rev. Peter Boughton,	First Cong. Ch., Port Huron, Mich.	Oct. 1, 1846.	12	3¾	11		10	50	60		Contribution $28.
90. Rev. Asaph Boutelle,	Cong. Ch., Alexandria, O.	Jan. 1, 1846.	12	2	8		4	400	50	250	Contr. $51 50; intoxicating drinks banished from the town.
91. Rev. Samuel Bowker, M. M. S.	Union, Me.	June 25, 1846.	12	2¼	2¼						
92. Rev. Charles Bowles, C. A.	Cong. Ch., Pitcairn, N. Y., half the time.	Jan. 1, 1847.	12	1	3						
93. Rev. E. J. Boyd,	Presb. Ch., Brooklyn, Jackson co., Mich.	Dec. 1, 1846.	12	3	11	1	2	250	40	220	Contr. $73; paid off church debt; Bible society organized.
94. Rev. Charles Boyter, MASS. H. M. S.	South Orange, 2d Ch. and Village Ch., Mass.	April 1, 1846.	12	6	11	2	2	450	40	60	Contr. $5; one church organized; prejudices disappearing.
95. Rev. E. G. Bradford,	Cong. Ch., Prairie du Sac, Wis.	April 10, 1846.	12	4½	11		3		35	150	"Surrounded by discouragements and hindrances, but yet hopeful."
96. Rev. Amzi Bradshaw,	Destitute churches in Shiloh Presb., Tenn.	May 1, 1846.	12	3	11	48	2	500	200		50 conv.; ten different preaching stations; church organized at Union; meeting-house built at Bethel, and one commenced at Union; contr. $250.
97. Rev. C. Bradshaw,	Salem, Mo., half the time.	Oct. 1, 1846.	12	3	11	2			20	60	2 conversions; contr. $6 85; has extended his labors over four different counties.
98. Rev. Jas. N. Bradshaw,	1st Presb. Ch., Lawrence, Tenn.	Aug. 5, 1846.	12	6	11	4	3	100	250	750	8 conversions; contr. $80; 2 churches organized; four students for the ministry.
99. Rev. Eben'r Brainerd,	Chevoit, O.	Dec. 1, 1845.	12	3	7						
100. Rev. J. G. Brice,	Presb., of Fort Wayne, Ind.	Feb. 25, 1847.	12	6¾	11	6	13				9 conversions; two churches and 14 Sabbath schools organized, to which about 1600 volumes have been secured; one student for the ministry.

101. Rev. Lewis Bridgeman,	Cong. Chs., Mount Pleasant and Paris, Wis.	Feb. 1, 1846.	12	6	9	1	4	60	80	150	Contr. $2 25; has labored part of the time at Yorkville.
102. Rev. Isaac Briggs, MASS. H. M. S.	North Rochester, Mass.	July 1, 1846.	12	3	11			35	50	200	Contributions $40, and a box of clothing.
103. Rev. Richard C. Bristol,	Cong. Ch., Northampton, Ill.	Sep. 18, 1846.	12	12	6½		1	200		150	2 conversions; missionary ordained.
104. Rev. A. Bronson,	Presb. Ch., Essex, N. Y.	April 6, 1846.	12	3	11	10	6	200	60	215	Revival; 26 conversions; contributions $42 12; will not need further aid.
105. *Rev. Roswell Brooks*, W. A.	Cong. Ch., Royalton, N. Y.	March 1, 1846.	12	3	12		8	150	40	100	Contributions $12.
106. Rev. B. B. Brown,	Metropolis, Ill.	Feb. 26, 1846.	6	6	6						
107. Rev. Charles Brown, P. H. M. S.	Presb. Ch., Fairmount, Philadelphia, Pa.	June 1, 1846.	12	6⅔	11	11	5		180	630	11 conversions; contr. $28; Sabbath school flourishing.
108. Rev. D. B. Brown, P. H. M. S.	Coudersport, Roulette and Sharon, Pa.	Sep. 22, 1846.	12	7½	11			40	40	60	Temperance society and Sabbath school organized—both working admirably; no church yet organized.
109. Rev. Ebenezer Brown,	Cong. Ch., Roscoe, Ill.	March 1, 1847.	12	3	11		13	150	60		Contr. $71 50; building a meeting-house.
110. Rev. Hope Brown,	Cong. Chs., Naperville and Owego, Ill.	May 25, 1846.	12	3	11	17	2	300	125	225	3 conversions; cheering progress; church organized at Owego; meeting-house erected at N.
111. Rev. James Brown, CIN. A.	Liberty and Concord, Del. co., O.	Nov. 25, 1845.	12	1¼	7						
112. *Rev. Josiah W. Brown*,	Cong. Ch., Oswego, Ill.	Aug. 25, 1846.	12	12	7		1	61	45	40	Morals of the place improving.
113. Rev. Oliver Brown, C. M. S.	Grassy Hill, Ct.	May 1, 1846.	12	3	11		1		50	325	Temperance subscribers embrace the community.
114. Rev. Sidney S. Brown, W. A.	Presb. Ch., Cohocton, N. Y.	July 1, 1846.	12	3	11						
115. *Rev. W. B. Brown*,	Presb. Ch., Chattanooga, Tenn., half the time.	Jan. 3, 1847.	12	3	3				45		Congregations solemn and thoughtful; small contributions.
116. Rev. James Brownlee,	Livonia and Lawrenceport, Ind.	Nov. 1, 1846.	12	3	11	7	3	100	100		8 conversions; contr. $12 12; building a house of worship. Two students for the ministry.
117. Rev. W. L. Buffett,	Presb. Ch., La Salle, Mich.	Oct. 6, 1845.	12	3	5						Labored part of the time at Whiteford, O.
Do.	Presb. Chs., La Salle and Erie, Mich.	Jan. 1, 1847.	12	4⅓	3	32	2	90	95	300	2 conversions; contributions $12 94; fruits of last year's revival gathered in.
118. Rev. C. H. A. Bulkley,	Cong. Ch., Janesville, Rock co., Wis.	Aug. 9, 1845.	12	7⅓	3⅓						Left at the close of his commission.
119. Rev. Charles Burnham,	Cong. Chs., Brighton and Clay, Iowa.	Oct. 16, 1846.	12	8¾	11	1	13	100	40	250	Temperance advancing; interesting Bible class.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
120. Rev. Zalmon B. Burr,	Ridgebury, Ct.	June 7, 1846.	12	3	11	4	1	100	50	100	6 conversions; contributions $52.
121. Rev. A. W. Bushnell,	Presb. Ch., Comstock, Mich.	April 1, 1846.	12	3	11		6	240	70	120	two conversions; house of worship built "without foreign aid," and *without debt.*
122. Rev. A. H. Butler,	Cong. Ch., Chesterfield, O.	March 1, 1846.	6	1½	4						Growing attachment to gospel institutions.
Do.	Do.	Sep. 1, 1846.	12	3	7	1	3	200	200	250	"Steady progress in every good cause."
123 *Rev. Calvin Butler,*	Boonville and Warwick, Ind.	Nov. 23, 1846.	12	6	5	1		500	180	280	Contr. $40; Bible society organized; two interesting Bible classes; meeting-house finished.
124. Rev. C. C. Cadwell,	Cong. Ch., Little Fort, Ill.	July 1, 1846.	12	3⅔	11	19	28	350	50	250	Revival, 27 conversions.
125. Rev. C. S. Cady,	Cong. and Presb. Chs., Farmington, Ill.	Aug. 1, 1846.	12	10½	8			200	40	170	Encouraging prospects; divisions healed; church members revived.
126. Rev. Henry Calhoun,	Presb. Ch., Canal Dover, O.	Dec. 1, 1846.	12	3	11			200	90	400	Contributions $23; interesting Sabbath school; temperance cause flourishing.
127. Rev. J. F. Calkins, P. H. M. S.	Presb. Chs., Wellsborough and Pine Creek, Pa.	Sep. 7, 1846.	12	1½	11		2	60	70	200	Contr. $103.
128. Rev. A. W. Campbell,	Presb. Ch., Paducah, Ky.	Oct. 15, 1846.	12	5¼	11						Bible class under pastor's instruction.
129. Rev. J. A. Canfield, C. A.	Presb. Ch., Chaumont, N. Y.	March 1, 1846.	12	2¼	10		1		60	90	Contributions $52 63; paid off debt on their church edifice.
130. Rev. Hiram Carleton, V. D. M. S.	Stow, Vt.	June 1, 1846.	12	4	11		1		45		Contributions $25.
131. Rev. Isaac Carlton. M. M. S.	Oxford, Oxford co., Me.	June 26, 1846.	12	3⅓	12	2	3		50	100	Contr. $7. Has explored the town distributing Bibles and tracts.
132. Rev. C. W. Carpenter,	Cong. Ch., Sinclearville, N. Y.	Jan. 1, 1846.	12	3	5						Health failed. Left Oct. 26, 1846.
133. Rev. E. G. Carpenter, M. M. S.	Dexter, Me.	June 25, 1846.	12	4½	12		2	200	50	100	Contributions $50; house of worship erected, and bell secured.
134. Rev. E. A. Carson,	Presb. Ch., Savannah, Mo.	Jan. 1, 1847.	12	4½	11	10	1	125		200	13 conversions; contr. $5.
135. Rev. Sylvester Cary,	Presb. Chs., Plainfield and Mason, Mich.	Feb. 15, 1847,	12	3	11	10	7	400	50	200	20 conversions; contributions $5.

136. Rev. Rufus Case, V. D. M. S.	St. Johnsbury, 3d Ch., Vt.	June 1, 1846.	12	4½	11	3			75	100	6 conversions; contributions $60 21.
137. *Rev. William Case,* C. M. S.	North Madison, Ct.	May 1, 1846.	12	3	11			450	83		Contributions $18 30.
138. Rev. Solomon Chaffee,	Cassville, Beetown and Blake's Prairie, Wis.	Jan. 12, 1846.	12	6	11		1		50		Churches increasing in numbers and interest.
139. *Rev. Charles Chamberlin,* MASS. H. M. S.	Erving and Irvingsville, Mass.	Aug. 20, 1846.	6	3	6						
140. Rev. Wm. Chamberlin,	Alton Presbytery, Ill.	Jan. 25, 1847.	12	6	11						Has travelled extensively and labored with success; church of 12 members organized at Brighton.
141. Rev. Chester Chapin, W. R. A.	Copley and Norton, O.	March 1, 1846.	12	3	12						Encouraging progress in both churches.
142. Rev. Oliver N. Chapin,	Presb. Chs., Algansee, Mich. and Brockville, Ind.	Nov. 1, 1846.	12	4½	11		4	150	75	250	Contr. $13. Grateful mention of a library from the Mass. S. S. Society.
143. Rev. A. D. Chapman,	Mount Gilead and Lexington, O.	April 1, 1846.	12	3	11	5	7	400	90	100	1 conversion; contribution $8; building a house of worship.
144. Rev. Elias Chapman, M. M. S.	Newfield, Me.	June 25, 1846.	12	2	12						
145. Rev. Ebenezer Chase, MASS. H. M. S.	South Yarmouth, Mass.	Jan. 4, 1846.	12	3	8				80		Pastor installed; are independent of further aid.
146. Rev. Moody Chase,	Presb. Chs., Bainbridge and Parkersburgh, Ind.	Sep. 8, 1845.	12	4	4						
Do.	Do.	Nov. 1, 1846.	12	4½	5	2			200	300	Contr. $16 12; four Sabbath schools.
147. Rev. Wm. M. Cheever, CIN. A.	Presb. Ch., Monticello, Ind.	Sep. 15, 1846.	12	3	11						
148. Rev. Joseph Chester, CIN. A.	Sandy Spring and Rome, O.	March 1, 1846.	12	3	11	14		200	100		Revival, 12 conv.; contr. $15 50; building a meeting-house.
149. Rev. Isaac Chichester, W. A.	Presb. Ch., Bennington, N. Y.	Sep. 12, 1846.	3	12	11						Contr. $20; temperance triumphant; no license.
150. Rev. Eber Child, W. A.	Presb. Ch., Newstead, N. Y.	Jan. 1, 1846.	12	3	8						Preached part of the time at Falkirk.
151. Rev. Ward Childs, W. A.	Sheldon and North Java, N. Y.	March 1, 1846.	12	3	10				70	150	5 children of the missionary hopefully converted—a sixth studying for the ministry; contr. $12 20; Sabbath school organized at N. J.
152. Rev. W. E. Chittenden,	Presb. Ch., Belleville, Ill.	Feb. 1, 1846.	12	6	7½						Resigned Dec. 15, 1846.
153. *Rev. A. P. Chute,* M. M. S.	Windsor and vicinity, Me.	Sep. 14, 1846.	3½	3½	3½						Contr. $19. Pastor installed at Harrison; will need no further aid at H.
154. Rev. Luther Clapp,	Cong. Ch., Wauwatosa, Wis.	July 20, 1846.	12	6	11		2	260	50	138	3 conv.; contr. $10; religious interest increasing; a number inquiring the way to Zion.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
155. Rev. Benjamin F. Clark, MASS. H. M. S.	Rowe, Mass.	Sep. 12, 1846.	12	4 1/2	11	1	1		40		1 conversion; contr. $109 89, and a box of clothing. Parsonage built.
156. Rev. Calvin Clark,	Missionary Agent in Michigan.	Oct. 15, 1846.	12	12	11						See notice on a subsequent page.
157. Rev. C. R. Clarke,	Presb. Ch., Granville, Ill.	Sep. 1, 1846.	12	4	11		7		100	100	Contr. $20. No intoxicating drinks made or sold in the settlement.
158. Rev. Henry S. Clarke, W. R. A.	Cong. Ch., Willoughby, Lake Co., Ill.	Oct. 18, 1845.	12	3	5 1/2	14	5				Revival; marked progress; every thing seems cheering; contr. $25.
159. Rev. J. B. Clark, MASS. H. M. S.	Lynn, Swampscot, Mass.	Oct. 15, 1846.	12	3	11						
160. Rev. Jacob S. Clark, V. D. M. S.	Morgan and East Charlestown, Vt.	June 1, 1846.	12	3	11			52	45	85	
161. Rev. John Clark, V. D. M. S.	Burke, Vt.	June 1, 1846.	12	2 2/3	11			400	68	75	Contr. $44 49; "nothing of interest to report."
162. Rev. Joseph S. Clark, MASS. H. M. S.	Secretary of the Mass. H. M. S.	Jan. 1, 1847.	12	12	11						See notice on a subsequent page.
163. Rev. Moses Clark, V. D. M. S.	Newport, Vt., half the time.	June 1, 1845.	12	1 1/2	1						
164. Rev. N. C. Clark,	Destitute churches in Northern Illinois.	May 1, 1846.	6	6	6						Extended his labors to ten or twelve different churches.
165. *Rev. P. K. Clark,* MASS. H. M. S.	Chester Village and Factories, Mass.	May 23, 1846.	12	6	10	1	6	45	115	325	Contr. $56; Church of 28 organized at Chester village. Monthly concert established in each place. Meeting-house painted and bell procured.
166. *Rev. S. G. Clark,* W. R. A.	Bainbridge, O.	Aug. 13, 1846.	12	3	7 1/3						Bible class and Sabbath school unusually interesting.
167. Rev. Sumner Clark, M. M. S.	Unity, Waldo Co., Me.	June 25, 1846.	12	4 1/3	12	1				100	One conversion; contributions $12; two Sabbath schools.
168. Rev. Thomas W. Clark, M. M. S.	Phillips and Temple, Me.	Sep. 20, 1846.	4	4	4						
169. Rev. Dana Clayes, M. M. S.	Lincoln and Kennebeck Co's., Me.	June 26, 1846.	6	6	6						
170. Rev. Geo. W. Cleaveland, P. H. M. S.	Presb. Chs., Waterford and Union, Pa.	Oct. 19, 1845.	12	3	5 2/3	1		50	150	450	2 conversions; contributions $22 90; subscription to finish house of worship; one student for the ministry.

171. Rev. P. S. Clelland, CIN. A.	Greenwood and New Providence Ind.	Dec. 25, 1845.	12	1½	8			118	75	50	
172. Rev. O. P. Clinton,	Destitute counties of Northern Wisconsin.	Oct. 1, 1846.	3	3	11						Since the close of his commission, has confined his labors to Neenah, Winnebago co.
173. Rev. Jonathan Cochrane, W. R. A.	First Cong. Ch., Charleston, Lorain co., O.	July, 6, 1846.	12	3⅔	5						Contributions $12.
Do.	Huron Presbytery, O.	Dec. 1, 1846.	6	4⅓	4						Seven or eight preaching stations.
174. Rev. Sylvester Cochran,	Presb. Ch. Northville, Mich.	April 1, 1846.	12	4⅓	11	3	2		45	100	Contr. $16 25; severe sickness.
175. *Rev. Warren Cochran,*	Presb. Ch., Burlington, and Cong. Ch., Spring Prairie, Wis.	Jan. 1, 1846.	12	4½	12						Not reported last year.
Do.		Jan. 1, 1847.	12	5½	3	5	11		75	190	12 conversions; contr. $105. Bibles and tracts freely distributed through all the region.
176. Rev. N. C. Coffin,	Presb. Chs., Hebron and Thornville, O.	April 6, 1846.	12	3½	11	7	1	60	100		Contr. $30; 8 conv.; revival in progress. Debt on meeting house paid. S. S. lib. stolen and sold for rum.
177. Rev. George Coggin, MASS. H. M. S.	Ipswich, Linebrook, Mass.	Oct. 1, 1846.	12	3	11						
178. Rev. Jonas Colburn, MASS. H. M. S.	New Salem, North and New Salem Centre, Mass.	June 1, 1846.	12	5	11				120		Meeting house repaired; Sab. school organized.
179. *Rev. Albert Cole,* M. M. S.	Winslow, Me.	Jan. 14, 1847.	12	3½	2⅓						
180. Rev. Erastus Cole, W. R. A.	Presb. Ch., Huron, Erie co., O.	Jan. 1, 1847.	12	3	11		6	150	50	100	Contr. $19 50; general and wasting sickness; *every family* has been severely afflicted.
181. *Rev. Samuel Cole,* V. D. M. S.	Cambridgeport Vt.	Aug. 1, 1846.	10	2½	9			160	40	160	Contr. $25; "a manifest change in the morals of the community."
182. Rev. Ebenezer Colman, W. A.	Presb. Ch., Mayville, N. Y.	Oct. 1, 1845.	12	1½							Left at the close of six months.
183. Rev. E. B. Colman,	Salem, Racine co., Wis.	Aug. 1, 1845.	12	4⅓	3						Succeeded by Rev. David Pinkerton.
Do.	Cong. Ch., Batavia, Ill.	Oct. 1, 1846.	12	3	6						
184. *Rev. Chester Colton,*	Destitutions in Ohio.	March 1, 1847.	12	7½	1						
185. Rev. Erastus Colton,	Cong. Ch., Michigan City, Ind.	Oct. 1, 1846.	12	3	11			400	60	150	3 conversions; contr. $79. Meeting house repaired and improved, and bell added.
186. Rev. J. H. Conant, M. M. S.	Chesterville and Fayette, Me.	June 25, 1846.	12	2½	12						Revival at Fayette; 7 conversions; contributions, $30.
187. Rev. Liba Conant, N. H. M. S.	Hebron and Groton, N. H.	March 1, 1846.	12	3½	11			115	115	200	Contr. $35. House of worship remodelled.
188. Rev. C. S. Conkling, P. H. M. S.	Presb. Ch. West Milford, N. J.	Dec. 1, 1845.	12	3	1						Left June 1, 1846.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
189. Rev. Luther Concklin, C. A.	Liverpool, N. Y.	Aug. 18, 1845.	12	3	1						Left June 1, 1846.
190. Rev. O. P. Conklin, C. A.	Presb. Ch., Dexter, Jefferson co., N. Y., half the time.	Aug. 24, 1846.	12	3	11	1		400	50	200	Contr. $32 27; preparing to build a church edifice.
191. Rev. James Conly, W. A.	Andover and Independence, N. Y.	Oct. 1, 1845.	12	3	5	1		400	60	100	Revival at Independence, 50 conversions.
192. Rev. John B. Cook, P. H. M. S.	Welsh Cong. Ch., Danville, Pa.	July 1, 1846.	12	2¼	11	1	3		45	180	4 conv.; indications of a revival; contr. $14. Have contributed largely for the building of meeting-houses in the co.
193. Rev. John F. Cook, P. H. M. S.	First Colored Presb. Ch., Washington, D. C.	March 9, 1846.	12	1⅛	11	3			153	300	4 conv.; contr. $25 50; efforts to build a more commodious house of worship.
194. Rev. Stephen Cook,	Cong. Ch., Peru, N. Y.	May 1, 1846.	12	3	11	5	1	300	40	75	5 conversions; contr. $30.
195. A. J. Copeland, M. M. S.	Aroostook co., Me.	June 25, 1846.	12	12	11						Succeeded Rev. J. Eaton.
196. Rev. Isaac D. Cornwell,	Presb. Ch., head of Delaware, N. Y.	June 21, 1846.	12	1½	11	1		170	40	150	Contributions $15 50.
197. Rev. Enoch Corser, N. H. M. S.	Epping, N. H.	June 1, 1846.	12	3	11		2		50	150	1 conversion; contr. $36; signs of hope.
198. Rev. S. Cowles, W. A.	Presb. Ch., Ellicottville, N. Y.	June 1, 1846.	12	2¼	11	1	6	350	150	150	Several conversions; a few others inquiring the way to Zion; contr. $50.
199. Rev. Isaac Crabb,	Presb. Ch., Dover and Rome, Mich.	Feb. 15, 1846.	12	4⅛	⅛						Left at the close of the first quarter. Succeeded by Rev. P. Shepherd.
200. Rev. A. L. Crandall, MASS. H. M. S.	Alford, Mass.	May 1, 1846.	12	6	11				40		1 conversion; church organized, Aug. 13, 1846.
201. Rev. Abijah Crane, C. A.	Secretary of the Central Agency, N. Y.	Jan. 14, 1847.	12	12	11						See notice on a subsequent page.
202. *Rev. Amos Crocker, jr.* C. A.	Cong. Ch. Hamilton, N. Y.	Dec. 10, 1846.	12	1⅓	3⅔		2		30	60	Congregation gradually enlarging.
203. Rev. Charles Crocker, W. A.	Cong. Ch., Friendship, N. Y.	Feb. 18, 1846.	12	2¼	9⅔	1			50	80	Contributions $28; much weakened by emigration.
204. Rev. Gorham Cross, C. A.	Cong. Ch., Canton Falls, N. Y., half the time.	June 15, 1846.	12	1⅛	11			250			Contr. $4 12; congregation increasing.
205. *Rev. S. Cummings,*	Woodburn, Brighton, and Brooklyn, Ill.		3	3	3						

206. Rev. S. J. Curtis, C. M. S.	Union, Ct.	May 1, 1846.	12	3	11			1	375	63	145	One conv.; contr. $20; congregations larger than ever before.
207. Rev. W. B. Curtis, C. M. S.	Humphreyville, Ct.	May 1, 1846.	12	3 3/4	11					45		Contr. $47 16; a neat house of worship erected.
208. Rev. David Cushman, M. M. S.	Bremen, Me.	Nov. 10, 1846.	12	3	12			2		50	115	Temperance advancing; monthly concert well attended.
209. Rev. B. B. Cutler, C. A.	Cong. Ch., Lawrenceville, N. Y.	Oct. 1, 1846.	12	3	11				350	35	100	Debt on the church edifice paid off.
210. Rev. L. Dady, W. A.	Presb. Ch., Victory, N. Y.	Sep. 15, 1845.	12	3	4 1/2					60	76	
211. *Rev. Timothy Darling*,	Cong. Ch., South Wales, N.Y.	June 1, 1846.	12	3	10				130	35	150	One conversion; contributions $25 90.
212. *Rev. William Davenport*, M. M. S.	Strong, Me.	June 26, 1846.	12	12	9					30		Repairing the breach, and building the waste places.
213. *Rev. D. B. Davidson*,	Presb. Ch., Paw Paw, Mich.	Sep. 17, 1846.	12	12	6 1/2				61	37	132	Contr. $5 70; congregation increased; missionary ordained Feb. 9, 1847.
214. Rev. David Davies,	Welsh Presb. Chs., Rehoboth and Temple Bar, O.	July 1, 1846.	12	2 1/4	11	7	1	31	64	182	7 conversions; contributions $9 25; one student for the ministry.
215. Rev. John A. Davies,	Welsh Cong. Chs., Oak Hill and Tyn Rhos, Gallia co., O.	Oct. 1, 1845.	12	3	5							
216. Rev. Franklin Davis,	Mt. Pleasant and Newark, Mo.	Nov. 24, 1846.	5	5	11							
217. Rev. James M. Davis, R. I. H. M. S.	Woonsocket, R. I.	June 1, 1846.	12	12	11							
218. Rev. Timothy Davis, M. M. S.	Litchfield, Me.	June 25, 1846.	12	1 3/4	12						200	Contributions $44 50. No intoxicating drinks known to be used in the town.
219. Rev. Joseph Davison,	Cong. Ch., Jackson, Pa.	June 8, 1846.	12	3	11	1		379	110	150	Contributions $11 90. No sale of ardent spirits in the town.
220. *Rev. Isaac C. Day*, C. M. S.	South Killingly, Ct.	May 1, 1846.	12	4 1/4	11	1	3	250	60		Two conversions; contributions $4; preparing the way for future action.
221. *Rev. J. Delamater*,	Presb. Ch., Addison, O.	July 1, 1846.	12	4 1/2	9					70	100	One conversion; congregation increased; building a parsonage.
222. Rev. T. C. De Pew,	Presb. Chs., Bristol and Haw Patch, Ind.	March 1, 1846.	12	4 1/2	10			135	65	180	Contributions $7 50; progress has been made; pastoral relation is contemplated.
223. Rev. D. S. Dickinson,	Presb. Ch., Peru, Ill.	Sep. 9, 1846.	12	6 2/3	11	1	4		50	125	Contr. $10 77; pastor installed; monthly concert established.
224. *Rev. N. S. Dickinson*, MASS. H. M. S.	Wendell, Mass.	Oct. 15, 1846.	12	3	5 1/2			180	75		Church edifice erected and dedicated.
225. *Rev. A. M. Dickson*, CIN. A.	West Chester and Mason, O.	Feb. 1, 1846.	12	3	12							
226. Rev. William T. Dickson,	Presb. Ch., West Ely, Mo.	Dec. 1, 1845.	12	4 1/2	7	3	4		60	300	Revival in progress; contr. $22 50.
227. Rev. David Dimond,	St. Charles, Mo.	Nov. 5, 1845.	12	12	3						Left Aug. 5, 1846.
Do.	Troy, Mo.		3	2/3	3							

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
228. Rev. William B. Dodge,	Cong. Ch., Millburn, Lake co., Ill.	Jan. 1, 1847.	12	4½	11	2	6		60	100	Unusual seriousness; one conversion; contributions $5; building a meeting-house.
229. Rev. James Doldt, N. H. M. S.	North Wolfborough, N. H.	April 1, 1846.	12	2¾	11	6	2	50	50	200	Contributions $23; "Prospects brightening." Has labored part of the time at Parsonsfield, Me.
230. Rev. Asa Donaldson,	Cong. Ch., Dover, Ill.	Nov. 1, 1845.	12	3	1						The last five months of the commission fulfilled by Rev. A. Nichols.
231. *Rev. H. H. Doolittle,*	Cong. Ch., Le Roy, Mich.	Oct. 24, 1846.	12	12	5						6 conversions; contr. $5 81; house of worship erected.
232. Rev. Miles Doolittle, W. A.	Mansfield and New Albion and Presb. Ch., Otto, N. Y.	Nov. 1, 1845.	12	4½	2						Left before the close of his commission.
Do.	Presb. Ch., Mayville, and Cong. Ch., Ashville, N. Y.	July 10, 1846.	12	3	8¾	3	7		75	130	3 conversions; contr. $16; congregations much increased.
233. Rev. Nathan Douglass, M. M. S.	Palmyra, Me.	Aug. 14, 1846.	1	1	1						
234. Rev. John C. Downer,	Presb. Ch., Elizabeth, Ill.	June 1, 1846.	12	7¼	11	2	13	340	150	250	3 conversions; contr. $3 25; steady progress; preaches part of his time at Wapello and Long Hollow.
235. *Rev. Azel Downs,*	Cong. Ch., Baiting Hollow, L. I.	June 1, 1846.	12	2	10			125	40	90	Contributions $17.
236. Rev. John V. Downs,	Cong. Ch., Dundee, Ill.	Nov. 1, 1845.	12	5½	6		4		75		Contr. $17. Succeeded by Rev. E. E. Wells.
Do.	Cong. Ch., Crystal Lake, Ill., half the time.	Jan. 1, 1847.	12	3	3		2				Erecting a house of worship; encouraging advance.
237. Rev. William R. Downs,	Cong. Ch., Jefferson and Annsville, and Presb. Ch., Kiskawaukee, M'Henry, co. Ill.	Oct. 20, 1845.	12	12	5¾			121			Morals of the community improved; temperance advancing; three Sabbath schools orgrnized.
238. *Rev. A. I. Drake,* P. H. M.	Presb. Ch., Beaver Dam, Pa.	July 1, 1846.	12	3	9				30	125	10 conversions; congregations improving—larger than ever before.
239. Rev. B. B. Drake,	Cong. Ch., Elk Grove, Ill.	Nov. 1, 1846.	12	3	11			220	20	100	2 conversions; contr. $7 92.
240. Rev. C. B. Drake, V. D. M. S.	Secretary of the V. D. M. S.	Sep. 1, 1746.	12	12	7						See notice on a subsequent page.

241. Rev. S. S. Drake, M. M. S.	Exeter and Levant, Me.	June 30, 1846.	12	3½	11						No report has been received from Mr. Drake.
242. Rev. A. C. Dubois, W. R. A.	Fitchville and vicinity, O.	Nov. 24, 1846.	12	2¼	11	2	8			200	Considerable accessions of strength during the year. Contr. $24 26.
243. *Rev. John Dunbar*,	Destitute Chs., in Holt co., Mo.	Jan. 1, 1847.	12	6	3						
244. Rev. Thos. W. Duncan, W. A.	Presb. Ch., Jasper, N. Y.	Sep. 1, 1845.	12	3	4	6		200	175	200	Occupied their new meeting house; left at the close of his commission.
245. Rev. S. P. Dunham,	Logan, Hocking co., O.	June 1, 1846.	12	3⅜	6	6	3		48		Encouraging prospects; unusual seriousness.
246. Rev. L. W. Dunlap,	Presb. Ch., Columbus, Ill.	May 1, 1846.	12	3	9						Seven different Sabbath schools sustained.
Do.	Presb. Ch., Mt. Sterling, Ill.	Feb. 12, 1847.	12	5¼	1⅜						Has succeeded Rev. B. Y. Messenger.
247. Rev. James R. Dunn,	Murphysboro and vicinity, Ill.	Dec. 1, 1846.	12	9	11	10	6	103	157	300	Contr. $7 50; cheering progress; church organized at M. and another at Western Saratoga; three Sabbath schools established; now relinquished the field to Rev. W. H. Bird.
248. Rev. Richard Dunning, R. P.	Pesb. Ch., Adams' Basin, N. Y.	April 1, 1846.	12	3	11		2	250	35	60	Contributions $66; debt on the parsonage paid.
249. Rev. C. C. Durgin,	Presb. Ch., Somers, N. Y.	Oct. 1, 1846.	6	1	6			275	75	150	One conversion; contributions $16.
250. Rev. Hiram Dyer, C. A.	Presb. Ch., East Pharsalia, N. Y., one third of the time.	May 1, 1846.	12	1⅓	11				38		One conversion; contributions $30.
251. *Rev. H. E. Eastman*,	Farmington, Mich.	Oct. 1, 1846.	12	3	6						
252. Rev. Wm. P. Eastman,	New Comerstown, O.	Oct. 23, 1845.	12	12	5⅔						Left at the close of his commission.
253. Rev. Joshua Eaton, M. M. S.	Destitute places in Aroostook co., Me.	June 25, 1845.	12	9	2	1					4 preaching stations; 2 Sab. schools opened; temperance advanced.
Do.	Lincoln, Patton and vicinity, Me.	June 25, 1846.	12		9	5	6				A deeply interesting field; has travelled over 400 miles, hunting up the sheep in the deep wilderness.
254. Rev. Henry Eddy, M. M. S.	Turner, Oxford co., Me.	June 25, 1846.	1	1	1						No statistical report rendered.
255. Rev. Z. Eddy,	Presb. Ch., Mineral Point, Wis.	Nov. 1, 1846.	12	3	11						Afflicted by the death of Mrs. Eddy.
256. Rev. John D. Edwards, C. A.	Western Hill, N. Y.	Feb. 1, 1847.	12	2¼	11	2	2		30		2 conversions; contr. $12. Labors arduous and successful.
257. Rev. James Eells, W. R. A.	Weymouth, O.	Dec. 12, 1846.	12	2¼	4⅔						No annual report rendered by Mr. Eells.
258. *Rev. R. S. Egleston*, MASS. H. M. S.	Montgomery, Mass.	May 24, 1846.	12	3	10						No statistical report rendered.
259. Rev. G. W. Elliott,	Presb. Ch., Washington, Ill.	Nov. 1. 1846.	12	6	11				105	200	Contr. $5. Has preached part of the time in the vicinity.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
260. Rev. John Elliott, M. M. S.	Durham Me.	Nov. 1, 1846.	1½	1½	1½						Church small, and widely dispersed.
261. *Rev. Manning Ellis,* M. M. S.	Brooksville, Me.	June 26, 1846.	12	2	9			250	45	100	No ardent spirits sold in the town—very little used.
262. Rev. Stephen Ellis, C. A.	Cong. Ch., Meredith, N. Y.	May 20, 1846.	12	3	11			200	50		Contr. $20; efforts to repair the church, and secure a bell.
263. Rev. Nathaniel Elmer,	Presb. Ch., Circleville, N. Y.	Sep. 15, 1845.	12	3	4½						Parsonage built.
Do.	Do.	Nov. 15, 1846.	12	2½	4½			200	80	150	Contributions $18; church growing in spirituality.
264. Rev. Daniel Emerson,	Presb. Ch., Brownstown, Mich.	May 1, 1846.	12	4½	11	2			30	120	Contr. $15; region settled by the French Catholics in 1739.
265. *Rev. S. H. Emery,* MASS. H. M. S.	Taunton, Mass.	May 10, 1846.	12	3½	10½		11		111	350	1 conv.; contr. $100; pastor installed; church edifice re-moddled.
266. Rev. George R. Entler,	Presb. Ch., Hillsdale, N. Y.	Jan. 7, 1846.	12	3	2						Resigned July 1, 1846.
267. Rev. Isaac Esty, N. H. M. S.	Franconia and Bethlehem, N. H.	April 1, 1846.	12	4½	11				75	20	3 conversions; contributions $44 50.
268. Rev. Evan Evans,	Cong. Ch., Lima, Mich.	May 1, 1846.	12	3	11	3	7	180	195	400	Contr. $22 82; increased interest in education.
269. Rev. Cornelius B. Everest, C. M. S.	Second church, Windsor, Ct.	May 1, 1846.	12	2¼	11		1	240	50	140	Contributions $27 50; encouraging prospects.
270. *Rev. G. T. Everest,* W. A.	Presb. Ch., Jasper, N. Y.	Sep. 1, 1846.	12	3	7	6	1	300	100	150	Meeting house finished—burned—and a new one commenced.
271. *Rev. John C. Ewing,*	Troy and Shunem, Iowa.	May 1, 1846.	12	9⅔	11	2	12		50	60	3 conversions; contributions $1.
272. Rev. E. R. Fairchild, P. H. M. S.	Secretary of the P. H. M. S.	Oct. 10, 1846.	12	12	11						See notice on a subsequent page.
273. Rev. G. W. Fargo, M. M. S.	East Madison, Me.	Dec. 1, 1845.	12	1	7						No statistical report has been rendered.
Do.	Madison Mills, Me.		1	1	1						
274. Rev. Lucien Farnam,	Cong. Ch., East Side Big Woods, Ill.	May 1, 1846.	12	3	11				50	150	2 conversions; "considerable interest on the subject of religion."
275. Rev. Bethuel Farrand, P. H. M. S.	Frankford, Sussex co., N. J.	July 10, 1845.	12	1⅔	2⅔						Do not need further aid.

276. Rev. Levi L. Fay, M. A.	Lawrence and Minetta township, O.	Oct. 20, 1846.	12	4½	11	1	1		60	350	One conversion; contr. $18; building a meeting house at each place.
277. Rev. Nathaniel T. Fay,	First Cong. Ch., Montgomery and Scott, O.	Nov. 20, 1846.	12	3⅔	11	1	1		50	100	Contr. $14 50; thorough Bible distribution in Scott.
278. Rev. John G. Fee,	Presb. Ch., Union Meeting and Stout's Bottom, Ky.	April 1, 1846.	12	6	11	4		89	30	72	One conversion; deepening interest on the subject of religion. Prospects brightening. His people united and cordial in his support.
279. Rev. James Fenner, W. A.	Cong. Ch., Stafford, N. Y.	Nov. 20, 1845.	12	3	6⅔						Left at the close of his commission.
280. Rev. Pindar Field, C. A.	Cong. Ch., Oriskany Falls, N. Y.	Dec. 1, 1845.	12	3	1						Left June 1, 1846.
281. *Rev. Robert Finley*, W. A.	Presb. Ch., Gorham, N. Y.	June 1, 1846.	12	3	10	1	1	200	45	70	Contr. $36; paid off debt on the church edifice.
282. *Rev. John B. Fish*,	Cong. Ch., Sidney Plains, N. Y.	Oct. 1, 1846.	12	2½	6	1		150		100	Contributions $11 62.
283. Rev. Jonas Fisk, M. M. S.	Lisbon, Me.	June 25, 1846.	12	3½	11		1		60	80	One conversion; contributions $15. The ordinances of religion increasingly appreciated.
284. Rev. Ferris Fitch, W. R. A.	Cong. Ch., Avon, O.	June 15, 1845.	12	3⅓	2½						Died, July, 1846.
285. Rev. Wm. Fithian, W. A.	Presb. Ch. Union Corners, N. Y.	May 1, 1846.	12	3	11						Divisions healed; congregations increased in members and more solemn.
286. Rev. Isaac Flagler, W. A.	Presb. Ch., Hopewell, N. Y.	Aug. 30, 1846.	12	1½	11					70	Two conversions; contr. $60 13; almost the entire population has signed the pledge.
287. *Rev. S. S. Fleming*,	Presb. Ch., Springport and Tompkins, Mich.	Dec. 1, 1846.	12	3	4						No statistical report.
288. *Rev. James Fletcher*, N. H. M. S.	Kingston, N. H.	Feb. 1, 1847.	12	3	2						Some religious interest; several hopeful conversions.
289. *Rev. Peter Fleury*,	To labor among the Germans at Dubuque, Iowa,	Oct. 13, 1846.	6	6	5½						Has four preaching stations; efforts to build a meeting house at Dubuque. A highly interesting field.
290. Rev. Benjamin Foltz, W. R. A.	Cong. Ch., Brooklyn, and vicinity, O.	Oct. 1, 1846.	12	3⅔	6		2	70	50	50	10 conversions; contr. $12; paying off church debt.
291. Rev. Hiram Foote,	Cong. Chs., Prairie du Sac and Rock Prairie, Wis.	Nov. 1, 1845.	12	3	6	2	17		200		A season of refreshing; several interesting conversions.
Do.	Cong. Chs., Janesville and Emerald Grove, Wis.	Nov. 1, 1846.	12	5¼	5						Has succeeded the Rev. C. H. A. Bulkley, at Janesville.
292. Rev. John Foote, MASS. H. M. S.	Beverly, Mass.	June 15, 1846.	12	5	11		1		65	300	Contributions $12; increasing spirit of prayer in the church; thorough Bible distribution.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
293. Rev. Lucius Foote,	Orangeville, Ill., half the time.	March 1, 1846.	12	3	10	1	15		50	75	2 conversions; contr. $5; meetings for worship well attended.
294. Rev. John Forbush,	Presb. Ch., New Plymouth, O.	Dec. 29, 1846.	12	3	11	10	1		60	150	25 conversions; contr. $23; repairs on meeting house.
295. Rev. Isaiah N. Ford,	Presb. Ch., Jackson co., O.	Nov. 1, 1845.	12	3		9	3				Contributions $56 49.
296. Rev. Lucien C. Ford,	Cong. Ch., Hockingport and Coolville, O.	Aug. 1, 1846.	12	3⅔	11			250	75	350	Contr. $28; opened their house of worship; prospects encouraging.
297. Rev. Lemuel Foster,	Dorsey's Prairie, Ill., half the time.	April 1, 1846.	12	3	11		5	200	50	150	2 conversions; contr. $64 50; no church organized.
298. Rev. Joseph Fowler,	Presb. Ch., Lacon, Ill.	Oct. 1, 1846.	12	4½	11		4	263	90	150	Contr. $44 25; gratifying success in the cause of temperance.
299. *Rev. Hiram Freeman,*	Presb. Ch., Potosi, Wis.	Nov. 1, 1846.	12	9	5						Has succeeded the Rev. Calvin Warner.
300. *Rev. George Freeman,* R. P.	Presb. Ch., Parma, N. Y.	Aug. 9, 1846.	12	3	7⅔		5		24	20	Contr. $20 25. Out sheds built near the meeting house.
301. Rev. Alvan D. French, C. A.	Cong. Ch., Centre Lisle, N. Y.	April 1, 1846.	12	2½	11				140	140	Contr. $38 82; "a year of prosperity;" church revived.
302. Rev. Charles R. French,	Munroe and Flagg Creek, Ill.	Oct. 1, 1845.	12	6	5						Left at the close of his commission.
303. Rev. L. S. French, V. D. M. S.	Franklin, Vt.	June 1, 1846.	12	2⅔	11			40	50		Contributions $30; meeting house repaired.
304. Rev. Henry C. Fries, P. H. M. S.	Laurel, Black Water and Indian River, Del.	July 17, 1846.	12	3	2½						
305. Rev. Daniel C. Frost,	Presb. Ch., Cohoes, N. Y.	Nov. 12, 1845.	12	4½	6½						Progress; building a meeting house.
306. *Rev. George Fry,* M. A.	Morgan co., O.	Dec. 10, 1846.	3	3	3						No statistical report received from Mr. F.
307. Rev. Francis L. Fuller,	Cong. Chs., Otsego and Cooper, and Presb. Ch., Gun Plain, Mich.	Oct. 26, 1846.	12	4½	11		5	250	100	250	Contr. $17; people suffered from severe sickness. A wide and destitute field.
308. Rev. William Fuller,	Presb. Ch., White Pigeon, Mich.	Nov. 8, 1846.	12	2½	11		1	550	60	150	Revival in progress; 30 conversions; contributions $137.
309. Rev. Thomas A. Gale, W. A.	Cong. Ch., Collins, N. Y.	July 20, 1845.	12	3	2⅔						One conversion; contr. $22; successful efforts to improve the music of the sanctuary.
Do.	Do.	Sep. 1, 1846.	12	3	7			100	41	150	

310. Rev. William P. Gale, N. H. M. S.	Thornton, N. H.	Dec. 1, 1846.	12	3	11					100	A good degree of attention to the preached word; library purchased.
311. Rev. R. D. Gardner, C. M. S.	Monroe, Ct.	May 1, 1846.	12		11	2	3		50	241	4 conv.; contr. $170 35; efforts to build a meeting house. Hope to do without further aid.
312. Rev. David Garland, M. M. S.	South Solon and vicinity, Me.	Sep. 10, 1846.	6	6	6						No statistical report rendered.
313. Rev. E. Garland,	Presb. Chs., Baltimore and Walnut Creek, O.	April 1, 1846.	12	3	11	4	1	125	145	575	2 conversions; contributions $100.
314. *Rev. Joshua S. Gay*, M. M. S.	Biddeford, Me.	June 26, 1846.	12	3½	9						Cont. $14; much to discourage effort, but some progress made.
315. Rev. Reuben Gaylord,	Cong. Ch. Danville, Iowa,	April 15, 1846.	12	6⅔	11			75	40	150	Entered their new house of worship.
316. *Rev. Mills B. Gelston*,	Albion, Calhoun co., Mich.	Oct. 10, 1846.	12	3	5⅔	1	4				Harmony and general prosperity.
317. Rev. George Gemmel,	Cong. Ch., Byron, Ill.	Nov. 10, 1846.	12	6	11		6	250	250	400	2 conv.; contr. $35; meeting house nearly completed; one student for the ministry.
318. Rev. John Gerrish,	Eugene, Perrysville and Newport, Ind.	Oct. 29, 1846.	12	12	5					200	County Bible Society organized. Much dissipation.
319. Rev. David Gerry, M. M. S.	Hiram and Brownfield, Me.	June 25, 1846.	12	3½	12	1		100	110	300	Cheering outward prosperity.
320. *Rev. Daniel Gibbs*, C. M. S.	Sandy Hook, Ct.	May 1, 1846.	12	4½	6						Left Nov. 1, 1846. The enterprise for the present given up.
321. Rev. John Gibbs, W. A.	Cong. Chs., Nichols and Tioga, N. Y.	Oct. 1, 1845.	12	3	5	6			80		Contr. $20. Much to discourage the missionary. Has left the field.
322. Rev. James R. Gibson, CIN. A.	Decatur and Huntington, O.	Nov. 1, 1845.	12	2½	6			500	60		No report received from Mr. G.
323. Rev. Joseph D. Gilbert,	Cong. Ch., Ray, Mich.	June 9, 1845.	12	3	1⅓						Trying to get on without further aid.
324. Rev. L. C. Gilbert.	Cong Chs., Buffalo Grove and Gap Grove, Ill.	Dec. 1, 1845.	12	4½	7						Contributions $3.
325. Rev. S. B. Gilbert, M. M. S.	Kennebunkport, Me.	June 26, 1846.	12	2⅙	12				85		Contr. $22; church making great efforts to sustain the gospel themselves.
326. Rev. E. Gillett, D. D. M. M. S.	Secretary of the Maine M. S.	June 22, 1846.	12	12	12						See notice on a subsequent page.
327. Rev. E. H. Gillett,	Presb. Ch., Harlem, N. Y.	April 16, 1846.	12	7½	11	3	11		45	125	3 conv.; contr. $25. Church library. Successful efforts in the temperance cause.
328. Rev. Charles F. Gleason,	Vermillionville, Ill.	July 1, 1846.	12	4½	11		1	240		230	Contr. $18; temperance advancing.
329. Rev. Jeremiah Glines, V. D. M. S.	Lunenburgh, Vt.	June 1, 1846.	12	2	11			500	70	150	Meetings for worship are well attended.
330. Rev. J. W. Gloucester,	Colored Presb. Ch., Carrsville, L. I.	May 1, 1846.	12	4½	11						

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
331. Rev. S. H. Gloucester, P. H. M. S.	Central Colored Presb. Ch., Philadelphia, Pa.	Feb. 17, 1846.	12	6	9½						No statistical report.
332. Rev. J. W. Goodell, W. R. A.	First Cong. Ch., Vermillion, O.	Nov. 1, 1845.	12	1½	6						
333. *Rev. R. S. Goodman*, W. A.	Presb. Ch., Lodi, N. Y.	Nov. 1, 1846.	12	1½	5						Contr. $7 58; two Sabbath schools, and two Bible classes; place of worship fitted up.
334. *Rev. S. B. Goodenow*, R. I. H. M. S.	Greenville, R. I.	Jan. 1, 1847.	12	8½	3						
335. Rev. Daniel Goodwin, N. H. M. S.	Brookline, N. H.	Jan. 1, 1847.	12	2½	11		2	200	140	250	Contr. $62; gradual improvement in morals, education, and temperance.
336. Rev. Darius Gore,	Cong. Ch., Groveland, Ill.	June 1, 1846.	12	4½	11		5	210	120	210	Contributions $21; one student for the ministry.
337. Rev. Nahum Gould,	Presb. Chs., Indian Creek and vicinity, Ill.	July 10, 1846.	12	6	11	2	2	198	40		Contributions $5; building a house of worship.
338. Rev. Stephen Gould, M. M. S.	Weld and vicinity, Me.	June 25, 1846.	12	2½	11						No statistical report.
339. Rev. Calvin Granger, V. D. M. S.	Plainfield, Vt.	June 1, 1846.	12	2½	11						No statistical report.
340. Rev. Charles Granger,	Cong. Ch., Oregon, Iowa.	July 21, 1846.	9	4½	11		2		50		Several out stations for preaching.
341. Rev. Joel Grant,	Cong. Ch., Lockport, Will co., Ill.	Oct. 23, 1845.	12	12	5½		1	600	50		One conversion; contributions $54; place of worship newly seated.
342. Rev. Alpheus Graves, V. D. M. S.	West Halifax, Vt.	June 1, 1846.	12	1½	11						No statistical report.
343. *Rev. Frederick Graves*, C. A.	Presb. Ch., Williamstown, N. Y.	May 1, 1846.	12	3	11	5	1	200	40	70	15 conversions. Prospects highly encouraging.
344. *Rev. J. S. Graves*,	Presb. Ch., Carlinville, Ill., half of the time.	July 1, 1846.	12	3	9				30	50	Church waking up to duty; progress made.
345. Rev. Calvin Gray,	Destitutions of Carroll co., Ill.	Nov. 12, 1845.	12	6	6½						Faithful labors amid multiplied discouragements.
346. *Rev. J. S. Gray*, M. M. S.	Biddeford, Me.	Sep. 10, 1846.	12	3½	6½						Contributions $13 75. Contending with many difficulties.
347. Rev. S. S. N. Greeley, N. H. M. S.	Newmarket, N. H.	Nov. 11, 1846.	12	4½	11				125	375	Left at the close of his commission.

348. Rev. Henry J. Green, MASS. H. M. S.	Lynnfield, Mass.	Dec. 27, 1845.	12	1½	8	3	1	.	75	136	Contributions $40; are independent of further aid.
349. Rev. Frederick Gridley, C. M. S.	East Lyme, Ct.	May 1, 1846.	12	2¾	11	2	1		50	175	More than usual religious interest; 12 conversions; contributions $24.
350. *Rev. Thomas Griffith*, CIN. A.	Centerville and vicinity, O.	May 1, 1846.	12	3	11				85	250	2 conversions; contributions $2.
351. Rev. J. F. Griswold, N. H. M. S.	Washington, N. H.	July 1, 1846.	12	3	11			160	100	200	Contributions $26; one student for the ministry.
352. Rev. C. P. Grosvenor, R. I. H. M. S.	North Scituate, R. I.	June 1, 1846.	12	4½	11		1		60	200	1 conversion; contributions $42 58.
353. Rev. L. Grosvenor,	Presb. Ch., Rock Hill, Mo.	Nov. 8, 1845.	12	12	6½						Resigned Aug. 8, 1846.
354. Rev. J. M. Grout,	Presb. Ch., Warsaw, Ill.	Nov. 25, 1846.	12	6	11	6	1	50	70	325	Revival in progress; 4 con.; cont. $25.
355. Rev. J. B. Hadley, MASS. H. M. S.	Salisbury Village, Mass.	June 11, 1846.	12	3¾	11				90	200	Contr. $63 25; meeting-house painted.
356. *Rev. Eusebius Hale*, M. M. S.	Pisquataquis co., Me.	June 26, 1846.	12	12	12						Three Sabbath schools; people steadily advancing in morals and intelligence.
357. Rev. Jeffries Hall, N. H. M. S.	Wolfborough, N. H.	April 1, 1846.	12	3	11			100	75	160	Contr. $22; house of worship completed; further aid not expected.
358. *Rev. R. V. Hall*, V. D. M. S.	Derby Line, Vt.	Aug. 19, 1846.	9⅔	1	7⅔						No statistical report.
359. Rev. Thomas Hall, V. D. M. S.	Guildhall, Vt.	June 1, 1846.	12	2⅔	11				30		Untoward circumstances threaten the destruction of this Church.
360. Rev. Charles F. Halsey, C. A.	Cong. Ch., Waddington, N. Y.	Nov. 15, 1846.	12	3	11	1	6		100	250	Contributions $65 41. Building a meeting-house.
361. Rev. Lewis Hamilton, W. A.	Presb. Ch., Campbell, N. Y.	Jan. 1, 1846.	12	1½	8				60	260	Contributions $52 60; one student for the ministry.
362. Rev. Wm. B. Hammond, MASS. H. M. S.	Canton, Mass.	July 1, 1846.	12	4¾	11	5	2	150	70	300	Contr. $15; meeting house repaired, and church debt paid.
363. Rev. Wm. M. Harding, MASS. H. M. S.	Milton, Railway Village, Mass.	June 9, 1846.	12	4	11	3	10	50	50	80	Contr. $31 75; meeting house built "without foreign aid," and without debt.
364. Rev. Seth Hardy,	Presb. Chs., Owasso and Corunna, Mich.	Oct. 1, 1846.	12	2¼	11	4	10	100	60	177	7 conversions; church organized; contributions $18 66.
365. Rev. Merit Harmon, W. R. A.	First Presb. Ch., Scipio, O.	May 23, 1846.	12	3	5						Resigned Sep. 25, 1846.
366. Rev. M. Harrington, C. A.	First Cong. Ch., Morrisville, N. Y.	June 1, 1846.	12	2¼	11		1	600	45	475	1 conversion; contributions $25; congregation increasing.
367. Rev. Franklin D. Harris, P. H. M. S.	Hublersburg, &c., Pa.	May 1, 1846.	12	3	11				110		Efforts to pay off church debt. Two students for the ministry.
368. Rev. Hiram Harris, C. A.	Presb. Ch., Scott, N. Y.	Jan. 1, 1846.	12	3	5						Left Oct 1, 1846.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
369. Rev. L. W. Harris, M. M. S.	North Bridgetown, Me.	June 25, 1846.	12	2½	11						No statistical report.
370. Rev. Joseph Harrison,	Providence Chapel, Cong. Ch., New York City.	Jan. 9, 1846.	12	4½	8½						
371. Rev. S. P. M. Hastings, W. A.	Cong. Ch., Summer Hill, N. Y.	July 23, 1845.	12	3	2⅝						Cheering progress; pastor installed; will need no further aid.
372. Rev. T. J. Haswell,	Presb. Ch., Chester, N. Y.	May 1, 1846.	12	3	11			875	45	150	5 conversions; contributions $18 50.
373. Rev. R. C. Hatch, MASS. H. M. S.	Warwick, Mass.	Dec. 23, 1846.	12	4	11	2	4		75	200	3 conversions; contributions $48 75.
374. Rev. Alfred Hawes,	Presb. Ch., Marion, Grant co., Ind.	Nov. 23, 1846.	12	6	11	1	3		50	135	Contr. $18; sound of the "church going bell" first heard this year.
375. *Rev. Roswell Hawkes*, MASS. H. M. S.	Pelham, Mass.	June 1, 1846.	3	3	3						No statistical report.
376. *Rev. John L. Hawley*,	Fulton and Hickman counties, Ky.	Nov. 25, 1846.	12	6	4					100	Designs to spend most of his time at Clinton and Hickman. A good entrance gained.
377. Rev. Ransom Hawley,	Putnamville, Bowling Green, and Poland, Ind.	Nov. 26, 1845.	12	4½	7	1	2		100	200	Contributions $16; building a brick meeting-house at Poland.
378. Rev. Alonzo Hayes, MASS. H. M. S.	West Barnstable, Mass.	Oct. 1, 1846.	12	2⅓	11	3	1	125	85	250	Contributions $63 25; County Bible Society organized.
379. Rev. Stephen H. Hayes, M. M. S.	Frankfort, Me.	June 25, 1846.	12	3½	11				180	400	1 conv.; contr. $100; monthly concerts well attended; signs of encouragement.
380. Rev. Wm. H. Hayward, N. H. M. S.	Salem, N. H.	May 23, 1846.	12	3	11				60	214	Contributions $42.
381. Rev. E. H. Hazard,	Wadham's Grove, Winslow and vicinity, Ill.	Dec. 1, 1845.	12	6	4						Died Sep. 1, 1846.
382. Rev. Norman Hazen, V. D. M. S.	Ludlow, Vt.	June 1, 1845.	12	1½	1						No statistical report.
383. *Rev. Headley*,	Elizabethtown, N. Y.	Feb. 10, 1847.	12	3	1⅔						No report.
384. Rev. S. D. Helms,	Northport and Salem, Ind.	Jan. 1, 1846.	12	4½	8	1	2				1 conversion; contributions $5 79.
385. *Rev. A. W. Henderson*,	Union Ridge, Ill.	Feb. 26, 1847.	12	6	1						
386. Rev. C. Hequemburgh, W. A.	Presb. Ch., Dunkirk, N. Y.	Dec. 26, 1845.	12	3	2						Left in June, 1846; church greatly weakened by removals.

387. Rev. C. D. Herbert,	Parkville, Platte co., Mo.	Nov. 1, 1846.	12	7½	11	2			40	120	3 conversions; contributions $5.
388. Rev. Henry Herrick,	Presb. Ch., Clintonville, N.Y.	July 20, 1846.	12	3	11	1	8	550	100	163	Contributions $57 76.
389. Rev. E. W. Hewitt,	Cong. Ch., Twelve Mile Grove, Ill.	Oct. 1, 1846.	12	3	6						Labors acceptable and successful; three preaching stations.
390. Rev. S. C. Hickok,	Presb. Ch., Cold Water, Mich.	Oct. 1, 1846.	12	3	11		8	400	50	200	Contr. $35 50; favorable indications; Sabbath school re-organized.
391. *Rev. D. Higbie,* P. H. M. S.	West Milford, N. J.	July 1, 1846.	12	3	9			50	210	150	Church debt paid off during the year.
392. *Rev. S. P. Hildreth,*	Sciota Presbytery, O.	Oct. 21, 1845.	12	6	5½						Mr. H.'s labors were attended with gratifying success. Left at the close of his commission.
393. Rev. James J. Hill,	Cong. Chs., Garnavillo and Colony, Iowa.	June 1, 1846.	12	10	11	3	9	200	30	200	6 conversions; efforts to build a meeting house at G.; church organized at the colony.
394. *Rev. S. N. Hill,*	Presb. Ch., Troy, Mich.	Feb. 1, 1846.	12	4	12	1	4		100	200	Contr. $44; meeting house repaired; pastor ordained and installed.
Do.	Do.	Feb. 1, 1847.	12	3	2						
395. Rev. Timothy Hill,	Presb. Ch., Florida and Middle Grove, Mo.	Oct. 31, 1846.	12	12	2						Went to St. Charles, July 1, 1846.
Do.	Presb. Ch., St. Charles, Mo.	Nov. 1, 1846.	12	7½	5	1	4		12	175	Building a house of worship.
396. Rev. Israel Hills, M. M. S.	Dixmont, Me.	Feb. 1, 1846.	12	1	9	1	2		50	200	Funds raised to supply the town with the Bible. The work going on.
397. James D. Hills, V. D. M. S.	Westfield, Vt., half the time.	June 1, 1846.	12	1½	10						No statistical report.
398. Rev. John P. Hills, CIN. A.	Presb. Ch., Manchester, O.	July 1, 1846.	12	2½	9	3		200	50	120	3 conversions; contr. $15; and a box of clothing.
399. Rev. A. B. Hitchcock,	Cong. Ch., Moline, and Presb. Ch., Lower Rock Island, Ill.	Nov. 1, 1846.	12	4½	11	15	6				Several conversions; Sabbath school increasing in numbers and interest. Moline a strictly temperance town.
400. Rev. G. B. Hitchcock,	Cong. Ch., Oskaloosa, Iowa.	Nov. 14, 1845.	12	9	6½						
Do.	Destitute counties on the Des Moines River.	Nov. 14, 1846.	12	9	4½						An interesting field; will labor in Jasper, Marion and Polk counties.
401. Rev. Edwin R. Hodgman, M. M. S.			1	1	1						No statistical report.
402. Rev. T. M. Hodgman, W. A.	Presb. Ch., Port Byron, N. Y.	March 27, 1846.	12	3	11	1	1		40	60	Contr. $54; "we have gained in numbers, courage and strength."
403. *Rev. C. P. Hogshead,* W. R. A.	Cong. Ch., Palmyra, O., half the time.	Dec. 23, 1846.	12	2½	3½			100	60	100	12 conversions; church revived; prospects encouraging.
404. Rev. J. C. Holbrook,	Cong. Ch., Dubuque, Iowa.	March 25, 1846.	12	6	11	4	6		60	250	4 conversions; contr. $25; church bell procured.
405. Rev. Willard Holbrook, MASS. H. M. S.	Blackstone, Millville, Mass.	May 1, 1846.	12	4	11				50	300	Contr. $35; church bell procured; one student for the ministry.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
406. Rev. A. D. Hollister, C. A.	New Lisbon, N. Y.	May 1, 1846.	12	2¼	11				40	60	Contributions $34 54. "Sound progress made;" hope to do without further aid.
407. Rev. Edward Hollister,	Presb. Ch., Woodville, Ill.	June 14, 1846.	12	6	11	2	3	80	220	416	Interesting revival; 30 conversions; contributions $15; meeting house repaired.
408. Rev. Morris Holman, M. M. S.	2d Ch., York, Me.	June 26, 1846.	12	3	11	1	1		50		Contr. $31 60; interesting Bible class.
409. *Rev. James Holmes,* N. H. M. S.	Auburn, N. H.	Aug. 15, 1846.	12	3	7½		8		60	150	Contributions $47 21; erecting a church edifice.
410. Rev. Otis Holmes, N. H. M. S.	Sandwich, N. H.	July 21, 1846.	12	3	11	2		160	55	75	Contributions $24 74; has preached part of the time to the 2d church of Sandwich.
411. Rev. W. E. Holmes, C. A.	Presb. Ch., Annsville, N. Y.	March, 8, 1846.	12	3	7						Left,—the vacancy has been filled.
412. Rev. William Holmes, MO. M. S.	Presb. Ch., St. Louis and Rocky Hill, Mo.	Nov. 17, 1846.	12	3	11						Mr. H. left St. Louis for his present field in the fall of 1846.
413. Rev. George Hornell,	Presb. Chs., White Lake and Independence, Mich.	May 1, 1846.	12	4½	11	1	2	311	230	300	3 conversions; contributions $55.
414. Rev. Francis Horton, MASS. H. M. S.	West Cambridge, Mass.	April 1, 1846.	12	3	11	2	8		60	125	4 conversions; contr. $226 64; congregation gradually increasing.
415. Rev. J. T. Howard, V. D. M. S.	Holland and Charleston, Vt.	June 1, 1846.	12	4	11			100	130	350	Contributions $14 25; one student for the ministry.
416. Rev. Nathan Howard, N. H. M. S.	Andover and Wilmot, N. H.	Jan. 1, 1846.	12	3	8			200	100	200	Contributions $40 46; cause of temperance prosperous in Wilmot.
417. Rev. Hiram R. Howe,	Presb. Ch., Huntington and Rackoon, O.	April 1, 1846.	12	3	11		2	170	100	150	Contributions $28; two Sab. schools; meeting house painted.
418. Rev. James H. Howe,	Presb. Ch., Washington Hollow, N. Y.	March 4, 1846.	12	3	10	3	1	115	35		Contr. $6; gratifying progress; building up the waste places; one student for the ministry.
419. Rev. H. S. Howell, P. H. M. S.	Presb. Ch., East Whiteland, Pa.	Feb. 1, 1846.	12	3⅔	9						No statistical report.
420. Rev. H. O. Howland, C. A.	Presb. Ch., Conklin, N. Y.	Sep. 1, 1845.	12	3	4						

Do.	Presb. Ch., Windham, N. Y.	Oct. 9, 1846.	12	2¼	5⅓		1	150	30	60	Contr. $8 75; pastor ordained and installed.
421. Rev. C. A. Hoyt, CIN. A.	Dicks Creek, O.	Nov. 1, 1845.	12	5½	12						Not reported last year.
Do.	Do.	Nov. 1, 1846.	12	5½	5						No report.
422. Rev. Sherman Hoyt,	Presb. Ch., Pleasant Plains, N. Y.	Dec. 25, 1845.	12	2½	8		2	75	40	120	Contributions $25.
423. Rev. Z. T. Hoyt,	Cong. Ch., Hastings and Yankee Springs, Barry co., Mich.	Nov. 5, 1846.	12	7½	11	1	3		70	500	Contributions $13; church of ten members organized at Yankee Springs.
424. Rev. Anson Hubbard, M. M. S.	Andover and vicinity, Me.	June 26, 1846.	6	2	6						No statistical report.
425. Rev. A. O. Hubbard, V. D. M. S.	Barnet, Vt.	June 1, 1846.	12	2⅔	11		4		80		Contributions $25, and a box of clothing.
426. Rev. J. P. Humphrey, MASS. H. M. S.	Shirley, Mass.	Sep. 22, 1845.	12	1½	4⅔						Independent of further aid. No annual report.
427. Rev. John Hunt, CIN. A.	Kingston, O.	June 15, 1845.	12	3	2½						No statistical report.
428. Rev. N. A. Hunt,	Marion and Eight Mile Prairie, Ill.	Nov. 1, 1846.	12	6	4	12	2	75	200	250	Several conversions; 4 Sab. schools; congregation greatly enlarged; monthly concert established.
429. Rev. T. P. Hunt,	Liberty-st. Presb. Ch., Troy, N. Y.	April 1, 1846.	12	1¼	5⅓						Resigned Oct. 20, 1846.
430. Rev. Wm. Hunter, W. A.	Presb. Ch., Springwater, N. Y.	Oct. 1, 1846.	12	3	11	3		450	30	600	Contributions $18; "some indications of prosperity."
431. Rev. Nathaniel Hurd, C. A.	Cong. Ch., Turin, N. Y.	June 1, 1846.	12	3	11	13	6	50			Contributions $37.
432. Rev. T. B. Hurlbut,	Cong. Ch., St. Charles, Ill.	Sep. 1, 1846.	12	4⅓	11		1	300	80	150	Contributions $20 50.
433. Rev. Charles Hyde, R. I. H. M. S.	Central Falls, R. I.	June 1, 1846.	12	7⅔	11						No report.
434. Rev. Harvey Hyde,	Presb. Ch., Kensington, and Cong. Ch., Commerce, Mich.	Aug. 1, 1846.	12	5½	8		5		50	50	Contr. $10; monthly concert established, and is well attended.
435. Rev. S. S. Hyde, MASS. H. M. S.	Chilmark, Mass.	April 1, 1846.	12	3	11				30	150	3 conv.; contr. $6; encouraging prospects of independence.
436. Rev. Horatio Ilsley, M. M. S.	Abbott, Me.		3	3	3						No statistical report.
437. Rev. Edmond Ingalls, W. A.	Cong. Ch., Mixville, N. Y.	May 10, 1846.	12	3	10⅔		4	100	35	50	Contr. $24; pastor's Bible class embraces nearly the whole church.
438. Rev. John F. Ingersoll,	Presb. Ch., Hunter, N. Y.	Oct. 1, 1845.	12	2½	12						Left at the close of his commission.
439. *Rev. W. L. James,* M. M. S.	Turner, Me.	Oct. 10, 1846.	12	3⅓	5⅓				50	200	Contributions $30; Sabbath school continued through the winter for the first time.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
440. Rev. Charles Jerome, C. A.	Presb. Chs., Mathew's Mills and Britton's Settlement, N. Y.	Nov. 1, 1845.	12	3	6						Left at the close of his commission.
441. Rev. Timothy B. Jervis, C. A.	Unadilla, N. Y.	Jan. 1, 1846.	12	3	8		6	300	12	30	Contributions $17 26; favorable impression made on the surrounding country.
442. Rev. Silas Jessup,	Presb. Ch., Elk Horn Grove, Ill.	Jan. 1, 1847.	12	6	11	10	7	160	90	450	8 conversions; contr. $4; three Sabbath schools.
443. Rev. Joel Jewell, P. H. M. S.	Presb. Chs., Beecher's Island and Farmington, Pa.	Oct. 1, 1845.	12	3	5						No report from either field.
Do. W. A.	Presb. Chs., Newark and Caroline, N. Y.	Nov. 1, 1846.	12	3	5						
444. Rev. Henry C. Jewett, MASS. H. M. S.	Gloucester, West Parish, Mass.	June 1, 1845.	12	6	1						Died; has been succeeded by the Rev. Charles A. Williams.
445. Rev. William Johns, P. H. M. S.	Sparta, West Spring Creek, and Beaverland, Pa.	Jan. 1, 1846.	12	3	8	8	3		40	50	Contributions $2 57; effort to build a meeting-house.
446. Rev. Adam Johnston,	Presb. Ch., Waynesville, Ill.	Nov. 15, 1846.	12	5½	11	6			50	300	Revival; 19 conversions; contr. $9.
447. Rev. Asa Johnson,	Presb. Ch., Peru, Ind.	Nov. 1, 1846.	12	4½	11	3	5		60	200	2 conversions; contr. $12; congregations greatly increased in numbers.
448. Rev. Daniel Johnson, R. P.	Pres. Chs., Parma and Greece, N. Y.	Jan. 1, 1846.	12	1½	8						No report from Mr. Johnson.
449. Rev. E. G. Johnson,	Presb. Ch., Johnstown, O.	Nov. 1, 1846.	12	3	11		5	210	60	150	6 conversions; contr. $34; one student for the ministry.
450. Rev. G. S. Johnson,	Presb. Chs., Amboy, Pike and Centreville, O.	July 28, 1846.	12	6	11		4	200	140	250	Contributions $8; building a church edifice; greatly tried by removals.
451. Rev. J. H. Johnston,	Presb. Ch., Darlington, Ind., quarter of the time.	May 1, 1846.	12	2	11				40	100	Contributions $3.
452. Rev. Daniel Jones,	Presb. Ch', Keokuck, Iowa.	July 12, 1846.	9	4½	11		9		100	150	Much to discourage effort.
453. Rev. David Jones,	Union Welsh Cong. Ch., Dodgeville, Wis.	Jan. 1, 1846.	12	6	8			220	50	100	3 conversions; highly encouraging prospects.
454. Rev. D. W. Jones, CIN. A.	Welsh Ch., Putnam, O.	July 1, 1846.	12	1½	11						
455. Rev. Elijah Jones, M. M. S.	Hebron and West Minot, Me.	June 25, 1846.	12	3½	11						

456. Rev. J. J. Jones,	Welsh Presb. Ch., New-York City.	June 1, 1846.	12	3	11	8	31					6 conversions; contributions $30; congregation increasing.
457. Rev. Thomas Jones,	Cong. Ch., Grass Lake, Mich.	May 1, 1846.	12	1½	11							Special efforts in the temperance cause. No statistical report.
458. Rev. Willard Jones, MASS. H. M. S.	Northfield, Mass.	April 1, 1846.	12	4	11		5		60	300		One conversion; contributions $24.
459. Rev. Williston Jones,	Cong. Ch., Canton, Ill.	Jan. 1, 1846.	12	6	12							Not reported last year.
Do.	Do.	Jan. 1, 1847.	12	3	3	9	7	100	90	80		Revival, 30 conversions; contr. $17.
460. Rev. G. C. Judson, W. R. A.	Cong. Ch., Grafton, O.	May 1, 1846.	12	4½	11		3		45	75		Contr. $5 50; pastor ordained and installed.
461. Rev. Philo Judson, C. M. S.	Middle Haddam, Ct.	May 1, 1846.	12	2¼	11	4				500		Revival, 16 conversions; temperance advancing.
462. Rev. G. J. Kaercher, W. R. A.	Cong. Ch., Peninsula, O.	Sep. 1, 1846.	12	3	11				25	60		Several conversions; contributions $47; has preached part of the time in the vicinity.
463. Rev. John G. Kanouse,	Presb. Ch., Cottage Grove and Cong. Ch., Bird's Ruins, Wis.	May 14, 1846.	12	6	10½	2	4	30	70	160		2 conversions; three churches organized; toiling hard, but hopefully.
464. *Rev. James H. Kasson*,	Tachorah, Marquette co., Wis.	Oct. 15, 1846.	12	12	5½							Vigorous efforts in the cause of temperance; eight societies organized; county secured against license.
465. Rev. A. S. Kedzie,	Presb. Ch., Goshen, Ind.	June 25, 1846.	12	4½	11	21	7	500	60	120		Revival, 40 conv.; contr. $23 50.
466. Rev. John Keep, MASS. H. M. S.	Dana, Storrsville, Mass.	Jan. 1, 1847.	12	6	11		2		70	100		Contributions $24 50; cause of truth advancing.
467. *Rev. Marcus R. Keep*, M. M. S.	Fort Kent and vicinity, Me.	June 26, 1846.	12	12	9				30	20		Contributions $7. Mr. K. is laboring quite alone in this most interesting field—on the extreme northern boundary of Maine.
468. Rev. Wm. A. Keith,	Andrew and Maquoqueta, Iowa.	Aug. 18, 1846.	12	7½	7⅔							Has preached part of the time at Belleview.
469. Rev. Charles Kellogg,	Cong. Ch., Richmond, Mich.	Oct. 25, 1845.	12	4½	6							Left at the close of his commission.
Do.	Cong. Ch., Almont, Mich.	Nov. 1, 1846.	12	3	5		8	400	75	100		Contributions $21; erecting a house of worship.
470. Rev. E. W. Kellogg, V. D. M. S.	Highgate, Franklin co., Vt.	June 1, 1846.	12	2⅔	11		3	300	125	180		Contributions $36; one student for the ministry.
471. *Rev. E. W. Kellogg*, R. P.	Presb. Ch., Churchville, N. Y.	Nov. 1, 1846.	12	1½	5				20			Contributions $65 43; monthly concert sustained.
472. Rev. George I. Kempe, MASS. H. M. S.	German Ch., Boston, Mass.	Jan. 26, 1847.	12	3½	11							No statistical report rendered.
473. Rev. H. A. Kendall, N. H. M. S.	Dublin, Cheshire co., N. H.	June 1, 1846.	12	3	11	1	1		40	250		One conversion; contr. $105 65; no ardent spirits sold in the town.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
474. *Rev. Charles Kenmore,* W. A.	Presb. Chs., Holland and Colden, N. Y.	May 26, 1846.	12	3	10	1	6		80	150	A few cases of hope; contributions $16 50; means secured to erect a house of worship.
475. Rev. G. W. Kennedy,	Presb. Chs., Versailles and Grear's Creek, Ky.	June 1, 1846.	12	4 1/2	11	1	2		120	200	2 conversions; contributions $20; meeting houses repaired; one student for the ministry.
476. Rev. W. G. Kephart, CIN. A.	Presb. Ch., Concord, Highland co., O.	June 20, 1846.	12	3 2/3	11	2					A small Sabbath school; building a meeting house; much intemperance.
477. Rev. John S. Kidder,	Cong. Ch., Schoolcraft, Mich.	Nov. 1, 1845.	12	3	6						Left; succeeded by Rev. H. Lucas.
478. Rev. James Kilbourn, C. M. S.	Bridgewater, Ct.	May 1, 1846.	12	3	11	1	5		80	168	Contributions $45; increased attentions to the means of grace.
479. Rev. E. R. Kilby, V. D. M. S.	Lowell, Orleans co., Vt.	June 1, 1845.	12	2 2/3	1						Statistics not reported.
Do.	Albany and Newport, Vt.	June 1, 1846.	12	2 1/2	10				80	200	Place of worship secured; former house burnt.
480. Rev. Milton Kimball,	Cong. Ch., Round Prairie and Presb. Ch., Plymouth, Ill.	Sep. 1, 1846.	12	6	6				40		Contributions $6; Mr. K. has suffered greatly from severe illness.
481. Rev. Reuben Kimball, M. M. S.	First Ch., Kittery, Me.	June 25, 1846.	12	3 1/2	11				70	200	One conv.; contr. $19 70; meeting house painted; temperance gaining.
482. Rev. George P. King,	Presb. Ch., Mount Pleasant, and Cong. Ch., Grand Blanc, Mich.	June 25, 1845.	12	6	2						Left at the close of his commission; succeeded at Grand Blanc by Rev. C. Osborne.
483. Rev. Wm. M. King,	Presb Ch., Macedonia, Ky.	Oct. 1, 1846.	12	3	11	3	1	60	40	120	4 conversions; hope to do without further aid.
484. Rev. Matthew Kingman, V. D. M. S.	Bethel, Windsor co., Vt.	June 1, 1846.	12	2 2/3	11			330	30	150	Contributions $54 34; monthly concert well maintained.
485. Rev. Peleg R. Kinne, W. A.	Cong. Ch., West Groton, N. Y.	March 1, 1846.	12	1 1/2	10	1	2		30	30	Contributions $12 50.
486. Rev. M. P. Kinney,	Cong. Ch., White Water, Wis.	April 15, 1846.	12	3	11	2	4	150	50	200	2 conversions; contr. $71 66; Bible society organized. Have gained strength, and will try to do without further aid.
487. Rev. William Kirby,	Missionary Agent in Illinois.	July 1, 1846.	12	12	11						See notice on a subsequent page.

488. Rev. Hosea Kittredge, W. A.	Presb. Ch., Sodus, N. Y.	June 27, 1846.	12	3	11		4		70	150	13 conversions; contributions $108 81; meeting house repaired.
489. Rev. Solomon Kittredge, CIN. A.	Bedford and vicinity, Ind.	Sep. 1, 1845.	12	3	4						No statistical report rendered by Mr. Kittredge.
490. Rev. Mason Knapen,	Presb. Ch., Le Roy and vicinity, Mich.	May 21, 1845.	12	3	⅔						Left at the close of his commission.
491. Rev. Eldridge Knight, V. D. M. S.	Waterville, Vt., half the time.	June 1, 1845.	12	1½	1						Statistics not reported by Mr. Knight.
492. *Rev. C. J. Knowles*,	Cong. Ch., River Head, L. I.	April 1, 1846.	12	3	12	1		400	75	150	6 conversions; contr. $58; subscription to pay off church debt.
493. Rev. David Knowles,	Welsh Cong. Ch., Long Creek, Flint Creek, and Old Man's Creek, Iowa.	Jan. 20, 1847.	12	6	11	7		32	123	75	8 conversions. Mr. K.'s labors arduous, and well received among his Welsh brethren.
494. Rev. Rev. John Krack, CIN. A.	Germans in Louisville, Ky.	Sep. 1, 1846.	12	1½	11						No report received from Mr. Krack.
495. Rev. Felix Kyte,	First Cong. Ch., Lumberland and Barryville, N. Y.	Dec. 14, 1846.	12	3⅓	11	2	1	250	72	150	2 conversions; contr. $10 42; cause of education on the advance.
496. Rev. Beaufort Ladd, W. A.	Cong. Ch., Rose, N. Y.	May 15, 1846.	12	2½	11		3	350		150	Contributions $49 69.
497. *Rev. Francis D. Ladd*, P. H. M. S.	Presb. Ch., Liberty, Pa.	Dec. 31, 1846.	12	1½	3		2		20	100	No ardent spirits sold in the town.
498. *Rev. Lewis F. Laine*,	Cong. Ch., Portland, N. Y.	July 1, 1846.	12	3	9		3		50	100	Contributions $30, and a box of clothing; one student for the ministry.
499. Rev. Robert Laird,	Cong. Chs., Wheatland and Hudson, Mich.	March 1, 1846.	12	3	10	16	7				Contr. $37 53; funds raised to build a house of worship in each place.
500. Rev. Daniel Lane,	Cong. Ch., Keosauqua, Iowa.	May 15, 1846.	12	9	11	3	6	140	75	175	2 conversions; contributions $23; erecting a church edifice.
501. Rev. Joseph Lane, N. H. M. S.	Farmington, N. H.	Nov. 1, 1846.	12	3	1						Left in May; church now supplied.
502. Rev. Joseph Lane, P. H. M. S.	Cong. Ch., Smithport, Pa.	Aug. 1, 1846.	12	4½	11	5	4		130	150	4 conversions; "christians begin to be revived;" contributions $8 56.
503. Rev. Saurin E. Lane,	Presb. Ch., Jonesville, Mich.	Nov. 1, 1845.	12	3	6						Church no longer aided.
504. *Rev. Thomas Lake*, W. A.	Evan. Luth. Ch., Waterloo, N. Y.	Oct. 11, 1846.	12	3	5⅓				90	150	Contr. $30; difficulties settled; paying off church debt; missionary and people much encouraged.
505. Rev. N. Laselle, C. A.	Presb. Ch., Russia, N. Y.	Sep. 1, 1846.	12	4	11				115	150	Contributions $30; some cases of hope; seriousness increasing.
506. Rev. Nathaniel Latham, W. R. A.	Middlefield and Newbury, O.	Sep. 12, 1846.	12	3	11		2		150	260	Churches exceedingly poor; one student for the ministry.
507. *Rev. A. D. Laughlin*,	Wyoming and Franklin, Wis.	Jan. 1, 1847.	12	3	3						

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
508. Rev. Hubbard Lawrence, W. R. A.	Cong. Ch., Brunswick, O.	Nov. 1, 1846.	12	3	11				80	300	Contributions $15; meeting house repaired; Bibles and tracts extensively distributed.
509. *Rev. John Lawrence.* N. H. M. S.	Paper Mill Village, N. H.	April 1, 1846.	12	4½	12			200	80	200	Contributions $45; efforts to pay off the church debt.
510. Rev. Giles Leach, N. H. M. S.	Meredith Village, N. H.	Nov. 28, 1846.	12	3	11		2	400	75		Contributions $80 25.
511. Rev. John Le Bosquet, N. H. M. S.	Hill, Grafton co., N. H.	April 1, 1846.	12	3	11			200	60		Contributions $5. Prospects dark and discouraging.
512. *Rev. James Lefler,* W. A.	Evan. Luth. Ch., Bearytown, N. Y.	Sep. 19, 1846.	12	3	6⅔	16					Has preached part of the time at West Fayette; church organized.
513. *Rev. N. Leighton,* W. A.	Presb. Ch., Cuba, N. Y.	May 1, 1846.	12	2¼	11	4	4		100		Contributions $75; good attention given to the word preached.
514. Rev. Alexander Lemon,	Presb. Ch., Shiloh and Franklin, Ind.	July 1, 1846.	12	3	11	5	2	20	80	150	1 conversion; contributions $5; one student for the ministry.
515. Rev. S. W. Leonard,	Cong. Ch., Little Valley, N.Y.	Nov. 20, 1846.	12	2¼	11	1	1	200	50	100	Contributions $10.
516. *Rev. David Lewis,* P. H. M. S.	Welsh Chs., Pittstown Ferry and Wilkesbarre, Pa.	Nov. 20, 1846.	12	2¼	4½	1	1		55		2 conversions; church of 12 members organized at W. Building a meeting house.
517. Rev. Hugh Lewis, C. A.	Second Presb. Ch., Salisbury, N. Y.	Jan. 1, 1846.	12	2¼	8		1	380	100	100	Contributions $10. Missionary's health has failed.
518. Rev. John Lewis,	Cong. Ch., New Diggings, Wis.	Jan. 1, 1847.	12	6	11	5	1	350	90	250	6 conversions; contributions $33 15. Successful efforts in the cause of temperance.
519. Rev. John N. Lewis, C. A.	Presb. Ch., Lisle, N. Y.	July 1, 1846.	12	1½	11				40		Contributions $65 75.
520. *Rev. M. F. Liebenau,* P. H. M. S.	Second Presb. Ch., Paterson, N. J.	Sep. 15, 1846.	12	6	6½	1	2		120	350	Contributions $44 50. Congregation gradually increasing.
521. Rev. Alvah Lilly,	Cong. Chs., Lisbon and Pewaukie, Wis.	Oct. 1, 1845.	12	3	5						Contributions $6 50; considerable advance in the cause of temperance.
522. Rev. Foster Lilly, W. A.	Presb. Ch., Hornellsville, N. Y.	June 1, 1846.	12	2¼	11		32		40	150	2 conversions; contributions $25 53; meetings well attended.
523. Rev. Allan Lincoln, M. M. S.	Gray, Cumberland co., Me.	June 25, 1846.	12	3½	11	3	4	450	60	109	Contributions $35 50, by monthly collections.

524. Rev. Thomas Lippincott,	Presb. Chs., Troy and Marine Settlement, Ill.	Jan. 1, 1847.	12	6	11	1	2	160	120	230	8 conv.; contr. $29; meeting house furnished; temperance advancing.
525. Rev. Henry Little, CIN. A.	Secretary of the Cincinnati Agency, O.	May 1, 1846.	12	12	11						See notice on a subsequent page.
526. Rev. A. R. Livermore, C. M. S.	2d Ch., North Mansfield, Ct.	May 1, 1846.	12	2	11	3		157	90	300	1 conversion; contributions $100 58; one student for the ministry.
527. Rev. N. C. Locke,	Holmes' Ch., Northampton co., Va.	July 1, 1846.	12	4½	11	3	2		30	125	7 conversions; meeting house finished, paid for, and dedicated; church organized.
528. Rev. L. C. Lockwood,	Cong. Ch., South Middletown, N. Y.	Nov. 21, 1846.	12	3	4½	1	3		25		4 conversions; contributions $6 33.
529. *Rev. Amasa C. Lord,*	Cong. Ch., Homer, Ill.	Oct. 1, 1846.	12	6	6		5		72		Has three preaching stations.
530. Rev. Charles Lord,	Cong. Ch., Madison, Wis.	Nov. 1, 1846.	12	6	5		3		60	50	Contr. $33; Bible society organized; congregation increased; beautiful and commodious house of worship erected.
531. Rev. J. S. Lord,	Cong. Ch., Harford, N. Y.	Nov. 12, 1846.	12	1½	4½			128	60	100	Outward prosperity; building a meeting house; parsonage built.
532. Rev. Nathan L. Lord,	Presb. Ch., Jasper, Ind.	Nov. 1, 1846.	12	3	11	4		100	50	150	6 conversions; the church has been organized within the year; contributions $32 72.
533. Rev. Amasa Loring, M. M. S.	Shapleigh, York co., Me.	June 25, 1846.	12	3½	11			100	50	100	Contributions $25; successful efforts in the temperance cause.
534. Rev. Levi Loring, M. M. S.	Athens and vicinity, Me.	June 25, 1846.	12	3	11						No statistical report received from Mr. Loring.
535. *Rev. Henry S. Loring,* M. M. S.	Orland, Hancock co., Me.	June 26, 1846.	12	3½	9			75	40		Contributions $60; meeting house burnt.
536. *Rev. James Loughead,*	Cong. Chs., Big Grove, Grafton and Morris, Ill.	July 1, 1846.	12	6	9				45	150	Has five preaching stations; meetings interesting and attendance good.
537. Rev. Samuel G. Lowry,	Presb. Ch., Rockville, Ind.	July 15, 1846.	12	3	11	1		300	250	500	3 conversions; contributions $42.
538. *Rev. Theophilus Lowry,* CIN. A.	Danville and Winchester, Ind.	Aug. 1, 1846.	12	2¼	8						No statistical report rendered.
539. Rev. Hazael Lucas,	Cong. Chs., Oshtemo, Schoolcraft and Texas, Mich.	Aug. 18, 1846.	12	12	7½	1	7	72	25	125	Arrangements for building a meeting house; congregations greatly enlarged.
540. Rev. Addison Lyman,	Presb. Ch., Geneseo, Ill.	Oct. 8, 1845.	12	1½	5	1	3		30	180	Contributions $18; religious interest increasing.
Do.	Presb. Ch., Sharon, Ill., half the time.	Oct. 5, 1846.	12	3	6		1		20	125	Labors half his time at Geneseo; has been deeply afflicted by the death of Mrs. L.
541. Rev. Giles Lyman, N. H. M. S.	Marlborough, N. H.	Feb. 1, 1846.	12	3	9		5	375	155	300	Contributions $68 31; one student for the ministry.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
542. *Rev. Horace Lyman,*	Oregon Territory.										
543. Rev. Huntington Lyman,	Cong. Ch., Sheboygan, Wis.	Oct. 20, 1846.	12	6	11	1	18	117	42	143	2 conv.; contr. $40; steady progress.
544. Rev. Hervey Lyon, W. R. A.	First Cong. Ch., Hinckley, O.	April 25, 1846.	12	3	11			80	50	100	Contributions $10; has assisted in exploring and supplying the town with the Bible.
545. Rev. James M'Coy,	Presb. Ch., Eagle Creek, Ind.	Feb. 8, 1846.	12	5¼	11	15	1		100	160	Revival, 35 conv.; contr. $25 08; has preached part of the time to the churches of Eagle Village and South Marion.
546. Rev. J. B. M'Creary, P. H. M. S.	Presb. Ch., Great Bend, Pa.	May 26, 1846.	12	2¼	11			40	70	150	Contributions $40; temperance cause flourishing.
547. Rev. J. M'Cutchan,	Presb. Ch., Millgrove, O.	Aug. 23, 1845.	12	3	3¾						Support assumed by the people.
548. Rev. L. M'Glashan, W. A.	Presb. Ch., Branchport, N. Y.	Nov. 15, 1845.	12	3	6¼	2	1		30		Contributions $33; great Sabbath desecration.
549. Rev. Charles Machin, C. A.	Presb. Ch., Onondaga Hill, N. Y.	Sep. 22, 1846.	12	3	11	2			50	50	2 conversions and several cases of seriousness; gradual progress.
550. Rev. Joseph M'Kee,	Little Britain and Salem Ch., Rome, Ga.	July 13, 1846.	12	4¼	11	4	5	80	280	475	9 conv.; contr. $13 16; has extended his labors over thirteen destitute counties and organized 7 churches.
551. Rev. D. D. T. M'Laughlin,	Presb. Ch., Somers, N. Y.	April 1, 1846.	12	2¼	5						Resigned Oct. 1, 1846.
552. Rev. James M'Laurin,	Presb. Ch., Paw Paw, Mich.	Nov. 20, 1845.	12	6	6¾						Succeeded at P. by Rev. D. B. Davidson.
Do.	Presb. Ch., Cassopolis, Mich.	Nov. 20, 1846.	12	6	4¾				60	100	Contributions $11 20; church edifice finished and dedicated.
553. Rev. Robert M'Math,	Presb. and Cong. Chs., Salem, Mich.	Nov. 1, 1845.	12	3	4						Left in August.
Do.	Presb. Ch., Three Rivers, Mich.	Sep. 1, 1846.	12	6	6		1	500	50	150	Contributions $10; subscription to build a meeting house.
554. Rev. A. M'Reynolds,	Cleaveland Presbytery, O.	April 20, 1846.	6	3	6						Nine different preaching stations.
Do. W. R. A.	East Cleaveland, Newburg and vicinity, O.	Oct. 20, 1846.	12	4¼	5¼	24	24	358	245	250	Contr. $36; erecting a church edifice at East C.; encouraging progress.
555. *Rev. W. A. Mandell,* MASS. H. M. S.	Stowe, Middlesex co., Mass.	April 1, 1846.	12	2¾	11						No statistical report received from Mr. Mandell.
556. Rev. Ira Manley,	Cong. Chs., Wilmington and Jay, N. Y.	April 23, 1846.	12	3	11						Left at the close of his commission.

557. Rev. Lyman Manley, W. A.	Cong. Ch., Ontario, N. Y.	Jan. 1, 1846.	12	1½	8		2		40	60	Contributions $21; some cheering indications.
558. Rev. Albert Manson, N. H. M. S.	Bennington, N. H.	May 2, 1846.	12	2¼	11				100	200	Contributions $101 17; congregations large and attentive.
559. Rev. Hiram Marsh,	Cong. Ch., Pleasant Prairie, and Presb. Ch., Pike, Wis.	Sep. 12, 1846.	12	4⅓	11	9	7	300	125	180	10 conversions; contributions $33; meeting house nearly completed.
560. Rev. Joseph Marsh, N. H. M. S.	Dalton and Whitefield, N. H.	Sep. 28, 1846.	12	2¼	11			400	70	100	The cause of temperance on the advance.
561. Rev. Justin Marsh,	Presb. Ch., Stoney Creek, Augusta, Mich.	Sep. 25, 1845.	12	1⅛	4⅔				90	156	Support assumed by the people.
562. *Rev. Loring B. Marsh*,	Cong. Chs., Eddyville and Oskaloosa, Iowa.	Dec. 1, 1846.	12	12	4		2		40	150	A good entrance gained; much encouraged.
563. *Rev. M. M. Marshall*,	Presb. of North Alabama,	Aug. 3, 1846.	12	6	11			100			Laboring in the midst of wide moral wastes.
564. Rev. Asa Martin, CIN. A.	Presb. Ch., Mount Vernon, Ind.	March 4, 1846.	12	2⅛	11						No statistical report rendered.
565. *Rev. C. D. Martin*, P. H. M. S.	Presb. Chs., Donnegal and New Derry, Pa.	Jan. 1, 1847.	12	3⅔	3	3					Church edifice repaired.
566. Rev. E. R. Martin,	Presb. Chs., Sharon and Mizpeh, Ind.	April 1, 1846.	12	4½	11	8	3		300	670	Several conversions; interesting Bible class, of which 5 have united with the church; meeting house repaired; contributions $25.
567. Rev. Benjamin Marvin,	Cong. Ch., Constable, N. Y.	May 1, 1846.	12	3	11		2	250	75	100	Contributions $18.
568. Rev. Benjamin Marvin,	Presb. Ch., Green Oak, Mich.	April 22, 1846.	12	3	11	2		50	50	70	4 conversions; contributions $5.
569. Rev. E. P. Marvin,	Cong. Ch., Lima, Mich.	Oct. 6, 1845.	12	3	1/12						Left May 15, 1846.
570. *Rev. J. L. Marvin*,	Cong. Chs., Lawrence and Bainbridge, Mich.	April 1, 1846.	12	5½	12				40	200	A church of seventeen members organized at Bainbridge.
571. *Rev. Joseph Mason*,	Presb. Ch., Augusta, and Cong. Ch., Carthage, Ill.	Sep. 1, 1846.	12	3⅔	7			155	80	200	Region of the late Mormon troubles. Has labored successfully in building the waste places, and reducing confusion to order. Contr. $43.
572. Rev. Oliver W. Mather, W. R. A.	Ruggles, Huron co., O.	Nov. 1, 1845.	12	3	6						Left at the close of his commission; church struggling with embarrassments.
573. *Rev. James Matthews*, P. H. M. S.	Laurel and Savage, Ann Arundel co., Md.	Nov. 9, 1846.	12	3	4⅔				80		A field of most melancholy destitution; the Sabbath is made a day of recreation; profanity and vice abound; Sabbath school established.
574. Rev. W. H. Matthews,	Franklin co., Va.	Nov. 1, 1846.	12	4½	11				30		Efforts to build a meeting house.
575. *Rev. David C. Meeker*,	Presb. Ch., Plymouth, Ind.	Oct. 21, 1846.	12	12	5⅔				36	125	Contributions $8; monthly concert well attended.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
576. Rev. William Megie, P. H. M. S.	Meadville Presbytery, Pa.	Oct. 11, 1845.	12		5⅓						No report received from Mr. Megie.
577. Rev. Enos Merrill, M. M. S.	Mechanics' Falls, Me.	June 25, 1846.	12	3⅓	9	3			90	214	1 conversion; contributions $12; population rapidly increasing.
578. *Rev. Josiah Merrill,* M. M. S.	Washington, Jefferson and Windsor, Me.	Feb. 10, 1847.	1½	1½	1½						No report received from Mr. M.
579. Rev. Josiah G. Merrill, M. M. S.	Aroostook co., Me.	June 26, 1846.	12	12	9			170	130	350	6 conversions; seven Sabbath schools; has labored in nine townships; one church organized.
580. Rev. William C. Merritt,	Cong. Ch., Barry and vicinity, Ill.	Aug. 1, 1846.	12	9	11	1		400	240	500	Contributions $10 25; established five Sabbath schools; one student for the ministry.
581. Rev. B. Y. Messenger,	Presb. Ch., Mount Sterling, Ill.	Dec. 1, 1845.	12	6	7						Left at the close of his commission.
582. Rev. Milo N. Miles,	Presb. Chs., Newbury and Tivoli, Brimfield, Ill.	Jan. 1, 1846.	12	3	4						Superseded by new commission.
Do.		Sep. 1, 1846.	12	3	7			300	130	200	Revival, 10 conversions; contributions $6; house of worship erected.
583. Rev. Andrew M. Millar,	Presb. Ch., Chateaugay, and Cong. Ch., Burke, N. Y.	May 25, 1846.	12	2¼	11				55		1 conversion; more than usual religious interest; contributions $9 50.
584. Rev. G. D. Miller,	Romney and Hickory Grove, Ind.	Jan. 1, 1846.	12	3	11						House of worship completed and dedicated at the Grove.
585. Rev. Jeremiah Miller, P. H. M. S.	Presb. Chs., Mountjoy, Newtown and Colebrook, Pa.	March 1, 1846.	12	4⅓	11			650	160	700	Contributions $100; efforts to pay off church debt.
586. Rev. Moses Miller, MASS. H. M. S.	West Hawley, Mass.	May 20, 1846.	12	2½	11						Pastor in the 71st year of his age is still "sowing in hope."
587. *Rev. Benjamin Mills,*	Presb. Chs., Mount Vernon and Cynthiana, Ky.	Jan. 1, 1847.	12	5¼	3	13	1				15 conv.; contr. $10; church organized; increasing seriousness among the young.
588. Rev. Louis Mills,	Presb. Ch., Clarendon, Mich., half the time.	Oct. 9, 1846.	12	3	11	1	1		80	220	Contributions $36 18; increasing in strength.
589. Rev. Sidney Mills, W. A.	Presb. Ch., Big Flat, N. Y.	Sep. 15, 1846.	12	3	11				60	150	Contributions $25 04; parsonage secured; divisions healed.
590. Rev. S. E. Miner,	Cong. Ch., Madison, Wis.	Oct. 20, 1845.	12	6	6						Removed to Elkhorn, Wis.

591. *Rev. W. W. Modesett,*	Cong. Chs., Otter Creek, Lost Creek, Numa and Cleaveland, Ill.	Nov. 1, 1846.	12	4¼	5				150	150	Congregations enlarging; three Sabbath schools.
592. Rev. Melzar Montague,	Cong. Chs., Fort Atkinson and Koskenong, Wis.	Nov. 15, 1846.	12	4½	11	4	5		50	100	One student for the ministry.
593. Rev. Philetas Montague,	Cong. Chs., Pierpont, N. Y., half the time.	March 1, 1846.	12	1½	5				50	51	Contributions $12 50; three temperance societies.
594. Rev. John Monteith,	Presb. Chs., Blissfield and Palmyra, Mich.	April 20, 1846.	12	3	11	5	1	600	80	310	Contributions $42 49; subscription to build a meeting house.
595. Rev. A. Montgomery,	Presb. Ch., Beaver Dam, Dodge co., Wis.	Oct. 1, 1846.	12	6	11	1	19	150	80	150	Revival in progress; 7 conversions; contributions $6; building a meeting house.
596. Rev. M. C. Morehouse,	Presb. Ch., Waterville, O.	Oct. 1, 1845.	12	4½	5						Left at the close of his commission.
597. *Rev. John C. Morgan,* W. A.	Presb. Ch., Ira, N. Y.	Nov. 17, 1846.	12	2¼	11		2	150			Contributions $50.
598. Rev. Louis S. Morgan,	Presb. Ch., Conewango, N. Y.	May 1, 1846.	12	4½	11	2	3		40		Contributions $5. Steady progress; pastor installed.
599. Rev. Stillman Morgan, V. D. M. S.	Topsham, Orange co., Vt.	June 1, 1846.	12	3	11			150	150	200	Contributions, $13.
600. Rev. Timothy Morgan,	Presb. Ch., Mount Zion, and Clear Creek, Gentry co., Mo.	Jan. 1, 1846.	12	6	11	1	2		40	130	2 conversions; contributions $10.
601. Rev. L. R. Morrison,	Presb. Ch., Athens, Tenn.	Jan. 1, 1846.	12	3⅔	8						Spent 5 weeks exploring and preaching in the county of Tazewell.
602. *Rev. Alfred Morse,* M. M. S.	Lubec and Whiting, Me.	Sep. 8, 1846.	3¼	3¼	3¼				117	130	One conv.; Sabbath school established. Beginning to recover from the effects of an eight years' privation of the ministry.
603. Rev. D. S. Morse, W. A.	Cong. Ch., Richford, N. Y.	May 1, 1846.	12	2¼	11						Contributions $75; attendance on public worship encouraging. No statistical report.
604. Rev. Henry C. Morse,	Presb. Ch., Lima, Ind.	July 1, 1846.	12	1½	11		5	135	60	170	Contributions $64 50; repairing the meeting house.
605. *Rev. A. G. Morss,* P. H. M. S.	Presb. Ch., Greensburg and Unity, Pa.	April 1, 1846.	12	3	12	2	1	100	120	600	One conversion; meeting house repaired at each place; preached also at Hannahstown.
606. Rev. Alpha Morton, M. M. S.	Temple Frankford and Skowhegan, Me.	June 25, 1846.	12	5	11						No statistical report has been received from Mr. Morton.
607. Rev. Josephus Morton,	Presb. Ch., Unadilla and East Portage, Mich.	May 10, 1846.	12	3	11		1	125	50	300	Congregations and Sabbath schools increasing; contributions $12 45.
608. *Rev. David Mower,*	Bethel and New Market, Ky.	Nov. 11, 1846.	12	3	4⅔						No report has been received.
609. Rev. John A. Murray, W. A.	Secretary of the Western Agency, N. Y.	May 20, 1846.	12	12	11						See notice on a subsequent page.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
610. Rev. Addison Muzzy, W. R. A.	First Cong. Ch., Bristol, Trumbull co. O.	March 1, 1847.	12	3	11						No statistical report received from Mr. Muzzy.
611. Rev. Osborne Myrick, MASS. H. M. S.	Provincetown, Mass.	May 1, 1846.	12	3¾	11	1			50		4 conversions; contributions $50; a deepinterest in the cause of missions.
612. Rev. Alvan Nash, W. R. A.	First Cong. Ch., Chagrin Falls, O.	Oct. 1, 1846.	12	5¼	11	1	12	350	35	40	One conversion; contributions $62; house of worship improved.
613. Rev. Ansel Nash, V. D. M. S.	Colchester Center, Vt., half the time.	June 1, 1846.	12	1½	11			150	65	100	Contr. $25; have suffered much from various types of errorists.
614. *Rev. B. T. Neal,* W. R. A.	Ger. Ref. Ch., Litchfield, O.	Nov. 1, 1846.	12	3⅔	5						Divisions healed, congregations greatly increased; meeting house completed.
615. *Rev. Ezra Newton,* MASS. H. M. S.	Central Ch., Dighton, Mass.	July 1, 1846.	12	3	9	1			40		Contributions $8. No Sabbath school library.
616. *Rev. Ammi Nichols,*	Cong. Ch., Dover, Buren co., Ill.	Nov. 1, 1846.	12	2¼	5	1	3	110	45	49	Contr. $17 87; several cases of conversion, and others inquiring. Arrangements to build a house of worship.
617. Rev. Cyrus Nichols,	Cong. Ch., Caledonia, Wis.	Jan. 1, 1846.	12	3	8						Several conversions; preached part of the time at Oak Creek.
618. Rev. E. N. Nichols,	Presb. Ch., Clinton, Mich.	May 1, 1846.	12	3	11	1	7		25	50	Contributions $43; " vital piety is on the advance."
619. *Rev. Warren Nichols,*	Cong. Ch., Hillsgrove, Ill.	April 10, 1846.	12	6	11⅔	6	2		60	250	Revival, 27 conversions; contr. $13 43; four students for the ministry.
620. Rev. E. W. Noble, MASS. H. M. S.	Eastham, Barnstable co., Mass.	Nov. 12, 1846.	12	4	11			60	50	150	2 conv.; contr. $21. Religious interest has incrcased within the year.
621. Rev. E. P. Noel,	Plum Grove, Ray co., Mo.	Oct. 1, 1846.	12	4½	11						Tried by severe illness in his own family.
622. Rev. G. S. Northrop, W. A.	Cong. Ch., Eden, N. Y.	Jan. 1, 1846.	12	1⅓	8						Succeeded by the Rev. George Coan. No statistical report.
623. Rev. Jas. A. Northrop,	Cong. Ch., Lowell, Wis.,	Jan. 1, 1846.	12	4⅓	8						Erecting a house of worship.
624. Rev. John F. Norton, C. M. S.	Milton, Ct.	May 1, 1846.	12	3	11		3	170	70	120	Contributions $32 55; thorough Bible distribution.
625. *Rev Francis Norwood,* MASS. H. M. S.	Washington, Mass.	Sep. 2, 1846.	12	4	7						No statistical report from Mr. N.
626. *A. W. Nott,* V. D. M. S.	Winhall, Vt., three quarters of the time.	June 1, 1846.	12	1½	10			100	52	50	Contributions $14; one student for the ministry.

627. *Rev. C. H. Nourse,* P. H. M. S.	Rockville, Middlebrook and vicinity, Md.	May 1, 1846.	12	6	11	1	2				4 stations; preparing to build a meeting house; mon. con. established.
628. Rev. James Noyes, C. M. S.	Burlington, Ct.	May 1, 1846.	12	3	6						Resigned Nov. 1, 1846.
629. *Rev. B. F. Nyze,* CIN. A.	Columbus and vicinity, Ind.	Jan. 1, 1847.	12	3	3						No report has been received from Mr. Nyze.
630. Rev. A. D. Olds, W. A.	Presb. Ch., Panama, N. Y.	Sep. 1, 1846.	12	3	11	4				150	5 conver.; contr. $15; house of worship erected *without debt.*
631. *Rev. Jairus Ordway,* CIN. A.	North Fork Ch., Turin, O.	Aug. 15, 1846.	12	3	7½				35	123	House of worship completed.
632. Rev. Samuel Ordway, N. H. M. S.	Auburn, N. H.	Oct. 10, 1845.	12	3	5½						Left at the close of his commission; succeeded by Rev. James Holmes.
633. Rev. Chauncey Osborn,	First Cong. Ch., Grand Blanc, Mich.	July 25, 1846.	12	4½	11			200	50		Contributions $21; unusual interest in religious things.
634. *Rev. Henry Osborn,*	Presb. Ch., Hunter, N. Y.	Aug. 1, 1846.	12	2½	8				75	125	Contributions $10; a few inquirers.
635. Rev. James Osgood, CIN. A.	Nashville, Milton and vicinity, O.	April 15, 1846.	12	4½	11½						No report has been sent in by Mr. Osgood.
636. Rev. J. I. Ostrom,	Eighth Avenue, Presb. Ch., New York City.	Jan. 29, 1847.	12	4½	11	6	17		230	285	Contributions $52 50; steady progress towards independence.
637. Rev. O. F. Otis, R. I. H. M. S.	Chepachet, R. I.	June 1, 1846,	12	11½	11						Mr. Otis has furnished us with no report.
638. Rev. G. C. Overshier,	Cong. Ch., Iona, and Presb. Ch., Otisco, Mich.	March 1, 1847.	12	6	11		2	800	145	300	Contributions $4 50; five union Sabbath schools.
639. Rev. George A. Oviatt, MASS. H. M. S.	Suffolk st. Ch., Boston, Mass.	Jan. 1, 1846.	12	3	8						Revival; rapid growth of church and congregation. Need no further aid.
640. Rev. O. R. Owens, W. R. A.	Welsh Cong., Palmyra, O.	May 1, 1846.	12	2½	11						Erecting a house of worship. No statistical report.
641. Rev. Charles Packard, MASS. H. M. S.	Lancaster, Mass.	Jan. 1, 1847.	12	3½	11		2		90	250	Contributions $190 21; prospects encouraging.
642. Rev. Joseph R. Page, W. A.	Presb. Ch., Perry Village, N. Y.	Aug. 1, 1846.	12	3½	11		4				Contributions $83; one student for the ministry.
643. Rev. Robert Page, M. M. S.	Carroll, Springfield and Lee, Me.	June 25, 1846.	12	12	11		7		150		Has six preaching stations; prejudices giving way; temperance cause advancing.
644. *Rev. William Page,*	Agent in Eastern New York.	Dec. 4, 1846.	6	6	4						
645. Rev. William Page, N. H. M. S.	Hudson, Hillsborough co., N. H.	April 17, 1846.	12	2½	11			200	100		2 conversions; contributions $83.
646. Rev. Albert Paine, W. A.	Presb. Ch., Lancaster, N. Y.	Oct. 5, 1845.	12	3	5						Left August 15, 1846. Succeeded by Rev. L. A. Skinner.
647. *Rev. Rodney Paine,*	Cong. Ch., Sherman, N. Y.	June 20, 1846.	12	2½	8½	3	1		70	120	One conversion; contr. $7; meeting house painted and fixtures put up.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
648. Rev. Sewall Paine, V. D. M. S.	Montgomery, Vt.	June 1, 1846.	12	2⅔	11				40	100	Temperance society organized; monthly concert observed.
649. *Rev. Charles H. Palmer,*	Pleasant Prairie, Ill.	Sep. 1, 1846.	12	4½	7				60		One conversion; contr. $12 10; two townships supplied with the Bible, making arrangements to supply two more. Has preached at seven different stations.
650. Rev. Elliott Palmer, C. M. S.	West Strafford, Ct.	May 1, 1846.	12	2⅔	11			200	105		Several conversions; contributions $60; special efforts to improve the church music.
651. Rev. Marcus Palmer, W. R. A.	Cong. Ch., Rochester, O.	April 1, 1846.	12	3	10			300	60	80	Contributions $13 20, and a box of clothing. Left February 1, 1847.
652. Rev. Clement Parker, M. M. S.	Acton, York co., Me.	June 25, 1845.	12	1¾	2						No report received from Mr. Parker.
653. Rev. Daniel Parker,	Presb. Ch., Summit, Wis.	Dec. 1, 1845.	6	2½	1			90	20		Left at the close of his commission.
654. Rev. Melzar Parker, C. A.	Presb. Ch., Oriskany, N. Y.	Nov. 24, 1846.	12	3	4				30	90	Church debt paid off.
655. *Rev. Orson Parker,*	Cong. Ch., Avon. Mich.	Sep. 26, 1846.	12	4½	6				50		Interesting Bible classes.
656. *Rev. Wooster Parker,* M. M. S.	Foxcroft, Me.	Jan. 13, 1847.	12	3½	2½						No report received from Mr. Parker.
657. Rev. Abiel Parmelee, W. A.	Cong. Ch., East Otto, N. Y.	Aug. 23, 1845.	12	3	3¾						Labored also at Boston. Efforts to complete the house of worship there.
658. Rev. Alvan Parmelee, C. A.	Presb. Ch., Middlefield Centre, N. Y.	Oct. 1, 1846.	12	3	11	1	1	300	100	450	One conversion; contributions $162 34.
659. Rev. A. H. Parmelee, W. A.	Presb. Ch., Addison, N. Y.	Oct. 21, 1846.	12	2¼	11	2	11		70	120	One conversion; contr. $48; gratifying progress; parsonage built.
560. Rev. Simeon Parmelee, V. D. M. S.	Underhill, South, Vt.	June 1, 1846.	12	1½	10		1		60	200	Contr. $26; meeting house burnt—building a new one.
661. Rev. Porter B. Parrey,	Little Elkhart, Ind.	Oct. 1, 1846.	12	12	6			21	50	40	Contributions $37 25; religious interest greatly revived; house of worship completed.
662. *Rev. B. F. Parsons,*	Cong. Ch., Watertown, Wis.	Sep. 4, 1846.	12	12	7				67		Contr. $9; contending with great obstacles, but not discouraged.

663. Rev. Jacob Patch,	Presb. Ch., Orland Ind, and Gilead and Bronson Prairie, Mich.	Jan. 1, 1847.	12	3	11		1	60	155	300	4 conversions; contributions $44 25, and $400 towards building a house of worship at Orland.
664. Rev. J. H. Patrick, MASS. H. M. S.	Wendell, Franklin co., Mass	June 26, 1845.	12	3	2						It is hoped this church will no longer need aid.
665. Rev. Abel Patten, V. D. M. S.	Wilmington, Windham co., Vt.	Sep. 15, 1845.	12	1½	3				50	75	Contributions $15; cause of temperance on the advance.
Do.	Marlboro, Windham co., Vt.	Dec. 1, 1846.	1	1	1						One conversion; efforts to secure a parsonage.
666. Rev. John Patten, P. H. M. S.	Presb. Ch., Northumberland, Pa.	Sep. 1, 1846.	12	3⅝	11	27	2		140	350	2 conversions; contributions $130; fruits of last year's revival gathered in. One student for the ministry.
667. Rev. A. L. Payson,	Presb. Ch., Somerset, Mich.	Aug. 3, 1846.	12	4½	9				25	100	Interesting Bible class.
668. Rev. Cyril Pearl, M. M. S.	Harrison, Cumberland co., Me.	June 25, 1846.	12	2½	11						No report from Mr. Pearl.
669. Rev. Reuel M. Pearson,	Cong. Ch., Grand Detour, Ogle co., Ill.	Nov. 8, 1846.	12	6	11			120	55	145	2 conversions; contributions $24 12; house of worship repaired; supplying the county with Bibles.
670. *Rev. John Peck*,	Bethany and vicinity, Owen co., Ind.	Sep. 1, 1846.	12	12	7	1			75	125	5 preaching stations; a destitute but interesting field; repairing the meeting house at Bethany; one student for the ministry.
671. Rev. Whitman Peck, W. A.	2d Presb. Ch., Genoa, N. Y.	June 1, 1846.	12	1¼	11		2		45	100	Contributions $40; encouraging prospects; congregation enlarged.
672. Rev. Joseph Peckham, MASS. H. M. S.	Kingston, Plymouth co., Mass.	Sep. 8, 1846.	12	4½	11						No report has been received from Mr. Peckham.
673. Rev. Josiah W. Peet, M. M. S.	Gardner, Kennebec co., Me.	June 25, 1846.	12	4½	11						Mr. Peet has sent us no report of his labors.
674. Rev. Stephen Peet,	Missionary Agent in Wis.	June 1, 1846.	12	12	11						See notice on a subsequent page.
675. Rev. H. G. Pendleton,	Presb. Ch., Henry and Cong. Ch., Providence, Ill.	Aug. 15, 1846.	12	6	11	2	4	156	60	350	Contributions $23 50; vigorous and sucessful efforts in the cause of temperance.
676. Rev. J.W. C. Pennington, C. M. S.	Colored Cong. Ch., Hartford, Ct.	May 1, 1846.	12	3	11						No report rendered by Mr. Pennington.
677. Rev. John Perham, M. M. S.	Madison and Anson, Me.	June 25, 1846.	12	3⅛	11			200	170	260	Contr. $50; congregation enlarging; one student for the ministry.
678. *Rev. James W. Perkins*, N. H. M. S.	Hookset, N. H.	June 1, 1846.	12	3	10		10				Contributions $30; house of worship built.
679. Rev. F. T. Perkins, MASS. H. M. S.	Cambridge East, Mass.	Jan. 1, 1847.	12	2½	11			150	75	325	Contributions $180 52.
680. Rev. David I. Perry.	Presb. Ch., Bloomington, Ill.	Feb. 1, 1847.	12	6	11				20	60	Contr. $11; progress made towards completing their house of worship.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
681. Rev. John A. Perry, M. M. S.	Orono and vicinity, Me.	June 25, 1846.	12	4½	11		1	500	100		Contr. $40; monthly concert well attended and deeply interesting.
682. Rev. John P. Perry, N. H. M. S.	Surry, Cheshire co., N. H.	June 21, 1846.	12	3	11		1	100	55	100	The prospects of this church are not encouraging.
683. Rev. James M. Phillips,	Hazle Green and Fairplay, Wis.	May 1, 1846.	12	12	11	2	10	220	80	175	Contr. $6; vigorous efforts to build a house of worship at Hazle Green.
684. Rev. J. W. Phillips, P. H. M. S.	2d Ch., Williamsport, Pa.	April 26, 1845.	12	4½							
685. Rev. John T. Pierce,	Cong. Ch., Arcadia, Mo.	Feb. 1, 1846.	12	6	9		2		25	250	Contributions $8; organized 8 Sabbath schools.
686. Rev. J. W. Pierce, P. H. M. S.	Springfield, Bradford co., Pa.	Sep. 12, 1845.	12	4½	11						Church small and contending with many difficulties. No report.
687. Rev. Wm. Pierce, M. M. S.	Lyman, York co., Me.	June 25, 1846.	12	2½	11						The prospects of this church are encouraging. No statistical report.
688. Rev. David Pinkerton,	Cong. Ch., Elkhorn and Presb. Ch., Sugar Creek, Wis.	Oct. 27, 1845.	12	6	6						Left at the close of his commission—succeeded by Rev. S. E. Miner.
689. *Rev. N. Pinne,* P. H. M. S.	Springfield, Bradford co., Pa.	Oct. 1, 1846.	12	3	6						Has succeeded Rev. J. W. Peirce. No report.
690. Rev. C. J. Pitkin, W. R. A.	North Bloomfield and Orwell, O.	Oct. 1, 1846.	12	2¼	11	1	1				Contributions $25 75; church gaining in moral power and strength.
691. Rev. E. A. Pitkin,	Presb Ch., Canton, Mich.	Sep. 20, 1845.	12	3	4⅓						Much Sabbath desecration. No report.
692. Rev. F. H. Pitkin,	Cong. Ch., Delavan, Wilworth co., Wis.	Oct. 1, 1846.	12	6	11		10	400	75	150	One conversion; contributions $29 33; meeting house occupied though yet unfinished.
693. Rev. Adams W. Platt, W. A.	First Presb. Ch., Hector, N. Y.	April 20, 1846.	12	2¼	11				60	100	6 converts, members of the Bible class: increasing religious interest: contributions $33: two students for the ministry.
694. Rev. William K. Platt,	Presb. Ch., Milton, N. Y.	April 17, 1847.	12	4½	11	3	4	350	100	400	5 conversions: contributions $26.
695. Rev. George G. Poage, CIN. A.	Ridge and Richland, O.	Feb. 1, 1846.	12	2¼	11						Mr. Poage has sent us no report of his labors.
696. Rev. Preston Pond. N. H. M. S.	South New Market, N. H.	Sep. 14, 1846.	12	3¾	5½						Missionary left at the close of his commission. No report.

697. *Rev. Ebenezer Poor,*	Presb. Ch., Perrysburgh, O.	Jan. 6, 1846.	12	6	12	3	3		32		Bible class under instruction of the pastor.
698. Rev. Alexander Porter, P. H. M. S.	Presb. Ch., Mount Pleasant, Westmoreland co., Pa.	May 30, 1846.	12	3	11	8	1	100	110	200	Revival, 16 conversions; contributions $50. Annually distilled in the county more than half a million bushels of grain.
699. Rev. Jeremiah Porter,	Presb. Ch., Green Bay, Wis.	June 16, 1846.	12	6	11		4	175	25	150	Contributions $78 51.
700. Rev. J. G. Porter,	Presb. Ch., Du Page, Ill.	Sep. 1, 1846.	12	4⅓	11	3	2		40	270	3 conversions; contributions $30.
701. Rev. Josiah Porter,	Destitute churches in Illinois Presbytery.	Jan. 1, 1846.	12	10⅕	5						Resigned, Oct. 1, 1846.
Do.	Presb. Ch., Winchester, Ill.	Oct. 1, 1846.	12	4½	6	2	14		25	300	Contributions $73; church of eight members formed at Rochester.
702. Rev. Samuel Porter, P. H. M. S.	Presb. Chs., Ulysses, Bingham and Alleghany, Pa.	June 3, 1846.	12	6	11		1	200	185	235	Several Sabbath schools organized, and supplied with libraries; Sabbath better observed.
703. Rev. William Porter,	Desmoines, Presb. Ch., Clark co., Mo.	Oct. 19, 1846.	12		11	4	3	190	150	550	3 conversions; contributions $33; growing interest in the labors of the missionary.
704. Rev. Wm. H. Porter, N. H. M. S.	Presb. Ch., Litchfield, N. H.	Aug. 28, 1846.	12	4⅕	11		3		50	160	Contributions $12; monthly concert established.
705. Rev. M. M. Post,	Presb. Chs., Concord and Pisgah, Ind.	Jan. 1, 1847.	12	4⅕	11	4	8		22		4 conversions; contributions $1 50; church edifice built.
706. Rev. John N. Powell,	Millville and vicinity, Ill.	Oct. 1, 1845.	12	12	5						A destitute field; rapidly filling up with population.
707. Rev. B. F. Pratt, W. A.	Presb. Ch., Painted Post, N. Y.	June 26, 1846.	12	2¼	11		5		70	300	One conversion; contributions $59; one student for the ministry.
708. Rev. Ethan Pratt, W. A.	3d Presb. Ch., Starkey, N. Y.	June 1, 1846.	12	3	11		3	200	60	200	Revival, 13 conversions; contributions $53 28; congregation increasing.
709. *Rev. Porter S. Pratt,*	Sumpsion's Prairie, Ind.	Oct. 1, 1846.	12	12	6		3	200	40	40	Contributions $10 27; paying for the parsonage. Left for Niles, Mich., at the close of his commission.
710. Rev. Rufus Pratt, C. A.	Fairfield, Norway and Ohio, N. Y.	April 1, 1846.	12	2¼	11	1		445	80	120	One conversion; contr. $33 25.
711. Rev. Stillman Pratt, MASS. H. M. S.	South Adams, Mass.	May 1, 1846.	12	4¾	11	16	2		65	150	Revival, 25 conversions; church feels much encouraged; contr. $42 50.
712. Rev. John H. Prentiss,	Cong. Ch., Payson, Ill.	Oct. 1, 1846.	12	3⅔	11	3	6	175	40	150	Contributions $72; vigorous efforts to pay off their church debt.
713. Rev. Daniel Pulsifer, N. H. M. S.	Danbury, N. H.	Jan. 1, 1846.	12	2¼	8				45	100	Contributions $15 27.
714. *Rev. F. Putnam,* W. R. A.	Presb. Ch., Tiffin, O.	Dec. 1, 1846.	6	1½	4	3	3	110			Temperance cause on the advance.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
715. Rev. L. L. Radcliff,	Cong. Chs., Randolph and Troy, Pa.	May 1, 1846.	12	3	11	6		250	77	250	8 conversions; revival in progress. Contributions $2.
716. *Rev. W. W. Rand,* M. M. S.	Bethel, Me.	Nov. 6, 1846.	4	4	4						Supplied the place of Rev. J. Peet, during illness.
717. *Rev. G. W. Ranslow,* V. D. M. S.	Fletcher, Vt., quarter of the time.	June 1, 1846.	12	2⅖	10						No statistical report.
718. Rev. S. A. Rawson, W. A.	Cong. Ch., Rushford, N. Y.	Nov. 5, 1846.	12	3	11	1	3		40		Contributions $63 43. Subscription to pay off church debt.
719. Rev. A. R. Raymond, P. H. M. S.	Presb. Ch., Salem, and Cong. Ch., Sterling, Wayne co., Pa.	Nov. 19, 1846.	12	1⅕	11	14		140	100	450	Contributions $25. Building a meeting house at Sterling.
720. Rev. James F. Read, P. H. M. S.	Presb. Chs., Gravel Run and Washington, Erie co., Pa.	Sep. 14, 1846.	12	3	11	6	4		300	700	3 conversions; contributions $8 37; congregations large and attentive.
721. Rev. C. Rechenburg, C. A.	German Ch., Syracuse, N. Y.	Feb. 15, 1846.	12	3	8½		13	36	30		7 conversions; contributions $10; much tried by Romanism and rationalism.
722. Rev. Andrew H. Reed, MASS. H. M. S.	North Mendon, Mass.	April 1, 1846.	12	3¼	11		2		60	150	Contributions $46; has distributed bound volumes of the Tract Society.
723. Rev. Frederick A. Reed, M. M. S.	Aurora and Amherst, Me.	June 26, 1846.	12	3	9						No report has been received from Mr. Reed.
724. Rev. F. B. Reed,	Cong. Ch., Moira, N. Y.	Dec. 1, 1845.	12	1½	7						"The church was never more prosperous—has doubled its numbers the past year." Statistics not reported.
725. Rev. Julius A. Reed,	Missionary Agent in Iowa.	Sep. 1, 1846.	12	12	11						See notice on a subsequent page.
726. Rev. T. S. Reeve,	Presb. Ch., St. Joseph's, Mo.	Nov. 10, 1845.	12	6	6½						Two conversions.
Do.	Do.	Jan. 1, 1847.	12	6	3	6	4		60	300	Building a house of worship.
727. Rev. B. J. Relyea, CIN. A.	Presb. Ch., Delphi and Pittsburgh, Ind.	Nov. 15, 1846.	12	3	11	6	6	50	75	150	5 conversions; contributions $15; church debt paid off.
728. Rev. G. A. M. Renshaw,	Mount Zion, Presb. Ch., Green co., Mo.	April 1, 1846.	12	3	11	4	3			100	7 conversions; contributions $8 60; building a house of worship.
729. Rev. B. W. Reynolds,	Fairfield and vicinity, Ill.	Aug. 1, 1846.	12	6	11	4			40		Revival in progress; contr. $15.
730. *Rev. Enos H. Rice,*	Presb. Ch., Concord, Mich.	Sep. 5, 1846.	12	3	7						No report received from Mr. Rice.

731. Rev. J. D. F. Richards, N. H. M. S.	Cong. Ch., Charlestown, N. H.	Sep. 20, 1845.	12	1½	4⅔		1	325	85	335	Contributions $96.
732. Rev. Henry Richardson, M. M. S.	Gilead and Dixfield, Me.	June 25, 1846.	12	3	11						No report has been sent us by Mr. Richardson.
733. Rev. Nath. Richardson, MASS. H. M. S.	Burlington, Middlesex co., Mass.	May 14, 1846.	12	5	11				60	200	Meeting house rebuilt.
734. Rev. Wm. Richardson, N. H. M. S.	Deering, N. H.	July 1, 1845.	12	2¼	2						Missionary left at the close of his commission. No report.
735. Rev. J. B. Ricketts,	Presb. Chs., Osceola and Mt. Pleasant, Mo., ⅔ of the time.	Sep. 18, 1846.	12	3⅔	11	3			30	90	Revival in connexion with the Methodist brethren; contribution $19.
736. Rev. Joseph L. Riggs, P. H. M. S.	Wells and Jackson, Pa., and Southport, N. Y.	Oct. 1, 1846.	12	3	11	10	1		42	70	Congregations increasing; 1 conversion; contributions $19 64.
737. *Rev. Zenas Riggs*, W. A.	Presb. Ch., Newfield, N. Y.	April 3, 1846.	12	1⅓	12		4		55		Several cases of hopeful conversion; contributions $10 50.
738. Rev. Erastus Ripley,	Cong. Chs., Bentonsport and Cedar, Iowa.	Nov. 1, 1846.	12	9	11		4		45		Demands for labor numerous and urgent; cheering prospects.
739. Rev. Alden B. Robbins,	Cong. Ch., Bloomington, Iowa.	Nov. 1, 1846.	12	9	11	1	3		65	200	Contributions $12 50; favorable indications encourage to persevere.
740. Rev. Bennet Roberts,	Yellow Springs and Toolsborough, Iowa.	March 28, 1846.	12	6	12	4	27	250	120	400	3 conversions; three Sabbath schools; building a meeting house at Yellow Springs.
741. Rev. Moses Robinson, W. R. A.	Westfield, O., one third of the time.	Aug. 1, 1845.	12	1⅓	3						No report from Mr. Robinson.
742. *Rev. N. C. Robinson*,	Presb. Ch., Wheelersburg, O.	Jan. 1, 1847.	12	4⅓	3						5 preaching stations; Sabbath school organized.
743. Rev. Phinehas Robinson,	Presb. Ch., Washingtonville, N. Y.	Oct. 1, 1846.	12	4	11	1		125			1 conversion; contributions $10; and $1000 raised towards building a church edifice.
744. Rev. S. Robinson, V. D. M. S.	Morristown, Orleans co., Vt.	June 1, 1846.	12	2	11		4		50	150	Contributions $44; one student for the ministry.
745. Rev. Edmund P. Rogers,	Colored Presb. Ch., Newark, N. J.	Oct. 2, 1846.	12	3	6	1	4	40	130	250	3 conversions; contributions $5 30.
746. *Rev. Leonard Rogers*,	Cong. Ch., Bloomfield, Walworth co., Wis.	April 1, 1846.	12	4⅓	12		4	35			Church organized; Sabbath school and Bible class well sustained; temperance and Bible society formed; contributions $99.
747. Rev. W. H. Rogers,	Presb. Chs., Reynoldsburgh and Jefferson, O.	Nov. 1, 1845.	12	3	6			450	60	100	Contributions $55; part of the church debt at R. paid off.
748. Rev. Henry Root,	Presb. Ch., Howell, Mich.	Nov. 1, 1846.	12	3⅔	11	3			87	250	Contributions $13 75; meeting house repaired.
749. Rev. Judson A. Root, C. M. S.	Westville, New Haven co., Ct.	May 1, 1846.	12	3	6						Left Nov. 1, 1846, to become pastor of the Church in Terrysville.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
750. Rev. Levi Rose, W. A.	Presb. Ch., Howard, N. Y.	Oct. 1, 1846.	12	1⅓	11		1	200	50	200	Contributions $13 10; favorable indications.
751. Rev. S. W. Rose,	Cong. Ch., Bennington, O.	Nov. 1, 1846.	12	3	11	7	3	200	50	150	Contributions $10; has preached part of the time at Milford and Miller.
752. Rev. C. E. Rosenkrans,	Presb. Ch., East Troy, Wis.	Oct. 20, 1846.	12	5¼	11	3	6				Contributions $19 50; successful efforts in the cause of temperance and Sabbath schools.
753. Rev. Joseph Rosenkrans, C. A.	Presb. Ch., Newport, N. Y., half the time.	July 1, 1846.	12	1⅓	11				60	125	Unusual seriousness in the minds of some.
754. Rev. George B. Rowley, C. A.	Cong. Ch., West Stockholm, N. Y.	Oct. 1, 1845.	12	1⅓	5			250	35		No Sabbath school library. The "Day Spring" taken instead. Missionary left.
755. Rev. Loren W. Russ, W. A.	Presb. Ch., Bath, N. Y.	June 18, 1846.	12	3	11						Meetings full and solemn; state of feeling in the church encouraging.
756. Rev. Benjamin Russell, W. A.	Presb. Ch., Wayne, N. Y.	April 1, 1846.	12	2¼	11						Left at the close of his commission. No report.
757. Rev. C. Russell, N. H. M. S.	Goshen, Sullivan co., N. H.	July 19, 1846.	12	1⅓	8⅓						Contributions $16; monthly concert well attended.
758. Rev. J. M. Sadd,	Presb. Chs., Monoquet and Troy, Ind.	April 4, 1846.	12	4⅓	11	7	14		125	275	11 conversions; contributions $11; church organized at Troy.
759. *Rev. John H. Sage,* W. A.	Presb. Ch., Dunkirk, N. Y.	Oct. 6, 1846.	12	1⅓	6			46	144		Contr. $10 25; attendance good; much to encourage the missionary.
760. Rev. William Salter,	Cong. Ch., Burlington, Iowa.	April 12, 1846.	12	7⅓	11		1	300	150	400	Contributions $13; house of worship completed and dedicated; pastor installed.
761. Rev. Pliny F. Sanborne, C. M. S.	Turkey Hills, Granby, Ct.	May 1, 1846.	12	1⅓	11			90	80	400	Contributions $72 17; congregation increased; monthly concert well sustained.
762. Rev. R. M. Sandford, W. A.	Cong. Ch., West Aurora, N. Y.	Sep. 1, 1845.	12	3	4						A permanent increase of one third in the size of the congregation. Will need no further aid.
763. Rev. Christian Sans, P. H. M. S.	German Luth. Chs., Honesdale, Carbondale and Germanville, Pa.	Jan. 2, 1847.	12	1⅓	8	60		73			Conversions 59; two churches organized; prospects encouraging.

764. Rev. William T. Savage, M. M. S.	Houlton, Aroostook co., Me.	June 25, 1846.	12	6	11				85	250	1 conversion; more than usual religious interest; contributions $55.
765. Rev. T. P. Sawin, MASS. H. M. S.	Saugus, Mass.	April 19, 1846.	12	6	11				75	200	Meeting house repaired; temperance cause advancing.
766. *Rev. John B. Saye,*	Presb. Ch., New Pisgah, Ind., half the time.	Nov. 18, 1846.	12	2	4 4/5						A new and difficult field.
767. *Rev. William N. Sayre,*	Ancram, N. Y.	Oct. 27, 1846.	12	2 1/4	5						A most interesting field; 4 conv.; no church yet organized; $1800 subscribed to build a meeting house.
768. Rev. Jacob Scales, N. H. M. S.	Plainfield, N. H.	Oct. 3, 1846.	12	3	11		1		65	265	Contributions $28 50, and a box of clothing; circulated bound volumes of the Tract Society.
769. Rev. H. O. Schermerhorn,	Cong. Ch., Ticonderoga, N. Y.	Sep. 8, 1846.	12	3	11		2		60	250	1 conversion; contributions $10; steady progress; more than usual interest in religious things.
770. *Rev. Alanson Scofield,* W. A.	Presb. Ch., Red Creek, N. Y.	June 1, 1846.	12	2 1/4	10						No report has been rendered by Mr. Scofield.
771. *Rev. Edward Scofield,* CIN. A.	Batavia and vicinity, Ind.	May 1, 1846.	12	1 1/2	11						No statistical report received.
772. Rev. John Scott, W. A.	Presb. Ch., Hamburgh, N. Y.	May 1, 1846.	12	3	11						Church weakened by emigration. No report received.
773. Rev. J. W. Sessions, C. M. S.	West Suffield, Ct.	May 1, 1846.	12	3	11				103	200	Contributions $56.
774. Rev. Jotham Sewall, M. M. S.	Franklin co., Me.		3	3	3						No report has been received from Mr. Sewall.
775. Rev. W. S. Sewall, M. M. S.	Milo and Iron Works, Me.		3	3	3				60	150	Contributions $8; little that is encouraging to report.
776. Rev. E. D. Seward,	Cong. Ch., Aztalan, Wis.	June 1, 1846.	12	4 1/2	11		2		60	100	Temperance advancing; contr. $16.
777. Rev. John Seward, W. R. A.	Solon, Cuyahoga co., O.	Sep. 1, 1846.	12	3	11		2	425	50	95	Contributions $13; house of worship painted.
778. Rev. Henry Seymour, MASS. H. M. S.	Deerfield, Mass.	Oct. 4, 1846.	12	2 1/2	11				90	250	2 conversions; contributions $118 50; steeple and bell added to the meeting house.
779. *Rev. John L. Seymour,* N. H. M. S.	Manchester, N. H.	March 1, 1847.	12	3	1						Commissioned to labor among the poor and destitute of the city.
780. Rev. Nelson Shapley,	Cong. Chs., Centerville and Spring Creek, Pa., half the time.	July 1, 1846.	12	4 1/2	11				25	30	More than usual interest in religion; several conversions; erecting a house of worship.
781. Rev. S. B. Shearer, W. A.	Presb. Ch., Catlin, N. Y.	Jan. 1, 1846.	12	3	8		2		40	150	2 conversions; contributions $5; Sabbath school interesting.
Do.	Presb. Ch., Jefferson, N. Y.	Jan. 1, 1847.	12	3	3	1	4		70	150	Contributions $15; building a meeting house; monthly concert established.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
782. Rev. N. W. Sheldon, M. M. S.	Vassalborough and Sidney, Me.	June 25, 1846.	12	2⅓	11				100	120	Contributions $35; strengthening the things that remain.
783. Rev. John W. Shepard, N. H. M. S.	South Merrimack, N. H.	Dec. 1, 1846.	12	3	7		3	60	55	100	Contributions $46 50; pastor dismissed.
784. Rev. Paul Shepherd,	Cong. Ch., Medina, Mich.	April 1, 1846.	12	3	2½						Resigned July 15, 1846.
Do.	Presb. Ch., Dover, and Cong. Ch., Rome, Mich.	Jan. 1, 1847.	12	4½	3						Several out stations. Has succeeded the Rev. Isaac Crabb.
785. Rev. J. C. Sherwin, W. R. A.	Cong. Ch., Berlin, O.	March 5, 1847.	12	2¼	11	2	3	200	100	250	Contributions $47 10; two students for the ministry.
786. Rev. Elisha B. Sherwood, W. A.	Presb. Ch., Middleport, N. Y.	June 27, 1845.	12	3	2						Entered their new house of worship. Succeeded by Rev. William Bridgman.
Do. C. A.	Presb. Ch., Liverpool, N. Y.	June 24, 1846.	12	3	9	5	3		70	200	2 conversions; contributions $31 19; congregation steadily increasing. Labored with great success among the boatmen.
787. Rev. N. B. Sherwood,	Presb. Ch., No. Murray, N. Y.	Sep. 1, 1845.	12	3	4						No report has been received from either of Mr. Sherwood's fields.
Do. R. P.	Kendall, N. Y.	Sep. 1, 1846.	12	4½	7						
788. Rev. Hugh K. Shields,	Presb. of West Tennessee,	June 1, 1846.	12	3	10	19	1	100	60	150	Interesting revival, 36 conversions; contributions $48 17; has labored most of his time at Elk Ridge and Campbellsville.
789. Rev. Thos. L. Shipman, C. M. S.	Jewett's City, Ct.	May 1, 1846.	12	3	11	4	7		80	334	1 conversion; contributions $202 50; congregation decidedly increased.
790. Rev. Oren Sikes, M. M. S.	Mercer and Starks, Me.	June 25, 1845.	12	3½	2						Left at the close of his year. Now pastor at Bedford, Mass.
791. Rev. L. A. Skinner, W. A.	Presb. Ch., Lancaster, N. Y.	Oct. 1, 1846.	12	3	6		5		80	110	Revival in progress, 50 conversions; contributions $74 38.
792. Rev. T. H. Skinner, jr., P. H. M. S.	2d Presb. Ch., Paterson, N. J.	Nov. 14, 1845.	12	6	6½						Resigned; succeeded by Rev. M. F. Liebenau.
793. Rev. J. J. Slocum, P. H. M. S.	Prompton and Canaan, Pa.	July 13, 1846.	6	1½	8½						Left at the close of his commission.
794. Rev. Seth Smalley,	Presb. Chs., Amazon and Cold Spring Prairie, Ill.	Oct. 1, 1845.	12	6	5						No statistical report received from Mr. Smalley.

795. Rev. Charles B. Smith, M. M. S.	Cherryfield, Me.		1¾	1¾	1¾						No report has been received from Mr. Smith.
796. Rev. Francis P. Smith, M. M. S.	Sebasticook, Me.	June 25, 1846.	8	8	8	1		140	30	30	Little progress made; the church are divided.
797. Rev. Frederick W. Smith, C. A.	Ger. Luth. Cong., West Leyden and vicinity, N. Y.	Oct. 1, 1846.	12	1½	11	14		10	65		5 conversions; contributions $9.
798. Rev. Harvey Smith,	Cong. Ch., Masonville, N. Y.	July 1, 1846.	12	3	11			400	60	65	2 conversions; contributions $34; parsonage built; meeting house repaired; will need no further aid.
799. Rev. James C. Smith, C. A.	Presb. Ch., Pompey Center, N. Y.	July 20, 1846.	12	3	11		1		25	100	Contr. $17; one conversion, and encouraging prospects of a revival.
800. Rev. Joseph Smith, M. M. S.	Wilton and vicinity, Me.	June 26, 1846.	12	2⅓	9			300	75	450	Contributions $80; a strong temperance town.
801. Rev. J. W. Smith,	Cong. Chs., Benton, Windsor and Eaton Rapids, Mich.	June 1, 1845.	12	4½	1				50	145	Building a meeting house at Eaton Rapids. Death of Mrs. Smith.
802. Rev. L. M. S. Smith,	Cong. Ch., Portland, and Pres. and Cong. Chs., Lyons, Mich.	June 1, 1846.	12	6	11	5	2		130	360	Missionary afflicted with protracted and severe illness.
803. *Rev. R. A. Smith*, P. H. M. S.	Bethesda, Md., and Sharon, D. C.	Oct. 1, 1846.	12	9	6				50	300	5 conversions; contributions $40. Efforts to purchase a church edifice; one student for the ministry.
804. Rev. Samuel D. Smith, CIN. A.	Presb. Ch., Covington, Ind.	Jan. 1, 1846.	12	3	11	14	1		90	100	16 conversions; contributions $18 25.
805. Rev. Socrates Smith,	Beardstown, Ill.	Oct. 1, 1845.	12	12	5						Devoted part of his time to Panther Creek.
Do.	Cong. Ch., Panther Creek, Ill.	Oct. 1, 1846.	12	8¼	6	1		70	40	200	One conversion; contributions $10 75.
806. Rev. Thomas Smith, M. M. S.	East Orrington, Me.	June 25, 1846.	6	2¾	6			150	100		Contributions $30; prospects brightening; parsonage built.
807. Rev. Wm. J. Smith, P. H. M. S.	Presb. Ch., Harbor Creek, Pa.	April 1, 1846.	12	1⅓	11			200	50	140	Contributions $14 50.
808. Rev. H. W. Smuller, W. A.	Presb. Ch., Pavillion, N. Y.	June 1, 1846.	12	100	11						Contributions $25; encouraging indications.
809. Rev. Anson Smyth,	Destitute places in the vicinity of Milford, Mich., quarter of the time.	March 15, 1846.	12	3	3	2	9	300	200	350	4 conversions; contributions $50; church edifice completed, and *no debt incurred.*
810. Rev. Samuel K. Sneed,	Presb. Ch., Evansville, Ind.	April 1, 1846.	12	4⅓	11				105	250	At the beginning of the year, there was a church debt, but no public worship, Bible class, Sab. school or library; now they have them *all but the debt.* Contributions $40.
811. Rev. Aaron Snow, C. M. S.	Eastbury, Ct.	May 1, 1846.	12	3	11		1	200	75	300	20 conversions; unusual interest in spiritual things; contr. $53 13.
812. Rev. Roswell R. Snow,	Cong. Ch., Troy, Wis.	Nov. 1, 1846.	12	4⅕	11	3	3	300	85	380	One conversion; contributions $55 50.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
813. Rev. Peter Snyder,	Presb. Ch., Cairo, N. Y.	Dec. 1, 1846.	12	2¼	11	1	1		125	125	2 conversions; contributions $55; efforts to build a parsonage.
814. *Rev. Samuel Souther,* M. M. S.	North Ch., Belfast, Me.	Dec. 13, 1846.	1½	1½	1½				50	150	Contributions $31 67; church organized; building a meeting house.
815. Rev. S. M. Sparks, P. H. M. S.	Minersville, Schuylkill co., Pa.	April 1, 1846.	12	4½	11	3	3		100	300	Contributions $125 10.
816. Rev. B. A. Spaulding,	Cong. Chs., Agency City and Ottumwa, Iowa.	Nov. 1, 1846.	12	9	11	4	5	242	135	300	More than usual religious interest; several conversions; cheering progress; prospects never more encouraging.
817. Rev. George Spalding, W. A.	Presb. Ch., Varna, N. Y.	July 1, 1846.	12	3	11	1	1		55	80	2 conversions; contributions $25; efforts to pay off church debt.
818. Rev. Levi Spencer,	Mount Hope, Ill., half the time.	June 12, 1846.	12	3	5½	1			30	200	Contributions $20; building a meeting house.
819. Rev. Thomas Spencer,	Presb. Ch., Hartford, Ind.	Oct. 12, 1846.	12	6	11	1			150	165	One conversion; contributions $4; four Sabbath schools.
820. *Rev. Lemuel C. Spofford,*	Fond du Lac, Wis.	Sep. 4, 1846.	12	12	7		12			100	Building a house of worship.
821. Rev. Charles Spooner,	Cong. Ch., Westport, N. Y.	March 4, 1846.	12	1½	11		1		75	150	Contributions $23; hope to do without further aid.
822. Rev. E. H. Squier, V. D. M. S.	Hartland, Windsor co., Vt.	June 5, 1845.	12	1½	1						No statistics reported by Mr. Squier.
823. Rev. Milton B. Starr,	Morgan co., O.	Dec. 1, 1846.	12	8¼	11	2					2 Sabbath schools organized; building two houses of worship.
824. Rev. J. G. D. Stearns, MASS. H. M. S.	Billerica, Mass.	April 1, 1846.	12	4	11			75	50	300	Contributions $35.
825. Rev. S. N. Steele,	Presb. Ch., Rochester, Ind.	June 27, 1846.	12	6	11	2	5		35	75	Contributions $5; commodious house of worship erected "without foreign aid."
826. Rev. William Sterling, P. H. M. S.	Presb. Ch., Williamsport, Pa.	Jan. 1, 1846.	12	6	11				100	350	Contributions $59 25. Affairs prosperous; church debt paid off; congregation increasing.
827. Rev. Levi Sternberg,	German Ch., Buffalo, N. Y.	Oct. 1, 1845.	12	3	5						
Do.	Do.	Jan. 1, 1847.	12	3	3	1			75	125	Meeting house purchased and repaired.
828. Rev. J. D. Stevens,	Presb. Ch., Platteville, Wis.	March 1, 1846.	12	6	8						

Do.	Mining region, Wis.	Jan. 1, 1847.	6	6	3						Field of labor embraces 5 counties.
829. Rev. W. R. Stevens,	Perryville and Eugene, Ind.	Nov. 15, 1845.	12	6	$\frac{1}{4}$						Left May 15, 1846.
Do.	Presb. Ch., Logansport, Ind.	May 15, 1846.	12	6	$10\frac{1}{2}$		1	30	70		Contributions $10; much dissipation in the place.
830. Rev. B. F. Stewart, CIN. A.	Pendleton and Andersontown, O.	Nov. 1, 1845.	12	$4\frac{1}{2}$	6						No report has been received from Mr. Stewart.
831. Rev. Robert Stewart,	Presb. Ch., Greenville and vicinity, Ill.	Oct. 14, 1846.	12	6	$5\frac{1}{2}$	7					Revival, 10 conversions; cheering progress in the cause of temperance.
832. Rev. B. P. Stone, N. H. M. S.	Secretary of the New Hampshire Missionary Society.	Aug. 24, 1846.	12	12	12						See notice of the New Hampshire Miss. Soc. on a subsequent page.
833. Rev. James P. Stone, V. D. M. S.	St. Johnsbury Centre, Vt.	June 1, 1846.	12	2	11	1	3	360	115	200	Contributions $85; new place of worship secured, fitted up and dedicated; pastor installed.
834. Rev. M. I. Stover, W. A.	Evan. Luth. Ch., Waterloo and West Fayette, N. Y.	Oct. 17, 1845.	12	3	$5\frac{1}{2}$			4	100		Contributions $30, and $300 paid on church debt. Every family in town supplied with the Bible.
835. Rev. Wm. B. Stowe, W. A.	Cameron and vicinity, N. Y.	Dec. 20, 1845.	12	3	$7\frac{3}{5}$						Two Sabbath schools and a Bible class organized. Statistics not reported.
836. Rev. E. H. Stratton, W. A.	Presb. Ch., Somerset, N. Y.	Nov. 1, 1846.	12	$2\frac{1}{4}$	11		4	600	70	300	Contributions $25. A small and widely dispersed congregation.
837. Rev. John H. Stratton, M. M. S.	Pittston, Kennebec co., Me.	Sep. 1, 1846,	12	$3\frac{1}{2}$	11	1	2		60	200	Contributions $30; one student for the ministry.
838. Rev. Lawrence Stright, P. H. M. S.	Presb. Chs., Fairfield, Deer Creek and Sunville, Pa.	Jan. 1, 1846.	12	3	11	9	1				4 conversions; meeting house repaired and church debt nearly paid off at S. Vigorous efforts to build a house of worship at F. Contr. $4.
839. Rev. I. P. Stryker, W. A.	Presb. Ch., Jefferson, N. Y., quarter of the time.	June 1, 1846.	12	$\frac{3}{5}$	3						No report received from Mr. Stryker.
840. Rev. Lot B. Sullivan, MASS. H. M. S.	Shutesbury, Franklin co., Mass.	Jan. 1, 1846.	12	4	8						No report received from Mr. Sullivan.
841. Rev. John Summers,	Presb. Ch., Vermont and Cong. Chs., Bernadotte and Virgil, Ill.	Dec. 1, 1845.	12	$4\frac{1}{2}$	7	2	1	120	110	350	Contributions $4; in connection with the Methodists have purchased a meeting house at Vermont.
842. *Rev. Samuel Talbot*, M. M. S.	Alma, Lincoln co., Me.	Jan. 13, 1847.	6	2	$2\frac{1}{2}$						No report received from Mr. Talbot.
843. Rev. Joel Talcott, W. R. A.	Cong. Chs., Brighton and Wakeman, O.	March 1, 1846.	12	3	11	3	3	350	125	275	Revival, 10 conversions; hopes encouraged; contributions $46 19.
844. Rev. Daniel D. Tappan, MASS. H. M. S.	North Marshfield, Mass.	Jan. 1, 1847.	12	4	11	1			50		Contributions $37 22. "Our course is onward."
845. Rev. S. S. Tappan, MASS. H. M. S.	Holmes' Hole, Mass.	Jan. 1, 1847.	12	6	11	1			30	150	Contr. $27 75; steady progress against determined opposition.

Missionaries.	Congregations and Missionary Districts	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
846. Rev. Chauncey Taylor, V. D. M. S.	Alburgh, Grand Isle co., Vt.	June 1, 1845.	12	2	1						
Do.	Chittenden, Vt.	June 1, 1846.	12	2⅔	10		3		40	50	Contr. $33 88. Pastor installed.
847. Rev. Ephraim Taylor,	Feeble Cong. Chs., in Western New York.	Dec. 1, 1845.	12	12	7						Widely extended and successful labors. Statistics not reported.
Do.	Cong. Chs., Randolph, Leon and Omar, N. Y.	Dec. 1, 1846.	12	6	4	2	1	400	20		Contributions $125; building a church edifice at Randolph; prospects encouraging.
848. Rev. Ezekiel D. Taylor, C. A.	Cong. Ch., De Ruyter, N. Y.	Jan. 1, 1846.	12	3	8		2		45	80	Contributions $16; fears that the church will become extinct.
849. Rev. Horace A. Taylor, W. A.	Cong. Ch., Napoli, N. Y.	Nov. 1, 1846.	12	3	11						No statistical report received from Mr. Taylor.
850. Rev. Hutchings Taylor,	Cong. Ch., Joliet, Ill.	May 1, 1846.	6	11	9	2	3		40	200	Mrs. Taylor died, Feb. 4th, 1847.
851. Rev. Isaac N. Taylor,	Presb. Ch., Fulton, O.	March 16, 1846.	12	6	7½						Resigned Dec. 16, 1846; field now occupied by Rev. Abraham Blakely.
852. *Rev. James R. Taylor*,	Cong. Ch., Lakeville, Mich., half the time.	Nov. 1, 1845.	12	2	3	1	3	200	30	100	Contributions $4; cause of temperance advancing.
853. Rev. Justin B. Taylor, C. A.	Presb. Ch., De Kalb, N. Y.	Nov. 4, 1845.	12	3	6			200			Contributions $21 35.
854. Rev. Preston Taylor, V. D. M. S.	Sheldon, Franklin co., Vt.	June 1, 1846.	12	2⅔	11						Church small and scattered. No statistical report.
855. Rev. S. D. Taylor,	Copley, O., half the time.	March 1, 1847.	12	1½	1						
856. *Rev. W. S. Taylor*,	Presb. Ch., Manchester, Mich.	May 5, 1846.	12	4⅔	11		8	150	30	100	Contributions $30 64; church debt paid off; temperance society organized.
857. Rev. Daniel Tenney, CIN. A.	Presb. Ch., Oxford, O.	April 1, 1846.	12	3	11	8	5		150	400	10 conversions; contr. $159 50; church edifice completed and bell procured; four students for the ministry.
858. Rev. Roswell Tenney, M. A.	Presb. Ch., Fearing and Salem, O.	Jan. 1, 1847.	12	3	11						No report has been received from Mr. Tenney.
859. Rev. J. C. Territt,	Cong. Ch., South Middletown, N. Y.	May 8, 1846.	12	3⅔	3						Resigned Aug. 8, 1846. Succeeded by Rev. L. C. Loockwood.

860. Rev. G. F. Tewksbury, M. M. S.	Albany, Oxford, co., Me.	June 25, 1846.	12	3¼	11			100	100	150	Contributions $30; has labored part of the time at an out station.
861. Rev. Tyler Thacher, MASS. H. M. S.	North Wrentham, Mass.	July 1, 1846.	12	3	11						No report received from Mr. Thacher.
862. Rev. Wm. W. Thayer, V. D. M. S.	Lyndon, Caledonia co., Vt.	June 1, 1846.	12	4	11	5	9		80		One conversion; contributions $73 83.
863. Rev. Aaron Thompson,	Presb. Chs., Barlow and Watertown, O.	Dec. 1, 1846.	12	2½	11						Has extended his labors to several out stations.
864. Rev. Charles Thompson, C. M. S.	Salem, New London co., Ct.	May 1, 1846.	12	2⅝	11	5	6			300	Several conv.; more than ordinary interest in religious things; contr. $28.
865. Rev. Geo. W. Thompson, MASS. H. M. S.	Carlisle, Middlesex co., Mass.	April 1, 1846.	12	4	11		3	100	72	200	Contributions $49 84.
866. Rev. O. C. Thompson,	Cong. Ch., St. Clair, Mich.	Oct. 1, 1846.	3	1	3			150	70	400	One conversion; contributions $10; two students for the ministry.
867. Rev. S. H. Thompson,	Cong. Chs., Waterloo and Johnstown, Wis.	June 1, 1846.	12	4⅓	11		4		70	175	One conversion; contributions $16; cheering indications of good at Johnstown.
868. Rev. Wm. A. Thompson,	Cong. Ch., Fairfield, Iowa.	Nov. 1, 1846.	12	8⅓	11		4	220	50	120	Contributions $12 08; temperance triumphant.
869. Rev. James Thomson,	Presb. Ch., Wabash and vicinity, Ind.	Oct. 1, 1846.	5½	1	5½						Removed to Crawfordsville, at the close of his commission.
870. *Rev. N. Thomson,* CIN. A.	Berlin, Holmes co., O.	Oct. 1, 1846.	12	3	6						No statistical report received from Mr. Thomson.
871. Rev. C. Thurston, P. H. M. S.	Athens, Pa., and Factoryville, N. Y.	Feb. 18, 1846.	12	2¼	11		2		60	200	Temperance and Sabbath schools flourishing. Contributions $50 61.
872. *Rev. R. B. Thurston,* M. M. S.	Waterville, Me.	June 26, 1846.	12	6	9						Pastor ordained; Sabbath school organized; monthly concert established. "Our hopes are rising."
873. *Rev. J. A. Tiffany,*	Presb. Ch., Mount Vernon, Ind.	Nov. 23, 1846.	12	6	4	2	2				Cheering progress; church newly organized at Mount Vernon; preparing to build a meeting house; Bible society and Sab. school organized.
874. Rev. David Tilton, MASS. H. M. S.	Gloucester, Annisquam co., Mass.	Aug. 12, 1846.	12	5¼	11						No report from Mr. Tilton.
875. Rev. James Tisdale, N. H. M. S.	Gilsum, Cheshire co., N. H.	Jan. 1, 1846.	12	2¼	8			380	60	250	2 conversions; contributions $70; supplying the county with Bibles.
876. *Rev. Philip Titcomb,*	Presb. Ch., Hillsdale, Mich.	Nov. 5, 1846.	12	12	5				55		Contr. $14; temp. society organized.
877. Rev. G. N. Todd, C. A.	Presb. Ch., Phenix, N. Y.	March 1, 1846.	12	3	4						Left Aug. 1, 1846.
Do. P. H. M. S.	Gibson and Ararat, Pa.	Aug. 10, 1846.	12	3	7⅔		1	21	65	350	Contributions $28 28.

Missionaries.	Congregations and Missionary Districts	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur. On Exam.	Additions to Chur. By Letter.	No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
878. Rev. Samuel H. Tolman, V. D. M. S.	Weston Vt.	June 1, 1846.	12	2¼	11	10	1	400	50	175	Interesting revival in progress; 50 conversions; contributions $31.
879. Rev. Wm. B. Tompkins, C. A.	Oneida Castle and Durhamville, N. Y.	July 1, 1846.	12	3	11		3	150	60	100	Contributions $17 59. Vigorous efforts in the temperance cause.
880. Rev. Reuben Torrey, C. M. S.	Prospect, Ct.	May 1, 1846.	12	2¼	11		1		25	200	One conversion; contr. $24 63, and $41 for "the suffering of Ireland."
881. *Rev. Ira Tracy,* W. R. A.	Cong. Ch., Franklin, O.	July 1, 1846.	12	3	9	1	3	700	75	164	Contributions $14 42; Sabbath school greatly increased in interest.
882. Rev. Myron Tracy,	Secretary of the Western Reserve Agency.	May 1, 1846.	12	12	11						See notice on a subsequent page.
883. Rev. C. W. Treadwell,	Cong. Ch., Moreau, N. Y.	Oct. 1, 1846.	12	3	11			250	60	138	Contributions $92 85.
884. Rev. E. R. Tucker, W. R. A.	Presb. Ch., Defiance, O.	Sep. 1, 1846.	12	4½	11		3	100	40	50	4 conversions; contributions $20 25; has labored half the time with two neighboring churches.
885. *Rev. J. T. Tucker,* MO. M. S.	St. Louis, North Ch., Mo.			6							No report received from Mr. Tucker.
886. Rev. Norman Tucker,	Cong. Ch., Southfield, Mich.	Nov. 1, 1845.	12	4½	6						Meeting house repaired.
Do.	Presb. Ch., Dearborn and Cong. Ch., Nankin, Mich.	Nov. 1, 1846.	12	6	5		4	245	90	125	Contributions $30; building a house of worship in each place.
887. Rev. Asa Turner,	Cong. Ch., Denmark, Iowa.	Aug. 1, 1846.	12	3	7	1	9		120		10 conversions; meeting house finished and dedicated.
888. Rev. David Turner, M. M. S.	New Vineyard and Kingfield, Me.	June 25, 1846.	12	2	11						No report received from Mr. Turner.
889. Rev. Edwin B. Turner,	Cong. Ch., Cascade, Iowa.	Nov. 1, 1846.	12	10½	11			200	35	70	3 conversions; encouraging progress.
890. Rev. George Turner,	Cong. Ch., Mount Hope, N. Y.	May 4, 1846.	12	2½	11			30	40	50	2 conversions; contributions $14 50.
891. Rev. Sydney Turner, M. M. S.	Bingham and Solon Village, Me.	June 25, 1846.	12	3½	11	2			30	100	Pastor ordained; contribution $17 50; meeting house repaired; one student for the ministry.
892. Rev. Anson Y. Tuttle, W. R. A.	Cong. Ch., Charlestown, O.	June 1, 1845.	12	1½	1						Christians quickened in zeal; difficulties in the church settled; the Sabbath school enlarged. Statistics not reported.
893. Rev. Royal Twichell, W. A.	Presb. Ch., Burns, N. Y.	July 1, 1845.	12	1½	2						Labored also with the church at Ossian. No statistical report.

894. *Rev. John Van Antwerp,* W. A.	Cong. Ch., Hume, N. Y.	May 20, 1846.	12	2¼	10½		1		15	50	Contributions $50 70; more than usual interest in religious things.
895. *Rev. A. A. Vance,* CIN. A.	Monroe and Center, Ind.	Jan. 1, 1847.	12	3	3						No report of Mr. Vance's labors received.
896. Rev. Joseph Vance, F. H. M. S.	Presb. Chs., Fairview and Girard, Pa.	Nov. 4, 1846.	12	4⅛	11	5	8				Contributions $36; meeting house completed at F. and *paid for;* audiences greatly enlarged; temperance on the advance.
897. Rev. William F. Veil,	German Ch., Buffalo, N. Y.	Aug. 10, 1846.	12	3⅜	11						Some accessions; no statistical report.
898. *Rev. John A. Vinton,* M. M. S.	Waterville, Kennebec co., Me.										
899. *Rev. H. H. Waite,* C. A.	Cong. Ch., Copenhagen, N. Y.	May 1, 1846.	12	3	11		2	167	60	50	Contributions $28 19, and a missionary box $56.
900. Rev. William Waith, W. A.	First Presb. Ch., Ellington, N. Y.	May 1, 1846.	12	1⅛	11				50	70	Contributions $32 50; one student for the ministry.
901. Rev. Wm. Wakefield,	Cong. Ch., M'Connellsville, O.	Jan. 1, 1847.	12	6	11		3	400	105	350	1 conversion; contributions $74 64; church edifice completed; Bible society and two Sabbath schools organized.
902. Rev. M. M. Wakeman, C. A.	Presb. Ch., Otsego, N. Y.	Oct. 26, 1846.	12	3	11			70	60	100	Contributions $31. Prospects of the congregation improving.
903. Rev. E. F. Waldo,	Presb. Ch., Allegan, Mich.	Sep. 8, 1846.	12	3	11			100	120	250	Contributions $32 67; five Sabbath schools organized.
904. Rev. E. Vine Wales, C. A.	Presb. Ch., Laurens, N. Y.	Feb. 1, 1846.	12	1⅛	11		1		40	100	Congregation increasing. Prospects hopeful.
905. *Rev. James S. Walton,*	Presb. Chs., Chester and Tupper's Plains, O.	Aug. 1, 1846.	12	4⅛	8		2		65	200	Contributions $59; building a church edifice.
906. Rev. H. G. Ward, W. A.	Second Cong. Ch., Sheldon, N. Y.	Feb. 1, 1846.	12	3	11		4		60	96	5 conversions; contributions $35, and a box of clothing.
907. Rev. Stephen D. Ward,	M'Kemie Ch., Va.	Jan. 1, 1847.	12	4⅛	11						Contending against many obstacles.
908. Rev. Joseph K. Ware, W. A.	Cong. Ch., Chapinsville, N. Y.	Oct. 1, 1845.	12	1⅛	5						Contributions $7 50; other statistics not reported.
909. Rev. Hart E. Waring,	Cong. Ch., Grandville, Mich.	Oct. 1, 1845.	12	5¼	5						Mr. W. still labors with this church.
Do.	Destitute churches in Kent county, Mich.	Oct. 1, 1846.	12	5¼	6						Revival, 20 conversions; whole aspect of the communiiy changed for the better.
910. Rev. Calvin Warner,	Presb. Ch., Potosi, Wis.	Jan. 1, 1846.	12	7⅛	5						Left, Nov. 1, 1846.
Do.	Cong. Ch., Elk Grove, Wis.	Nov. 1, 1846.	12	6	5					100	Church organized at Elk Grove.
911. Rev. Hiram Wason,	Presb. Ch., Vevay, Ind.	Jan. 1, 1846.	12	4⅛	8	2	2		150	400	3 conversions; place of worship built.
912. Rev. Calvin Waterbury.	Presb. Ch., Freeport, Stephenson co., Ill.	Oct. 1, 1845.	12	5¼	6	1	4	300	150	150	Building a meeting house; congregation much enlarged.
Do.		Jan. 1, 1847.	12	5¼	3						

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Char.		No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
						On Exam.	By Letter.				
913. Rev. J. Wellman, V. D. M. S.	Proctorsville, Cavendish, Vt.	June 1, 1846.	12	3⅔		10	11	185	30	250	Contributions $10; temperance society recently organized.
914. *Rev. B. Welles*, P. H. M. S.	Wells and Columbia, Pa.										No report received from Mr. Welles.
915. *Rev. E. D. Wells*, P. H. M. S.	Beecher's Island and Farmington, Pa.	Oct. 1, 1846.	12	3	6						Mr. W. has sent us no report of his labors.
916. Rev. Edwin E. Wells,	Cong. Ch., Sycamore, Ill.	Nov. 15, 1845.	12	6	6						Erecting a house of worship.
Do.	Presb. and Cong. Chs., Dundee, Ill.	Nov. 1, 1846.	12	4½	5						Has succeeded Rev. J. V. Downs.
917. Rev. Milton Wells,	Cong. Chs., Rochester and North Rochester, Wis.	Nov. 1, 1846.	12	3⅔	11		14	225	75	125	Contributions $45; church severely tried by defection.
918. *Rev. N. M. Wells*,	Second Presb. Ch., Galena, Ill.	Dec. 26, 1846.	12	6	3						No report received from Mr. Wells.
919. *Rev. Nathaniel West*,	Presb. Ch., Wing Lake, Mich.	Oct. 1, 1846.	6	3	6						Contributions $16 50. Large and interesting Bible class under pastoral instruction. Building a house of worship.
920. Rev. Isaac. Weston, M. M. S.	Standish, Cumberland co., Me.	June 25, 1846.	12	3½	11		1	60	40	100	Contributions $15. State of religion discouraging.
921. Rev. A. Wetzel, C. A.	Ger. Luth. Cong., Utica, N. Y.	May 1, 1846.	12	2	11	17	14		62		5 conversions; Sabbath school organized; interesting Bible class under charge of the pastor.
922. Rev. W. F. Wheeler,	Presb. Ch., Byron, Mich.	Oct. 27, 1845.	12	4	6						Left at the close of his commission.
923. *Rev. John B. Wheelwright*, M. M. S.	Whitneyville and Northfield, Me.	Sep. 25, 1846.	3	3	3		3	70	40	150	Cheering progress; religious interest increasing; temperance advancing.
924. Rev. W. W. Whipple,	Presb. Chs. Monticello, La Grange and vicinity, Mo.	Nov. 16, 1845.	12	12	6½						Mr. W. has suffered from protracted illness; statistics not reported.
925. *Rev. Albert F. White*,	Presb. Ch., Attica, Ind.	Nov. 15, 1846.	12	12	4½	2			30		One conversion; contributions $5; preparing to build a meeting house.
926. Rev. Calvin White, MASS. H. M. S.	Dover, Norfolk co., Mass.	April 1, 1846.	12	3	11				40	250	One conversion; contributions $38.
927. Rev. Henry White, M. M. S.	Bradford and vicinity, Me.	June 25, 1846.	12	2½	11						No report received from Mr. White.
928. Rev. Samuel White, W. A.	Cong. Ch., Pultney, N. Y., one-fourth of the time.	Aug. 27, 1845.	12	¾	4						Ceased laboring here at the close of his commission.

929. Rev. Russell Whiting, C. A.	Presb. Ch., Volney, N. Y.	Sep. 1, 1845.	12	2½	5						Left at the close of his commission.
930. *Rev. Elijah Whitney*, R. I. H. M. S.	Washington Village, R. I.	Jan. 1, 1847.	12	9	3						No report has been received from Mr. Whitney.
931. Rev. Daniel Wight, jr., MASS. H. M. S.	North Scituate, Mass.	April 1, 1846.	12	1⅛	12		1				Contributions $57 80; efforts to pay off church debt. Death of Mrs. W.
932. Rev. M. H. Wilder, W. R. A.	Castalia, O.	July 1, 1845.	12	2½	2						Left at the close of his commission.
933. Rev. Reed Wilkinson, CIN. A.		Aug. 1, 1845.	12	1⅛	3						No statistical report.
Do. M. A.	Presb. Ch., Pomeroy, O.	Nov. 8, 1846.	12	4⅛	4⅛	2	6		100	160	Unusual seriousness; interesting Bible class; congregation steadily increasing.
934. *Rev. C. A. Williams*, MASS. H. M. S.	Gloucester West, Mass.	June 1, 1846.	12	6	10			150	50	200	1 conv.; contr. $36; meeting house repaired; prejudices subsiding; congregation increasing.
935. Rev. Darius Williams, P. H. M. S.	Presb. Ch., Wysox, Pa.	July 1, 1846.	12	3	11		1	300	40		Contributions $10; four preaching stations; congregation improving.
936. Rev. E. C. Williams, W. R. A.	Presb. Ch., Kingsville, O.	Dec. 24, 1845.	12	2½	8	1	8	47	60	120	1 conv.; contr. $30; preparing to build a meeting house.
937. Rev. Francis Williams, C. M. S.	Ashford, Windham co., Ct.	May 1, 1846.	12	2½	11	3		300	75	150	Contributions $29; subscription to repair the meeting house.
938. Rev. John Williams, P. H. M. S.	Welsh Cong. Ch., Green Township, Pa.	Oct. 1, 1846.	12	2½	11	5		300	50		Contr. $2; house of worship erected; greatly need a Sunday school library.
939. Rev. J. N. Williams,	Cong. Ch., Hanover, and Presb. Ch., Concord, Mich.	May 26, 1845.	12	4½	¾						Left at the close of the year. Succeeded at Concord by Rev. E. H. Rice.
Do.	Cong. Ch., Dundee, and Presb. Ch., London, Mich.	July 1, 1846.	12	3⅝	9	2	5	54	65	170	5 conversions; contr. $7 46; Sabbath school formed at London.
940. Rev. Samuel Williams, C. A.	Presb. Ch., South Onondaga, N. Y.	Sep. 1, 1846.	12	2	11		2	95	45	56	1 conv.; contr. $5; progress; hope to do without further aid.
941. Rev. S. A. Williams, C. A.	Welsh Cong. Chs., Salem and Marcy, N. Y.	Jan. 1, 1847.	12	1½	11		5	100	100		Contributions $36; meeting house repaired.
942. Rev. S. H. Williams, C. A.	Cong. Ch., Lisbon, N. Y.	Aug. 9, 1845.	12	3	3½						Left at the close of his commission.
943. Rev. Stephen Williams, V. D. M. S.	Hubbardton, Rutland co., Vt.	June 1, 1845.	12	2	1						Missionary's labors interrupted by illness.
944. Rev. Thomas Williams, M. M. S.	Poland, Me., one fourth of the time.	June 25, 1846.	12	3⅛							Deceased.
945. Rev. Wm. D. Williams, C. A.	Welsh Cong., Holland Patent and Bethany, N. Y.	Feb. 6, 1846.	12	1½	9	2	1		15		No library but the Bible. Churches exceedingly poor.
946. Rev. R. Willoughby,	Cong. Ch., Stockton, N. Y.	June 1, 1846.	12	3	11		2		20	30	Contributions $8 65; somewhat encouraged.

Missionaries.	Congregations and Missionary Districts.	Dates of Commis.	Length of Com.	Months of Aid.	Months of labor performed.	Additions to Chur. On Exam.	Additions to Chur. By Letter.	No. of Sub. to Temperance.	No. of Sab. school Scholars.	No. of volumes in S. S. Library.	Other particulars.
947. *Rev. David Wilson,*	Presb. Ch., Hebron, N. Y.	April 1, 1846.	12	3	11						A neat church edifice erected.
948. Rev. J. B. Wilson, C. A.	Orwell and Sand Bank, N. Y.	Nov. 1, 1846.	12	3	11	1	2	50	50	50	1 conversion; contributions $14.
949. Rev. R. E. Wilson, W. A.	Presb. Ch., Hammondsport, N. Y.	Jan. 28, 1846.	12	3	11						Contr. $71; house of worship nearly completed. Statistics not reported.
950. *Rev. John S. Winter,* N. H. M. S.	Tuftonborough, N. H.	Aug. 23, 1846.	8	1¾	7				114		Good attention to the preached word.
951. Rev. Luther Wiswall, M. M. S.	Jackson and Brooks, Me.	June 25, 1846.	12	2½	11	1		400	50	125	2 conversions; contributions $50; no ardent spirits sold in the town.
952. Rev. Francis Wood, MASS. H. M. S.	Prescott, Hampshire co., Mass.	April 1, 1846.	12	3	11				60		$1100 subscribed to build a meeting house; contributions $6.
953. Rev. John Wood, N. H. M. S.	Langdon, Sullivan co., N. H.	April 15, 1846.	12	3⅔	11				100	180	1 conversion; contributions $36 66.
954. Rev. Josiah Wood,	Presb. Ch., Duquoine, Ill.	June 24, 1846.	12	4⅓	11		2	100	60	300	Contr. $6; cause of truth advancing.
955. Rev. Sarell Wood,	Cong. Chs., Schroon and West Moriah, N. Y.	Dec. 1, 1846.	12	4⅓	11			150	90	70	Contr. $52; church edifice completed and dedicated; bell procured.
956. Rev. William W. Woods,	Presb. Ch., Iowa City, Iowa.	Sep. 1, 1845.	12	9	4						Meetings for worship well attended.
Do.	Do.	Nov. 1, 1846.	12	9	5	2	2		50	100	Building a church edifice.
957. Rev. John Wooster, V. D. M. S.	Granby, Essex co., Vt.	June 1, 1846.	12	2⅔	11						No report of Mr. Wooster's labors has reached us.
958. Rev. I. R. Worcester, V. D. M. S.	Secretary of the Vermont D. M. S.	Nov. 1, 1845.	12	12	4						Resigned. See notice of V. D. M. S. on a subsequent page.
959. Rev. A. Worthington,	Cong. Ch., Wading River, L. I.	Sep. 15, 1845.	12	3	4⅓						Church no longer aided.
960. *Rev. Alfred Wright,*	Big Woods, Jones co., Iowa.	Nov. 16, 1846.	12	8	4⅓						Church newly organized. No report.
961. Rev. Edmund Wright,	Presb. Ch., Weston, Mo.	Oct. 1, 1847.	12	7⅓	11						Statistics not reported by Mr. W.
962. Rev. J. B. Wright,	Presb. Ch., Richmond, Mo.	Nov. 15, 1845.	12	9	4⅓						Subscription to build a church edifice.
963. Rev. R. N. Wright,	Presb. Ch., Belvidere, Ill.	Sep. 1, 1845.	12	1⅓	5		7	250	80	100	Contr. $15; need no further aid.
964. Rev. Samuel G. Wright,	Cong. Chs., Spoon River, Lafayette and Toulon, Ill.	Jan. 1, 1847.	12	4⅓	11	8	9		150	250	Revival in progress, 26 conversions; no meeting house in the county; efforts to build one at Lafayette; church organized; contr. $15.
965. ——— ——— C. M. S.	West Hartland, Ct.	May 1, 1846.	12	2½	11						Filled by occasional supplies.

966. *Rev. George Coan,* W. A.	Eden, Erie co., N. Y.	Jan. 28, 1847.	12	3	2				Name omitted in the proper place.
967. *Rev. Calvin N. Ransom,* W. R. A.	Republic, O.	Jan. 15, 1846.	12	3	5				Do.
968. *Rev. Abraham Blakely,*	Presb. Ch., Fulton, O.	Dec. 16, 1846.	12	6	3				Do.
969. *Rev. Riley G. Hess,*	Cong. Ch., Caledonia, Mich.	Jan. 28, 1847.	12						Do.
970. *Rev. Thomas Adams,*	Hampden, O.	Jan. 1, 1847.	6	1½	3				Do.
971. *Rev. George Winter,*	Atlas, Mich.	March 1, 1847.	12	3	1				Do.
972. *Rev. Talmadge Waterbury,*	Cong. Ch., Chesterfield, Mich.	Feb. 1, 1847.	12	3	1½				Do.

SUMMARY OF RESULTS.

The foregoing enumeration embraces the following results:

The number of ministers of the Gospel in the service of the Society, since the last anniversary, has been 972.

Of these, 783 were in commission at the date of the last report; and 189 have been since appointed.

They are distributed in 26 states and territories, as follows:—in Maine, 86; New Hampshire, 44; Vermont, 43; Massachusetts, 60; Rhode Island, 6; Connecticut, 36; New York, 198; New Jersey, 7; Pennsylvania, 47; Delaware, 2; Maryland, 3; Virginia, 3; District of Columbia, 1; North Carolina, 1; Georgia, 1; Alabama, 1; Tennessee, 6; Kentucky, 8; Ohio, 95; Indiana, 59; Illinois, 92; Michigan, 77; Missouri, 21; Wisconsin, 44; Iowa, 29; under appointment for Oregon, 2.

Of these, the number who have ministered as pastors or stated supplies in single congregations, is 667; while 305 have extended their services to two or more congregations each.

For the sake of obtaining more perfect returns from the missionaries, and thus securing greater accuracy in the details of the annual report, it is judged expedient to consider the missionary year as closing on the first of April, and not, as heretofore, on the first of May. In conformity with this arrangement the present report will embrace the results of only eleven months; a fact which should be borne in mind, in comparing its statistics with those of former reports.

The aggregate of labor accomplished by the missionaries, during these eleven months, is equal to 713 years.

Their ministrations have been statedly rendered, for more or less of the year, to 1,470 congregations and missionary districts, besides occasional services in other places.

CONTINUED PROGRESS.

Although unforeseen embarrassments have arisen to prevent the enlargement which was demanded, and expected, the increase of the Society's work has gone steadily forward. The last report closed with a statement of important openings and urgent calls for missionary labor, in certain specified portions of the new states. These fields have been kept distinctly in view throughout the year;

and while the number of missionaries in some of the older sections of the country has been reduced, the number of additional laborers employed in the West has been 38. These have occupied new fields, or supplied the places of 24, whose connection with the Society has been terminated by death, by removal to other sections, or by the assumption of their support by the people; thus making a net increase of 14 in that portion of the field. That this number is not much greater, has been owing chiefly to the want of the necessary funds.

In the last report, the Committee announced their purpose to send two missionaries to Oregon, as soon as suitable individuals could be secured. In fulfilment of this design, they have appointed Rev. George H. Atkinson and Rev. Horace Lyman to this important undertaking. These brethren are now in commission, and engaged in preparing for their expected departure in the course of the ensuing Summer. They will be the pioneers of an enterprise, which appears to be demanded with great unanimity by the missionary public; and in which, we trust, they will ere long be followed by many others, filled with the same desire to mingle the healthful influences of a pure faith with the first infant springs of a new empire.

The aggregate of missionary labor, for the eleven months reported, exceeds the same item for an equal portion of the previous year, by 22 years; and the number of congregations and districts which have regularly received the ministration of the word, is greater than last year by 17.

SABBATH SCHOOLS.

In communities struggling with the difficulties incident to new settlements, it is seldom that adequate arrangements are made for the education of the young, or even that a proper degree of instruction and restraint is supplied by parental faithfulness. In such regions, the missionary finds the only available substitute for these influences in the Sabbath school. Every year, there is a more vigorous prosecution of this form of labor, in connexion with the Society; the schools are brought more thoroughly under the supervision of the missionaries, are conducted with more system and efficiency, and become the means of greater access to the communities where they are planted. In several instances, during the past season, information has been received of the establishment of from five to eight schools by a single missionary. These are periodically visited, and receive the stimulus of his counsel and encouragement. The whole number of pupils in the schools under the supervision of the missionaries, is about 73,000.

In the prosecution of this species of missionary labor, important aid continues to be afforded by the liberal donation of libraries by

the American Sunday School Union, and by the Massachusetts Sabbath School Society.

CIRCULATION OF RELIGIOUS PUBLICATIONS.

During the year, the Committee have received, from individual donors, some valuable theological and other books for the personal use of the missionaries, and also several hundreds of small volumes, for distribution among their people. But the most important aid of this description has been derived from public institutions. The American Peace Society has made the Committee the channel of diffusing a large amount of its tracts and volumes throughout the Western States. The American Tract Society has continued to furnish the annual supply of 5,000 pages each to such missionaries as could avail themselves of the grant, besides, in some instances, making donations of its larger publications. A particular acknowledgment is due to that Institution, in connexion with the American and Foreign Sabbath Union, for 15,000 copies of the "Sabbath Manual," which have been placed in the hands of some 200 missionaries, in those portions of the country where they were supposed to be most needed, and where they have been distributed in connexion with specific efforts to rescue the holy Sabbath from desecration. These benefactions are the more welcome, because it is believed, that, under no circumstances, does the press become so useful in promoting the Gospel, as when united with the ministrations of the intelligent pastor and missionary.

TEMPERANCE.

Through the American Temperance Union, a benevolent individual has, for several years, furnished the "Journal" of that Institution to one hundred missionaries. Within a few months, this valuable auxiliary has been withdrawn; which is the more regretted because of the present exigencies of the temperance cause in the new states. Owing to the low price of grain in those fertile interior districts, an impulse has been given, the past season, to the distillation of ardent spirits. New efforts have therefore been demanded from the friends of sobriety. Perhaps, at no former period, have the missionaries labored so assiduously in this department of reform. Especially, in the states where the question of granting legal license for the sale of intoxicating drink has been submitted to the people, the zealous endeavors of the missionaries, by personal conversation, by the circulation of documents and by public addresses, have contributed in an important degree to secure the desired result. The new aspect which this cause has recently assumed in the peculiar circumstances of the western country, has led the missionaries to aim chiefly at the formation of enlightened principles on the subject of temperance, and to rely less than formerly on the pledge, which is too often found to

oppose but a feeble barrier against temptation. There are, however, not less than 97,000 who have assumed this obligation in the communities where the missionaries labor.

BENEVOLENT CONTRIBUTIONS.

The systematic contributions made by missionary churches in aid of various benevolent enterprises, afford satisfactory evidence of the excellence of their training in the practical duties of the Gospel. Already, the gifts of these infant communities begin to form an important item in the increase of our leading public charities, and furnish a guaranty that they will soon repay the kindness which has fostered them, by sustaining the Gospel in regions still more remote, and sending it abroad to the heathen world. In 520 of the fields cultivated by this Society, the aggregate of charitable collections reported is $16,273.

ADDITIONS TO THE CHURCHES.

As near as can be ascertained, the number added to the churches aided, has been, since the last report, 4,400, viz., by profession of their faith, 1,980; by letters from other churches, 2,420. This is a smaller number than has been reported for several years, and is a diminution of about one-sixth from the returns of the previous year. This result may in part be accounted for, by the very general sickness which prevailed in the north-western states, and which, for several months, seriously hindered the usual means of grace. Towards the close of the year, however, indications of returning spiritual prosperity have been furnished by the reports from some parts of the field, particularly from the Western Reserve, O., Michigan, Northern Illinois, and adjacent portions of Wisconsin.

These favored communities, however, are but few compared with the number of those upon whom no spiritual blessings have descended. There is a general and protracted suspension of that heavenly influence, without which all our efforts are in vain. This fact impresses the Committee with deep concern; and they would commend it to the solemn regard of all who make this Institution the channel of their charities to the destitute. The speedy revival of the Lord's work, especially in the West, is an event in which the Church of God in our whole country is interested. Should the present reign of spiritual death long continue, the prospect of securing the ascendency of Prostestant Christianity in the Great Valley, will be dark indeed. A mighty struggle is going on in that region, between the powers of darkness and the advocates of truth. Where there is *no* revival of *religion*, there *is* a revival of impiety; and no power can turn back the tide of evil, but that which hath all hearts at its control. To that power, then, let fervent prayer be made without ceasing, "until the Spirit be poured on us from on high, and the wilderness become a

fruitful field." This is the greatest of our necessities. Above all other co-operation, the missionaries desire that which is rendered at the throne of grace. They are thankful for pecuniary relief; they are animated by the words of approval and encouragement, which are sent, from time to time, to cheer them in their arduous and responsible work; but more grateful still—more precious than silver and gold, or any expression of fraternal sympathy—would be the assurance, that they are sustained by the prayers of the saints; that every gift cast into the treasury is consecrated by the faith of the giver; and that every herald is followed by importunate and persevering supplications, for the effectual working of the Spirit of Truth in the hearts of those to whom he is sent.

GENERAL IMPROVEMENT OF THE CHURCHES.

Although the evidence of multiplied conversions is less visible than in some former years, the leading fact in the history of the past year is a STEADY PROGRESS, and the appropriate feelings are those of encouragement and hope. A great and indispensable ground-work for future prosperity is in the process of construction, in almost all parts of the missionary field. The Committee constantly inculcate it as the great design of this Society, to secure *permanent* good, rather than mere temporary success. Especially are those, whose lot is cast in the new states, reminded of the importance of beginning by laying firm foundations; since their present action, in commencing religious institutions, must necessarily shape the character and influence of their successors, for a long time to come. It is comparatively easy to produce striking temporary effects—to cause a wave of feeling to roll over an excited community; but to direct that feeling to worthy and abiding ends, is a more difficult and far nobler achievement. And it is no small matter of thankfulness, that the missionaries employed and the churches aided by this Society, cherish these views in an increasing degree. This is seen in the pains which are taken to impart doctrinal instruction, and in the promotion of Sabbath schools and Bible classes; as well as in the prominent activity of the missionaries in the circulation of the Scriptures and other religious reading; and in temperance and other species of public reform. It is seen, moreover, in the extraordinary efforts of those feeble churches to provide houses for the worship of God. During the past year, no less than 120 sanctuaries have been reported, either as finished, or as in some stage of progress towards completion. A fact highly creditable to the liberality, and self-denial of these communities is, that in a larger proportion of instances than ever before, they have erected these houses without asking foreign aid, and without involving themselves in debt. In nearly as many other cases, debts contracted in former days have been paid off, or important repairs, alterations, or enlargement of church

edifices have been made. The temporal affairs of the congregations are rendered more systematic; while the discipline of the house of God receives increased attention; and well directed endeavors to extend the benign influence of the Gospel over the impenitent around, are growing in frequency and power. In such results, annually increasing, the friends of missions witness obedience to a voice crying throughout the land, "Prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard. Say ye to the daughter of Zion, Behold, thy salvation cometh!"

FINANCIAL HISTORY OF THE YEAR.

In consequence of the change already mentioned in the time of closing the missionary year, it has become necessary to make up the accounts of the Society to April 1st, instead of the 15th, and those of the Auxiliaries and Agencies to March 1st. As this arrangement takes effect this year for the first time, the statement of the Treasurer embraces the receipts and payments at the Society's office, for only eleven and a half months; while the receipts and payments of the Agencies and Auxiliaries cover only eleven months.

The balance in the Treasury, April 15th, 1846, was $2,735 25. The *receipts* of the eleven and a half months succeeding, have been $116,717 94—making the resourses of this period, 119,453 19.

The amount due to missionaries, at the date of the last report, was $12,865 37. There has since become due the further sum of $120,033 83—making a total of liabilities equal to $132,899 20.

Of this amount, $119,170 40 have been *paid.* There is still due to missionaries for labor performed, $13,728 80; towards cancelling which, and redeeming the pledges in commissions already issued for the coming year—amounting in all to $57,275 04—the *balance* in the Treasury is only $282 79.

The aggregate of receipts now reported, is $8,406 76 less than those of the previous year. This statement, however, when analyzed, indicates no falling off in the activity of the Society, or in the regard of the churches for the cause in which it is engaged. It should be borne in mind, that the previous report embraced the income of an entire year; while the present covers nearly a month less. In the former were comprised $9,107 98, derived from *legacies,* more than in the latter; so that the *contributions of the churches*—which are the best index of the Society's position—have this year been about $700 more than the year before; and, in the same proportion for the full period of twelve months, would have shown an increase of $9,000.

That the Committee are able to report so favorable a conclusion of the embarrassments of the year, awakens their unfeigned thankfulness to God. In many respects, the past season has been one of peculiar trial. The sickness of the last autumn—which, in extent though not in fatality, exceeded any previous visitation—greatly

diminished, and in some cases almost annihilated the ability of the Western churches to assist in the support of the Gospel. The missionaries were thus thrown upon the aid of the Society to an unusual degree; and the policy of a gradual reduction of appropriations could not be carried out, as in times of ordinary prosperity. Meanwhile, in the first eight months of the year, the receipts fell some $8000 below the income of the corresponding months of the year before. Possessing no permanent funds, and forbidden by the teachings of experience to resort to loans, the Committee were compelled to postpone, for a time, the payment of the quarterly instalments to the missionaries; and that, too, at a season, when they and their families were entering on the rigors of winter, in need of food and raiment, and suffering in their credit and influence, on account of liabilities which they are unable to meet. The All-seeing Eye alone can gauge the extent of privation thus endured, and, for the most part, endured without impatience or complaint. This readiness of the brethren to encounter trials, rather than to increase the embarrassment of the Society by pressing their personal claims, presents an affecting exemplification of the missionary character, which sheds honor on the Christian name, and powerfully appeals to the friends of missions, to render to those who are their servants for the Gospel's sake, a more generous and systematic support. Although exceedingly reluctant to make a special appeal to the sympathies of the public, the Committee felt that they had no right—as they had not the heart—to withhold the necessities of their missionary brethren from the knowledge of the churches. Accordingly, in December last, a statement of the financial condition of the Society was laid before the public. The response to this appeal was prompt and generous; so that the payment of arrearages was soon commenced, and, for two months past, the claims of the missionaries have been met as fast as presented.

FUTURE ENLARGEMENT.

The satisfaction arising from this deliverance is, nevertheless, greatly impaired by the fact, that, as a result of the embarrassed state of the Treasury, the Committee have been hindered from prosecuting those enlarged operations, which were deemed so essential at the time of the last anniversary. Nearly *one hundred* missionaries were then called for, to occupy fields whose necessities had been specifically ascertained; and the Society was told, that "not a man embraced in enumeration could be spared"—that the addition of these laborers was "the *least* extension of the Home Missionary enterprise that should be attempted during the year." When it is seen, therefore, that only about *one third* of this advance has been undertaken—and that this has been accomplished, not by increased resources, but by diminishing the number and amount of appropriations on some of the less needy por-

tions of the field—the conviction becomes irresistible, that the Christians of our land do not even yet comprehend the vastness of the work which God has given them to do. They do not appreciate the physical greatness of the country; the moral wants of its thronging myriads of people; the number and energy of influences opposed to the Gospel; nor the haste with which is passing away the opportunity for bringing the nation under the sway of Protestant Christianity. They seem not to remember, that we have to provide not only for our *own increase*, but also for that of the *world!* The destroying angel is abroad, scourging hitherward the oppressed and starving of the older nations. Through Canada, by every Atlantic port, and up the Mississippi, they are coming—Irish, Germans, French, Swedes, Norwegians—not merely to occupy our soil—to that they are welcome—but to infuse into the very life blood of our social existence, strange and ungenial elements. Shall year after year pass on, and nothing more be done than we are now doing, to meet this emergency? By the admission of Texas into the Union, one hundredth part of all the land of the globe was, in a single hour, added to our Home Missionary field; and who can tell where the enlargement is to stop? Must the Society be debarred by want of means from making any proportional advance? What will be the result, if the American churches fail to cultivate this great field? What gloom must enshroud the prospects of our country—nay, the prospects of evangelization throughout the world! The enemy will not meanwhile be idle; Jesuitism will lay its plots and weave its toils; Infidelity will scoff louder and louder; Fanaticism will scatter its wild-fire, with unresisted effect, among the people. On the other hand, the feeble churches will be overborne by opposition, their Sabbath schools dispersed, and their youth seduced into the paths of frivolity and licentiousness. Intemperance will rekindle her half extinguished fires; and all her horrid catalogue of wounds, and cursing, and broken hearts, will be realized, over again, in every hamlet of the land. The nation will be corrupted to the very core, public virtue extinct, the people demoralized, and there will be no strong popular sense of right and wrong, to curb the vaultings of selfishness and ambition. Where, then, would be the hope of the hundreds of millions who are to dwell on the soil of these states? What kind of influence would *then* go forth to the heathen nations? And yet, all these lamentable results must flow from the mere *failure* of the Christians and patriots of our land, to do their duty *just now*. Rome desires no more than a postponement of our exertions; Satan asks only that we keep back our missionaries, our Bibles, our colleges, our Sunday schools, for a few more of these passing years. Should this comparative neglect of our own vineyard continue, how sadly pertinent to the apathy of the American church, would be the lamentation over Jerusalem,—"If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes."

But we are persuaded better things. It cannot be, that the right hand of God hath brought a choice vine to this goodly land, hath cast out the heathen and planted it, only for the boar out of the wood to waste it, and the wild beast of the field to devour it. There are indications, that the surpassing interest of our Home work is beginning to be felt; and that more and more, every year, patriotic and christian minds are awaking to its intrinsic value, and its unnumbered relations to the moral welfare of the whole human race.

PRINCIPAL AUXILIARIES, AGENCIES AND MISSIONARY FIELDS.

MAINE MISSIONARY SOCIETY.

In the eleven months embraced in the report of this Society, ending March 1st, 1847, the number of missionaries has been 86. The expenditures for the same period were $8,193 44—exceeding the receipts by $532 52; which deficiency has been supplied by a temporary loan. As the annual meeting of this Auxiliary does not occur till near the end of June, it is expected, that both the income and the number of missionaries will be proportionally increased.

The Corresponding Secretary of the Society, Rev. Eliphalet Gillet, D. D., remarks, that "the movements of this Institution have an unusual interest, in consequence of a proposed increase of its operations. Although there have been no special revivals of religion, or sudden spiritual enlargement of the churches, to record; yet the year has thus far been marked with increasing attention to the means of grace, and evidence that the course of the cause is onward." At the Anniversary in June last, it was resolved to attempt to raise $15,000, to extend the operations of the Society; its members pledging their exertions to secure that amount within the state.

It is now forty years since the Maine Missionary Society commenced its operations. Fostered by Almighty care, it has gone on from small beginnings, enjoying uniformly the confidence of the community, and keeping pace with the progress of the state, over a great portion of which it now extends its blessings. The Trustees regard its condition, "though not equal to their desires, yet better even than their hopes." The increase for several years past has been gradual and uniform, though not rapid, both in the number of laborers and in the means to sustain them. Four years ago, the number of missionaries was 68; the next year, 75; two years since, 82; the last year, 84; and already, the current year, it has reached 86. The amount of labor performed, and the income of the Society, have been augmented in the same proportion.

NEW HAMPSHIRE MISSIONARY SOCIETY.

From April 1st, 1846, to March 1st, 1847, the receipts of this Society were $6,119 16, and its disbursements, $5,514 08. The missionary expenditure within the State was $4,379 76; and, at the request of the donors, $1,134 32 were paid to the Parent Society. The latter has also received in addition, from legacies, congregations and individual contributors in New Hampshire, $1,710 96; making the sum designated for the great national field of the West, $2,845 28; and the total amount raised in the State for Home Missions, $7,830 12. Both of these sums are larger than they have ever been before.

Forty-four missionaries have been in the service of the Society since its last report; all of them, with a single exception, either pastors or stated supplies. The number of churches and congregations that have been aided is 49; which is 2 more than were reported last year.

"With regard to the state of religion among the churches aided," says the Secretary, Rev. Benjamin P. Stone, "there has recently been in a few of the congregations, some unusual interest; and in two, at least, there is now a pleasing work of Divine grace in progress. These are green spots on the wide wastes. We bless God for the relief they afford us after looking so long for returning vegetation. Still, the desolation is broad and distressing; but the same heavenly influence that has already broken the tiresome monotony, can turn the whole into a fruitful field."

A survey of the missionary field in this State discloses, at once, the beneficent influence of Home Missions, and the necessity for a more vigorous application of their renovating power to places now barren and desolate. Of the 184 churches in the State, 104 have been, at different periods, aided by the New Hampshire Missionary Society. Thirty-seven, once aided, now support the Gospel themselves. The churches which require assistance are, nearly all of them, situated where the population is most subject to changes and removals. The Secretary remarks—"There are two facts, by no means encouraging. The one is, the constant draft made upon the feeble churches under the care of the Society, by the manufacturing villages and other more hopeful places for business; the other is, a class of churches so very weak, and so located, that there is scarcely a prospect that they ever will be nourished by the bread of life. But this is not all; nearly one third of all the towns in the State are entirely destitute either of ministers or churches, of our faith; and three-fourths of this third are almost as far removed from the reforming and saving power of the Gospel, as they would be had it never been preached in the State."

But while deep shadows thus rest upon some parts of the

"Granite State," we are cheered by the light that in other portions gilds her mountain sides. There is decisive evidence of progress. "Many of the churches have been brought out from the wilderness, into which they had been driven by various influences hostile to their peace and prosperity. They have increased in benevolent action, have been better united, and have advanced to a more commanding position of influence upon the world. We wait for the still, small voice of the Spirit, to complete the great end of the Gospel—their entire consecration to Christ, and the salvation of the perishing multitudes around them."

VERMONT DOMESTIC MISSIONARY SOCIETY.

Rev. I. R. Worcester, who for four years discharged the duties of Corresponding Secretary of this Society, has resigned since the last report. By a temporary arrangement, his place is filled, for the current year, by Rev. Cyrus B. Drake.

The number of ministers of the Gospel in the employment of the Society, during the eleven months ending March 1st, 1847, was 43.

The expenditures within the state, were $3,110 46; the sum of $640 was forwarded by the Auxiliary to the National Society, and the further sum of $982 50 received by the latter in direct contributions from the State. The receipts have fallen short of the expenditures nearly $500. This is the more to be regretted, because the Society is yet doing but a small part of what ought to be done in Vermont, to say nothing of the assistance which should be furnished, to follow her emigrant sons in their dispersion over the fields of the West. "Not a few churches," says the Secretary, "are decaying; some seem just ready to die, for want of christian sympathy, and christian, *prayerful* aid. Emigration, with other causes, keeps the weak churches of Vermont in a feeble state; so that portions of our missionary field are very slowly added to self-sustaining churches. The standard of benevolence is so low, that there is no hope of immediately cultivating these desolations, without a faith, fearless of want and superior to trials, such as would be adequate to any missionary ground occupied by the American churches. The contributions are small and very inadequate. A *great impulse must be given* to the work, such as shall open channels from all the fountains of benevolence into our treasury. How else shall high-toned intelligence, morality and piety so pervade the neglected communities of Vermont, as to develope its resources for the good of the country and of the world? How else is she to give permanence and extension to the institutions of the Puritans; to break the chains of error and despotism which have so long enslaved the human family; to carry out the work of freedom, truth and piety, committed instrumentally to American Christians, the success or defeat of which can be little less than the emancipation or bondage of the world?"

MASSACHUSETTS HOME MISSIONARY SOCIETY.

This Society received between April 1st, 1846, and March 1st, 1847, $23,912. In the same period, it paid, for missionary labor within the state, and incidental expenses, $7,913 62; and remitted $18,000 to the American Home Missionary Society—or $1,375 83 more than in the year before. The latter Society has also received direct remittances from the Hampshire Missionary Society, $1,200; and from various individuals, congregational collections and bequests, $6,509 82—making the aggregate appropriated to this object from the state, during the eleven months reported, $33,623 44. Except in the previous year, when the amount was increased by a large legacy, this contribution to Home Missions is larger by about $2,800 than was ever before received from this state in a single year.

Sixty missionaries have been in commission in Massachusetts since the last report—three more than in the year previous. *Five* congregations have been added to the list of beneficiaries, while 5 have ceased to receive aid, and 6 others are expected to do so during the coming year. About 18,000 families embraced in these communities, receive the spiritual care of the missionaries; and more than half of the attendants on public worship are gathered into Sabbath schools and Bible classes; and nearly *all* of them are associated in one form or another, as friends of temperance. Three of the churches are noticed as having enjoyed revivals of religion during the year.

Although the proportion of missionary exertion, which it is necessary for Massachusetts to bestow on her own destitute fields, has been rapidly diminishing, the time has not yet arrived when it can be wholly withdrawn. "From the post of observation which has been assigned them," says the Secretary, Rev. Joseph S. Clark, "the Executive Committee yet discover 'old wastes' to be reclaimed, new communities to be evangelized, infant and infirm churches to be strengthened—in short, *missionary fields*, where truth and righteousness will never spring forth without culture, nor error and irreligion die of neglect; and where the christian ministry can gain a footing only by the same kind of external appliances, that are requisite in any other part of the unevangelized world.

While the Committee of this Auxiliary thus search out and supply the wants of Massachusetts, they do not forget that the sons of such fathers have a larger mission than merely the cultivation of their own homestead. They nobly sustain the character of "an integral part" of the organization for conveying the means of grace to every destitute section of the land. In former years, and especially in that which has just closed, the liberality of their churches—the result of an efficient agency operating on the con-

sciences of an intelligent and philanthropic people—has never, in the hour of need, been appealed to in vain.

RHODE ISLAND HOME MISSIONARY SOCIETY.

Six missionaries have labored under the direction of this Auxiliary during more or less of the year past. The number of stations occupied is 7. The appropriations—which, from circumstances adverted to in former reports, are larger than the average—amount in all to $1,850. One thousand dollars of this sum is furnished by the continued liberality of the Missionary Society of Connecticut; $562 76 have been contributed by the churches of Rhode-Island—being $120 22 more than last year; and a balance of $287 24 is yet to be provided for. Meanwhile, the American Home Missionary Society has received from churches and individuals in this state, $1,536 62 for expenditure in Western missions.

"The Missionary Churches," says the Secretary, Rev. JONATHAN LEAVITT, "are about one-third of the Congregational churches in our state. Several of them are thriving, to say the least, quite as much as any of our churches. Two of them have recently been enjoying pleasant revivals of religion." Efforts to erect sanctuaries, or to redeem them from debt, as well as thrift in the cause of temperance and of the Sabbath, show, that if the great rain has been withheld, the dew of Hermon has not ceased to descend upon the state.

CONNECTICUT MISSIONARY SOCIETY.

The receipts of this Auxiliary for eleven months, ending March 1st, 1847, have been $6,730 72, which, with a balance previously in the treasury, of $1,884 94, make a total of resources for the year, of $8,615 66. Except $1,612 55, which are retained to meet obligations that mature in the month of May, this has been expended as follows: viz. on the missionary churches of Connecticut, $3,503 11; paid to assist the feeble churches of Rhode-Island, $1,000; and forwarded to the National Society for its general purposes, $2,500. The latter Institution has also received from various sources in Connecticut, $10,790 78—being $1,004 06 more than the same item last year; and making the total recipts for Home Missions, from the State, $17,521 50.

In order to appreciate the evidence which this steady increase affords, of the well principled attachment of the churches of Connecticut to Home Missions, it should be remembered, that the greater part of the amount raised comes through the voluntary agency of the pastors; and is the result of an intelligent purpose of the churches, to spread to others those christian privileges, which have made so great a portion of the State as the garden of the Lord.

Thirty-six missionaries, including three sustained by the contributions of the Auxiliary Home Missionary Society of Fairfield County, have labored in this State during the year.

In their last report, the Trustees remark: "As it is thirty years since the organization of this Society, we may regard it as now passing, with all its interests and responsibilities, into the hands of a new generation. They, as well as the surviving founders, may properly inquire, whether it has so far accomplished the object for which it was formed, as to deserve and claim continued patronage. Its sphere of action was originally limited to the State and vicinity. For fourteen years, with a scanty income, it was able to cherish the institutions of the Gospel in only a portion of the needy churches in Connecticut." "In 1830, a union was formed with the A. H. M. Society, since which time its resources have been sufficient not only for supplying the wants of our own churches, but for aiding liberally a sister State, and contributing to replenish the treasury of the Parent Society. Not a congregation in Connecticut has since been refused assistance on account of a lack of funds at the disposal of the Board. *Seventy eight* congregations—or about one third of our present whole number—it is believed, have shared to a greater or less extent in its bounty." *Thirty* of these churches, some of them now among the most vigorous in the State, have dispensed with the aid of the Society; and of the remaining 48, by far the greater number are advancing in the process of recovery.

But the sympathies of Connecticut, like her pecuniary bounty, flow out largely towards the churches of the West in this time of their infancy and their peril. "God is chasing the devotees of Romanism," says the Secretary of this Auxiliary, Rev. Horace Hooker, "and a multitude of the ignorant and unbelieving to our shores. With the increased facilities of immigration, and the pressure of the present necessity, what but Home Missions could save the existing churches at the West from the desolations of a flood, and render practical the planting of pure, orthodox, Protestant churches in the wide and still unsettled regions towards the setting sun? God warned Noah of the approaching flood, and he built an ark; our churches, premonished of this moral overflow, have made provision to meet it—at least to some extent—and like him they may escape its ravages. And as Noah found the old world enriched, after the subsidence of the waters; so these famished millions, relieved by the beneficence of our people, may come to us with hearts freed from the prejudices of education and superstition, and furnish a rich soil for the seed of truth.

PHILADELPHIA HOME MISSIONARY SOCIETY.

From April 1st, 1846, to March 1st, 1847, this Auxiliary had at

its disposal $9,526 17, of which $1,283 26 was a balance in the treasury at the date of the previous report. The receipts have since been $8,242 91. The expenditures have been $7,050 57, including $500 remitted to the Parent Society; and a balance of $2,475 60 remains to meet demands that become payable during the present spring. Individuals and churches in the states covered by this Auxiliary have contributed directly to the Parent Society the additional sum of $1,305 83—making a total of $10,148 74, or an advance of $2,317 05 above the receipts within the same limits in the year preceding.

Sixty missionaries have labored on the field of the Philadelphia H. M. Society, in about 100 different congregations, besides extending their occasional labors still more widely among the destitute. In a goodly proportion of instances, the stimulus of judicious aid is already seen, in the greater activity of all the moral machinery of well ordered society; and even in the portions of the field, where the people are comparatively cut off from the full effect of missions, by reason of a rugged country and a strange speech, more hopeful prospects are every year presented. Nevertheless, this class is among the most difficult to be addressed with the hope of success. The Secretary, Rev. Elias R. Fairchild, says in his last report, "Many of them seem to have enjoyed but few of the advantages of education in their youth. They cannot be readily approached, nor led to appreciate the value and importance of organizations for their moral and spiritual benefit. There have been sent to this class of people, a few devoted, pious, faithful, and competent ministers. The number sent must be greatly augmented, before the design of the Missionary Society can be accomplished, or the vast resources of this field devoted to the service and glory of God."

In reference to co-operation with the Parent Society, in supplying the remoter portions of our land with moral culture, the Secretary adds, that the Philadelphia H. M. Society "desire to do more than it has been their privilege to do in time past. The rapid increase of population, the advantages of priority in publishing the Gospel in new settlements, the number and earnestness of appeals for aid, that come from multitudes who are famishing for the bread of life, and the shortness of the period in which efforts can be put forth with advantage for the benefit of those who are now living—prompt this desire, and fully justify a fervent appeal to the piety, patriotism and benevolence of the community, for means to cultivate the waste places within the bounds of this Society, and in other portions of our national territory."

CENTRAL AGENCY, N. Y.

Under the supervision of this Agency, there have been employed, the past year, 57 missionaries. They have labored in 65 con-

gregations, and the aggregate of their service is *forty-five* years. One hundred twenty-four only have been added to the churches—61 on profession and 63 by letter. Sabbath schools are in a prosperous condition; and the cause of temperance, though in some sections struggling with violent opposition, is on the advance. Several of the congregations have made successful efforts for the extinction of old parish debts; and others are preparing to erect houses of worship, the coming year.

The congregations are most of them small in numbers, and emphatically poor. They are kept in this condition, by the removal of their most valued members to other sections of the country, chiefly to our frontier settlements in the West. One church, which seldom has preaching more than half of the time, dismissed fourteen of its members, for this purpose, the last year; by which their subscription for the support of the Gospel was diminished $100. It appears, on examination, that the property owned by thirty-five of these congregations, according to the general assessment list, would, on an average, give but $15,000 to each; and that only one third of this belongs to members of the church. There are, on an average, but thirty families in a congregation, giving to each family, if the property were equally divided, but $500.

The funds collected within the bounds of this Agency, during the eleven months reported, amount to $5,677 74; which is $213 94 more than in the previous year. The expenditures, for the same period, amount to $4,107 04; leaving $1,570 70 for the general purposes of the Society; and showing that the expense of each full year of missionary labor has been $91 27.

Rev. Abijah Crane is the Secretary of the Agency.

WESTERN AGENCY, N. Y.

During the eleven months reported, 55 missionaries have received commissions from this Agency to preach the Gospel to 58 different congregations. Thirteen of these were not in commission the previous year. The sum voted to sustain them is $4,800; of which $1,250 are to be raised by the churches aided. The whole number of missionaries laboring in connection with the Agency, during the whole or a part of the period named, is 82; and the whole number of churches aided is 91. Two new fields have been taken up. Four of the churches have secured parsonages. Seven meeting houses have been built, and another is in the process of erection.

"The missionary churches," says the Secretary of the Agency, Rev. John A. Murray, "are generally in an harmonious state; a few are enjoying seasons of unusual interest. The missionaries, as a body, are faithful, self-denying, devoted in their calling and acceptable to their respective churches. But there is great cause for humiliation, throughout all this region, that so few are turning unto the Lord."

The receipts from the field of this Agency have been $7,967 23; exceeding the amount voted to sustain missionaries within its bounds, by $3,167 23.

Besides the foregoing, 5 missionaries and as many churches have received assistance, to the amount of $550, through the Missionary Committee of the Rochester Presbytery. The collections in the churches connected with the Presbytery have amounted to $1,032 03.

WESTERN RESERVE AGENCY, OHIO.

The receipts from the field of this Agency, for the eleven months ending March 1st, were $2,485 73; including $279 88 paid directly into the treasury of the Parent Society. The number of missionaries in commission is 34. No very powerful revivals of religion have been enjoyed, but the gentler dews of divine grace have descended upon quite a number of the congregations, and have resulted in the quickening of the saints and the conversion of many sinners. A very large proportion of all the hopeful conversions, within the bounds of the Agency, has been in connection with the missionary churches. So signally has this been the case, that we may regard it as a special indication, that the prayers and alms of the friends and patrons of Home Missions have, like the prayers and alms of Cornelius, come up as an acceptable memorial before God.

"I suppose," says the Secretary of the Agency, Rev. MYRON TRACY, "that the region embraced within our bounds is better supplied, and is in a better moral and religious condition than any other equally extensive portion of the whole West. Yet, even here, the aspect is painfully dark. Public worship is not regularly maintained on the Sabbath, by either the Congregational or Presbytertan denominations, in more than three-sevenths, and I think not in more than one-half of the townships. There are within our bounds *one hundred and fifty* townships, in which these denominations have no churches in existence; and in many of them public worship is not regularly maintained by Christians of any other order. In one whole county, containing from three to five thousand inhabitants, there is but one church of any evangelical denomination, and that is a very small one. According to the best estimate which I have been able to make, there is not within our bounds more than one professor of religion, of either the Presbyterian or Congregational denominations, to six families. If we suppose there are twice as many professors of religion of other evangelical denominations as of these two,—and this I am persuaded is a liberal estimate,—it would give us but one professor of religion of any evangelical denomination, to two families. Such is the moral condition of that portion of Ohio—embracing 340 or 350 townships, and about as many thousands of inhabitants—which lies north of the south line of the Western Reserve. As I cast my eye over the

States and Territories, south, and west, and north-west of us, and behold scattered over them nine or ten millions of people, I inquire with amazement—and is there no other section of this vast region, of equal extent, whose moral and religious condition is as good as the moral and religious condition of this? And constrained as I am to believe there is not, my heart would die within me, did I not know what changes Home Missions have wrought elsewhere, what power there is in the Gospel, and how exceeding great and precious are the promises of Jehovah!"

MARIETTA AGENCY, OHIO.

This Agency embraces 9 counties, in the vicinity of Marietta, viz:—Washington, Monroe, Hocking, Morgan, Athens, Meigs, Gallia, Lawrence and Jackson. *Fourteen* missionaries have been in commission on this field the past year; four of whom have been sustained by the Agency. The amount raised by the churches for this purpose is $399 58. Two of the congregations have been visited with refreshing rains of righteousness, and in most of them there are grateful evidences of prosperity.

A very valuable service has been rendered to the cause, the past year, by the Rev. Thomas Wickes, Secretary of the Agency and pastor of the church in Marietta. At the request of the Agency, and with the generous consent of his people, he has visited every church co-operating with the Society, excepting one, within forty miles of Marietta, and spread before them the claims of their own destitutions and of the country at large. The missionary churches have, thereby, been encouraged and strengthened, and a deeper interest awakened in many hearts in the great work of missions at home.

"During the last year," says the Secretary, "the Agency has extended its operations, by occupying new and destitute fields, particularly in Morgan county, where one of your devoted missionaries has labored with much success in laying the foundation of churches, which, we trust, will prove a rich blessing to that region. And there are large sections of this western country, where the Gospel must be *sent* to the people, if they ever have it. They will not organize churches for themselves, erect houses of worship, and then send for ministers to come and preach to them the word of life, any more than the heathen will do the same. The people, in many districts, are like our wide spreading forests in all their native wildness. There is a native growth of sin in the human heart, as strong and luxuriant as the growth of timber which is to be found on our virgin soil. And we might almost as well expect that these forests will fall, and clear themselves into well cultivated farms, with dwellings and orchards, without the help of man; as that these communities, where vice and irreligion and infidelity prevail, will lay aside their Sabbath-breaking and wickedness and unbelief,

and unite in building up Gospel institutions, without the aid of the ministers of Christ. We do not wait for the heathen to come to our doors and ask for the bread of life. We send it to them unasked and undesired, and press it upon their acceptance. So, likewise, must we do to a large portion of our destitute population.

CINCINNATI AGENCY, OHIO.

This Agency embraces, chiefly, those portions of the states of Ohio and Indiana, which can most conveniently communicate with Cincinnati as a common centre. The receipts into its treasury from April 1st, 1846, to March 1st, 1847, were $2,458 32; and its payments, $2,009 69. *Forty one* missionaries have labored in connection with this Agency the past year, viz:—22 in Ohio, 18 in Indiana, and 1 in Kentucky. Several of the congregations have enjoyed interesting revivals of religion; in others, there is an increased attendance on the means of grace, and much attention given to the establishment of Sabbath schools in the vicinity, so that from 100 to 500 children, in some instances, are brought under the instruction of the members of a single church. There are also many other grateful tokens of the usefulness of these missionaries and their churches, in the regions where God has placed them, to be as the light of the world and the salt of the earth.

Several important missionary fields, which were destitute a year ago, have been supplied; but others are continually opening, so that the demand for additional laborers is increased, rather than diminished. The privations and trials which must be endured, where the people are new comers with small means, struggling to pay for their purchase, clear their lands and make the necessary improvements, and where the opposition of the heart to God is unrestrained and fearless, render this by no means an inviting field to those who seek for ease or worldly emolument. Large congregations, with fine houses and a generous support, cannot be promised. But, those who feel a confidence in their ability, God helping them, to *make their places*, need not be discouraged. If they can enter with zeal and earnestness, just such a door of usefulness as is found open, preach, it may be, to fifty hearers, and in five or ten different places, and live as the people live, they may have the consciousness of well-doing, and the approbation of their Lord and Master. They may see, moreover, one or two of these places growing up, in a few years, into importance, and find themselves, ere long, in as pleasant locations as they could have chosen for themselves and their families at the beginning; with this advantage, they have built on their own foundations, and have a thousand precious endearments and attachments, which a stranger can never find.

"Let no well qualified ministers of Christ," says the Secretary of the Agency, Rev. HENRY LITTLE, "hesitate to come among us.

If they can come with unwavering faith, with apostolic self-denial and zeal, and seek first the kingdom of God and his righteousness, they will find fields of unquestioned and increasing usefulness; they will be sustained, and will taste as much real happiness as belongs to mortals this side the grave. Some men, who have not been here twenty years, have an immense influence, and enjoy what the world would call an enviable reputation; and when a few more years of hard labor are performed, they will see few in a better world with more gems in their crowns of rejoicing."

MISSOURI HOME MISSIONARY SOCIETY.

Twenty one missionaries have labored under the commission of the Parent Society within this State during the year, and three others in immediate connection with the Auxiliary. The receipts of the State Society have been $700. Some of the churches have been deeply afflicted in the death of their most valued members, during the unusual sickness, which prevailed in the Autumn throughout the State. Churches at the East can with difficulty realize how great such a loss is. The taking away of a single active, influential member from a church which is struggling for existence, seems often to decide the question of its continuance. But, mercies have been mingled with chastisements. In several of the churches assisted there have been deeply interesting revivals, which have greatly increased their influence and strength, and, in some instances, have gathered into them those who were far gone in the broad road to ruin—of whom the church had the least hope that they would ever become what they now are, childlike followers of the meek and lowly Savior.

Very commendable and successful efforts have also been made, by the congregations aided, in the erection of houses of worship. The churches at Independence and Weston are now worshipping in good brick edifices of their own. The church at Rock Hill has completed a very neat stone house, where they now pay their devotions to the Savior with grateful hearts. The churches at Warsaw and St. Charles have their houses under way, and hope to finish them early in the season. Five others have the means subscribed, and will soon lay the foundations and rear the temples, dedicated already in spirit to the living God.

"It is not easy," says the Secretary of the Society, Rev. James B. Townsend, "to represent the vast amount of good which the Parent Society is doing, in this State. But, suppose the aid of the Society to be withdrawn. That moment, at least twenty-one missionaries—about two thirds of our whole ministerial force—would be compelled to leave their fields, so far as human eye can see. They do not preach at one point all the time, like most eastern ministers; but they gather the people at many different points, and break unto them the bread of life. Some occupy whole counties;

and a few even larger fields. They thus reach, with a greater or less amount of influence, at least one hundred thousand souls. The mass of these are in a chrysalis state, as is the society of all new countries rapidly settling from every portion of the world—ready to be formed *for* Christ and the defence of those pure and noble principles which cluster around the cross, or *against* him, and let in those dark waters whose tide desolates wherever it flows. Now, remove this influence, and contemplate the moral desolation that will follow. Then see what the Society is accomplishing in this one State, amid this mighty valley. With this view of the subject, will not our eastern friends still rally around us, as they hitherto have nobly done, and sustain us in this great work? So we fondly hope, nay, firmly believe."

"New fields," continues the report, "are constantly opening; little churches are formed, and are now crying to us for help, earnestly desiring pastors to teach them and their families the way of life; to sympathize with them in their afflictions; to comfort and cheer them in the hour of their departure; to baptize their children and bury their dead. We need at least six good men and true, at this moment, to occupy such fields; and we know not how we can do with less. It is true—and we would not conceal it—that the labor is severe and the trials many. Yet, those of us who have tried it, have found it good to be here. The work is glorious, and the reward is great. If, through you, we could reach our young brethren throughout the East, who have devoted themselves to the work of the ministry, we would ask with emphasis, full of earnest concern for the souls of many ready to perish, who among them is prepared to take up his cross and follow Christ through these deep forests and these broad prairies, scattering, as he goes, the seeds of eternal life, winning back the prodigal son and the truant daughter to the embrace of their heavenly Father and his approving smiles, and then teaching them to "read their title clear to mansions in the skies?" Yes, we would repeat the inquiry, and then wait for the reply: hoping and praying that, in many instances, it may be, '*Here are we, send us.*'"

MICHIGAN.

From the Minutes of the last General Assembly of the Presbyterian Church, it appears that there were, at that date, 106 churches connected with the Synod of Michigan, the number of whose members was 6,591. The Minutes of the last General Association of Michigan also show, that 56 churches, containing 2,332 members were then connected with the body. Several churches have since been formed, and a few others are independent of any ecclesiastical connexion. The whole number of Presbyterian and Congregational churches in the State, therefore, cannot, at present, be less than 170. These, with few exceptions, have, at

some period of their history, been nurtured by this Society. The number of missionaries who have ministered to them the last year, is 77; and towards their support there have been realized from within the State, collections amounting to $976 51.

The churches aided are in general in a state of increasing prosperity; greater numbers are in attendance on the preaching of the word, and vigorous efforts are, in many instances, made to provide comfortable houses of worship, and to maintain the ordinances of the Gospel with less dependence on missionary aid. Some of these churches, too, are now experiencing the reviving influences of the Spirit. "I have witnessed," says the Agent of the Society, Rev. CALVIN CLARK, "scenes within a few weeks which have filled angels with rejoicing. Still," he adds, "nothing is so much needed here, as a general outpouring of the Spirit. O that Christians at the East, who contribute so cheerfully to sustain those who here minister at the altar, would pray more importunately for the descent of the Holy Ghost on our Zion! A powerful revival of religion, in many of our missionary churches, would enable them to go alone. But in vain does the missionary sow the good seed of the kingdom, without God give the increase. In vain do our christian friends bestow upon us their bounty, in the hope of seeing our wilderness become as the garden of God, if help come not from on high. 'Without me,' saith the Son of God, 'ye can do nothing.' We ask, indeed, for continued pecuniary aid. Without it, our posts of labor must be abandoned. We ask that many more laborers may be sent forth into the harvest. Without them, it must perish ungathered. But we ask more earnestly than for any thing else, that the effectual fervent prayer may go up to Heaven in our behalf, for the glorious manifestations of Almighty power, in the conversion of sinners and the quickening of them that believe."

ILLINOIS.

Ninety two missionaries have been in commission in this State during the year; and there have been contributed towards their support, by congregations and individuals from within its bounds, $1,234 17. A number of the churches have enjoyed the peculiar presence of God; sinners have been converted and every good cause has received strength. There is a manifest advancement, in the disposition and efforts of the people, to sustain the institutions of the Gospel without aid. Their devotion to this object, in their weakness and childhood, gives pleasing assurance that when they attain to maturity, the house of God will have the first place in their hearts and labors. The causes of instability in the pastoral relation are also disappearing; and the people are coming to appreciate, as do older communities, the value of a permanent ministry.

A survey of the field occupied by these laborious and devoted

missionaries—nearly one hundred in number—and especially a recounting of the manifold wonders of divine grace, which have been wrought by the instrumentality of this Institution in this single State the last eighteen years, is calculated to fill the heart of every Christian with gratitude and praise. But even here our work is not completed. "The impression," says the Agent of the Society, Rev. WIILLIAM KIRBY, "which the observation of the moral aspect of things in this State has made on my mind, the past as well as in former years, is, that there is yet an alarming inadequacy in the supply of *competent* religious teachers. We have a State embracing 52,000 square miles, which, after deducting one-third for waste lands and lands too destitute of timber for immediate occupancy, furnishes at least 34,000 square miles, more or less densely settled and rapidly filling up. The ratio of increase is exceeded by that of only one State in the Union, preceding the year 1840. Allowing one educated minister to a township of 36 square miles, we ought to have 940 such ambassadors of the cross this very day. And yet, of the denominations represented by the American Home Missionary Society, there are not over 150 in actual service. And, at a rough estimate, I should say, there are not over 350 of all evangelical denominations, who are competent teachers in the school of Christ. This would leave a deficiency of nearly 600 now needed in this part of the home field. Again, we have a population of more than 700,000. Allowing one educated minister to 1,000 souls, we should need 700 such ministers—double, at least, what we now have. Connecticut, with a population of about half this number, has 240 educated ministers of the Congregational denomination alone. Give us in that proportion, for Congregationalists and Old and New School Presbyterians, and we should have 531 ministers, while the present highest estimated number is only 205, leaving a deficiency of 326. Again, we have in this State 99 counties, the least number of inhabitants in any one of which is 1,000, and the largest 21,581. Forty three, or nearly one half of these, mostly in the southern and eastern portions of the State, are destitute of any churches of the denominations represented in the American Home Missionary Society; while others of them not destitute of churches, are without ministers of Christ to preach to them. Within a circle, drawn by a radius of sixty miles from this place—Jacksonville—there are twelve destitute churches, four of which are in county seats. Some of these churches are able to raise from one half to three fourths of a minister's support, if ministers could be found for them; and they are generally furnished with comfortable houses of worship. To supply vacancies in such churches, we need at once, some fifteen ministers in this and other parts of the State. But to supply such churches, is but a small part of the work to be done. Home Missions must be aggressive. The Gospel must be preached, by those who are competent to preach it, wherever souls can be gathered to hear. There are hundreds of places in this State, where good con-

gregations might be brought together from Sabbath to Sabbath to hear the Gospel from the lips of an educated, thinking, warm-hearted ministry. And such a ministry would here gather much fruit unto everlasting life.

In the southern section of this State, the Missionary Committee of Alton Presbytery continue to be most efficient helpers with us in the missionary cause. By thorough exploration, by indicating points of the greatest need and promise, by turning the attention of ministers to this field, and by keeping alive in their own churches a deep and pervading interest in the work, they have greatly facilitated the operations of the Society within their bounds, and contributed, in no small measure, to the securing of the happiest results. No where is the aid of the Society more indispensable or more highly appreciated. "Without the sympathy and active co-operation of the Parent Society," say the Committee, "we should be in utter despair. Not only should we make no advance, we should be unable to retain the ground already gained. Two thirds of the churches now established would languish and die. Under God, our hope for the spiritual desolations of Southern Illinois is in the American Home Missionary Society. It is the existence, the sympathy, and the active exertions of this Society in our behalf, which is leading us to do what we can for ourselves. Brethren, withdraw not from us your prayers and your aid. With them, we expect to see this wilderness bud and blossom as the rose; without them, we should see its wilderness aspect become more and more desolate and savage, till it should become a region accursed of God."

WISCONSIN.

The whole number of churches connected with the Presbyterian and Congregational denominations in this Territory, is 75; of ministers, 56. *Forty four* of these ministers have been in commission, the last year, from this Society; and 60 churches and missionary districts have enjoyed the benefit of their labors. The severe sickness which prevailed throughout the Territory in the Autumn, greatly embarrassed, for the time, the missionary work—public services on the Sabbath being, in many instances, suspended on account of the illness of the minister or extensive sickness among his people. None of the ministers in the Territory, nor any member of their families, however, were removed by death. Several of the churches have been visited with the special influences of the Spirit; and numbers have been gathered into them who, at the commencement of the year, were strangers to the covenant of promise. New churches have been formed; additional laborers have entered the field; houses of worship have been erected; pastors have been settled; Sabbath schools have been sustained wherever churches exist, and in many settlements where there are

no churches and no regular ministrations of the Gospel; academies and select schools have been established; and a College will soon be opened for the reception of students. There is grateful evidence, therefore, of steady and healthful progress in the work of establishing permanently in this Territory, at so early a period of its history, those institutions, which are to train its sons and daughters, in all coming generations, for the duties of this life and the awards of the life to come.

"Great success," says the Agent of the Society, Rev. STEPHEN PEET, "has attended the efforts to establish and build up christian institutions in this Territory. But still the work is not done up, and does not seem even to diminish; but spreads and increases on our hands. There are numerous settlements, and even vacant churches, which enjoy no stated ministrations of the Gospel. Some of them are visited, occasionally, by a missionary, or the Agent of the Society; others never receive such a visit, and no efforts are made to feed and protect the scattered sheep in these settlements. After all that has been done, the destitutions of the Territory have not been supplied. Far from it. And such is the increase of population and the extension of settlements, that these destitutions, instead of being diminished, will increase, souls will famish and die, and the harvest will not be gathered, unless more laborers are sent into the field. The same principle, which was so happily adopted and so successfully carried out by the American Home Missionary Society, in early planting and sustaining the institutions of the Gospel in the southern section of this Territory, should still be acted on. A field actually wider and no less important and eligible, than that which called out the sympathy and the liberal contributions of eastern Christians, seven years ago, now lies unoccupied, and calls loudly for laborers. More than "Ten missionaries" are *now* wanted in Wisconsin. The cry comes up still from every quarter, "*Send us ministers, send us good ministers—send them* NOW."

IOWA.

Twenty nine missionaries have been in commission in this State during the year. Nine are settled pastors; three of whom have been installed since our last report. Six churches have been formed; two houses of worship have been completed—eight having been erected previously; three more will soon be finished; and four others, it is expected, will be built the coming season. A steady progress is thus being made, to establish the institutions of the Gospel on a permanent basis. There has been more religious interest in the churches, the past year, than in the year preceding. Seven of them have enjoyed seasons of special refreshing from the presence of the Lord.

"Iowa," says the Agent of the Society, Rev. JULIUS A. REED,

"is deeply indebted to the American Home Missionary Society. This Institution has established within our bounds forty-five churches of Christ, and supplied them, to a great extent, with a preached Gospel. It is questionable whether, without your aid, any one of these missionaries could have been sustained, as yet, in this State; and our churches would have been few and feeble indeed. These churches are feeble now, but they are exerting a powerful influence. The oldest Congregational church in Iowa, was formed May 5th, 1839, in a settlement which was then less than two years old; a few, poor, crowded cabins were the only dwellings it contained. Revivals have here been enjoyed, till the settlement is pervaded by a religious influence. The sheriff—well acquainted with the residents in other settlements—is a stranger here, having no business with this law abiding people. They have built a neat, brick church edifice; and their pastor can now go, in almost any direction, two or three miles, and gather an audience as large as the school houses will accommodate. This is a specimen of the influence which each of these churches, we trust, will soon exert. And if the American Home Missionary Society were to do no more for Iowa, than to scatter forty five such churches over a district as large as Massachusetts and Connecticut united, it would deserve the thanks of all coming generations, for having conferred on them an inestimable boon."

"But we must look to you," continues the communication, "for increased assistance. Only fourteen counties enjoy the entire labors of a single missionary each; 7 have only one half or one third of the labors of a missionary each; and 18 are destitute of Congregational and Presbyterain preaching altogether. Some of these counties are new, but they are rapidly filling up, and ministers cannot be stationed in them too early. It would be a matter of economy to add twenty, at once, to our present number of missionaries; and the interests of existing churches will suffer *seriously*, if five are not sent to our assistance without delay. Never again can the friends of Christ do so well as now, while our population is small and society in its elements, the great work which is here to be done, if this fair land is ever blessed with the institutions of the Gospel. Let them take just and comprehensive views of the future greatness of this valley, and of its influence upon the nation, morally and politically, and also of its influence, as a constituent part of the nation, upon the world, and they cannot but feel, that the diffusion of pure and undefiled religion throughout its length and breadth, is the great duty of American Christians."

CONCLUSION.

In this rapid glance at the progress of the missionary work in our own land, we see most abundant cause for gratitude and praise to God, that so much has been accomplished, by instrumentali-

ties so humble. We have encouragement, also, in the blessing of God upon us hitherto, which should quicken our faith and hope and charity, and make us always abounding and ever unwearied, in our efforts for the enlargement and perfection of our American Zion. God has graven her upon the palms of his hands, and her walls are continually before him; and, therefore, we may hope, that whatsoever we put our hands unto, from a pure love to her advancement, will prosper.

We see, also, how urgent is the call on the friends of Christ for greatly increased efforts in the work of home evangelization. Every missionary district calls for reinforcements. Not a State or Territory in our western country, where five, ten, or twenty additional laborers are not importunately demanded; and where many times these numbers are not needed to give an adequate supply. And there are whole States and extensive Territories, alarmingly destitute of the means of grace, which are yet unoccupied by missionaries of this Institution, for lack of means to send them forth to preach the unsearchable riches of Christ. Strangers, too, are coming to our shores in masses hitherto unequalled, bringing their ignorance, their irreligion and their vices with them. Our population is rolling up its numbers, and receding farther and farther from our reach. And this receding, mixed population—whatever may be their character—are soon to become our rulers. Another census, and the sceptre, in all probability, will have passed from the eastern to the western states, never to be regained. What an amazing interest have we then, in bringing the immense multitudes, that are so fast peopling the vast and fertile regions of the West, under the power of the world to come! Connected as we are with them, in our political and civil destiny—in all that is dear to us beneath the sun—our only hold on them is in the Gospel of God our Savior. And the influences of this Gospel cannot be thrown around them too soon. Were the expense of it to be increased a thousand fold, it would, nevertheless, be the first dictate of political economy, as well as the first impulse of a renovated soul, to meet it. *Meet it, we must.* THE WEST MUST HAVE THE GOSPEL! We and they must live under its dominion; or the East and the West will one day go down together. For, *the nation and kingdom that will not serve me shall perish*, saith the Lord.

We ask every patriot and every Christian to ponder well the work in which we are engaged—its relations to the best interests of man—its relations to the kingdom of the Redeemer, and to inquire what the benevolent feelings of his own heart, what the will of his Lord and Master, would have him to do. We ask that the means may be proffered of greatly increasing, and that without delay, those instrumentalities, which alone can save our nation from the doom of those who forget God, and bring the myriads who are to people it, in all coming time, to the inheritance of the just made perfect. And, especially do we ask, at this time of declension and

rebuke, that, from all who love the cause of missions, or their country, or the souls of men—from all who look for the coming and kingdom of our Lord and Savior Jesus Christ, the prayer may go up without ceasing, O LORD, REVIVE THY WORK IN THE MIDST OF THE YEARS, IN THE MIDST OF THE YEARS MAKE KNOWN; IN WRATH REMEMBER MERCY!

In behalf of the Executive Committee,

MILTON BADGER,

CHARLES HALL,

Secretaries for Correspondence.

The American Home Missionary Society in account with Jasper Corning, Treasurer.

Cr.			
By balance in the Treasury, April 15, 1846,			$2,735 25
By amount from Auxiliary Societies, Agencies and Congregations,			101,866 96
By amount to constitute Directors and Members for life,			2,802 25
By other Donations, Bequests and for Home Missionary,			12,048 73
			$119,453 19
Dr.			
For payment of sundry expenses during the year,	$1,635 06		
For payment of expenses of the Home Missionary,	2,995 66		
For payment of Missionary labor and Agencies,	109,877 18		
For payment of Salaries of Secretaries, Assistant Treasurer, and for Clerk hire,	4,662 50—		119,170 40
Balance in the Treasury, April 1, 1847, Errors excepted,			$282 79

JASPER CORNING, Treasurer.

This is to certify, That I have examined the accounts of the Treasurer of the American Home Missionary Society, to April 1, 1847, and find the same correct, and that there is in his hands a balance of two hundred and eighty two dollars and seventy nine cents.

CALEB O. HALSTED, Auditor.

APPENDIX.

Relation of Auxiliary Societies, Agencies and Committees of Missions to the A. H. M. S.; Applications, &c.

State and other large Auxiliaries.

Most of the state Missionary Societies were in existence before the formation of the National Society, and some of them—as the Missionary Societies of Connecticut and Massachusetts—were among the earliest organized efforts in our country for sending the Gospel to the destitute. They have voluntarily connected themselves with the A. H. M. S., from a conviction that greater unity of plan and efficiency in action would thereby be promoted.

The terms by which the Auxiliaries are connected with the Parent Society, are such as to secure the following objects, viz:

First—The Auxiliary is not superseded or overshadowed by the National Institution, but, on the contrary, is invigorated and sustained by connexion with it. This is secured by the provision that the Auxiliary is the sole agency for this cause that operates on its field. It controls all appointments in the state to which it belongs. From it alone, so far as its means will allow, the feeble churches receive assistance. Thus a direct relation and strong attachment is cherished towards it, in the hearts of the ministers and churches.

Again—While the local operations of the Auxiliary are thus encouraged and sustained, its connexion with the Parent Society is such as to awaken an interest in the destitute beyond its own limits, and afford facilities for reaching them. It is not only a Society for local purposes, but it is also a *branch* of the National Society, and as such, has the control of all agencies for the collection of funds within its own field, and can direct the manner in which its surplus resources shall be expended beyond its own limits. Thus, the state and other large Auxiliaries are not merely organizations to *help* the Parent Society; they are *integral parts* of it, bound together in one whole by a common interest in, and free access, through the Parent Society, to the great field to be occupied, and governed by the same general principles and rules in carrying on their work.

Agents and Agencies.

Besides taking up contributions for Home Missions, the *Agents* of the A. H. M. S. exercise a general superintendence of the operations of the Society within their respective fields. By correspondence and personal visitation, they ascertain the wants of the destitute; assist them to obtain the preaching of the Gospel; and instruct and encourage them to develope their own means for its support. They receive applications for aid, and make such preliminary examination as may be necessary before submitting them for the action of the Executive Committee; and in other ways, labor to insure a judicious and economical application of the Socie-

ty's funds. At present, the Society has in its employ no *merely collecting* Agents, nor any whose services are not required for other purposes in the regions where they labor. The Secretaries of several of the larger Auxiliaries, are also the Agents for this cause in their respective bounds.

In certain districts, where the duties of an Agent are likely to be peculiarly responsible, there is associated with him a board of counsellors selected from the region of his labors, called an *Agency*. These Boards of Agency differ from Auxiliary Societies, in that they have no independent existence, but are appointed by the Executive Committee from year to year, and are governed by rules which the Committee prescribe. Their office is to counsel and direct the Agent in carrying out the principles of the Society, and to give advice in relation to such local matters as may be submitted to them by the Executive Committee. The persons composing a Board of Agency, are selected for their intelligence and interest in this cause, and their influence in promoting it; and are so distributed over the field as to secure a personal acquaintance with its condition. The Agent of the Society is also the Secretary of the Agency with which he is associated.

These boards of counsel might have not been necessary, had the ecclesiastical bodies on the ground been able and disposed to pay sufficient attention to the missionary work, and to act as its directors in their respective bounds. But the ministers composing them are usually scattered over a wide extent of territory, and meet but seldom, and only at seasons when they are much occupied with other business; and accordingly, it has been necessary in some cases to organize agencies for this specific work. But in other cases, Synods, Presbyteries and Associations have chosen to act as Auxiliaries to the Society, examining into the condition of the destitute within their bounds, and recommending the appropriate action for their relief. Ecclesiastical bodies thus related to the A. H. M. S. act through

Committees of Missions.

The A. H. M. S. has ever regarded the ecclesiastical bodies as the appropriate judges of the standing of their own ministers, and of the wants of the churches in their connexion. Accordingly, the commission issued to every missionary requires that his credentials be acceptable to that ministerial body of his denomination, within whose bounds he is appointed to labor. And the various Presbyteries, Associations, &c., are invited to appoint, each, a *Committee of Missions* from its own members to receive applications from its churches, and suggest to the Society the action proper in each case. Such a Committee constitutes the official source to which reference can be had for information and advice, in all matters pertaining to missions in the connexion to which it belongs. This mode of co-operation has been preferred by numerous ecclesiastical bodies, from the first formation of the Society. It guaranties to the churches of each denomination represented in the Society, that their respective claims shall be fairly considered, with all the advantage of having the endorsement of the body to which they belong. The advice of such a Committee, acting in the name and by the direction of the ecclesiastical body to which they belong, is regarded as the highest authority in matters pertaining to the standing of ministers and churches in their connexion, and has the same influence with the Society, as that of a Board of Agency appointed by itself.

There is one limitation to this influence, however, which ought to be stated. Should any ecclesiastical body so far swerve from the principles of truth and Gospel order, as not to retain the fellowship and confidence of the great body of the Presbyterian and Congregational churches in our land, that fact would cause its recommendations not to be respected, as a basis of action, by the Executive Committee.

As cases may occur in which the feeble churches may not be aware of the existence of any board of Agency, or Committee of Missions, through whom to apply for aid, a general provision is made, that applications may be vouched by any two ministers of known and approved standing, who can certify to the facts of the case. If the information thus given is not sufficient, other facts are sought by the Execu-

tive Committee, with as little delay as practicable, from the most authentic sources from which they can be obtained.

Such, briefly, are the relations of the American Home Missionary Society to the various organs, through which the community seeks to act out its missionary feeling. It will be seen that this plan secures the united action, in the missionary work, of those whose views of doctrine and church order admit of co-operation, and whose interests in the great field are essentially the same. This combination insures a homogeneous policy as to the manner and amount of appropriations, and the qualifications of missionaries; it has discouraged sectional feelings, and diffused throughout each part an interest in all the rest; and thus has formed ties between the West and the East, along which have passed, from the latter to the former, a silent and invisible current of moral influences, more valuable, if possible, than all pecuniary grants. At the same time, the connexion of the Parent Society with the various Associations that act with it, is such as to secure to them *entire freedom* in the missionary work, in their respective spheres, and an influence beyond them, in cultivating the waste places of our common country.

Applications for aid.

Feeble congregations, applying for aid in supporting the Gospel, are requested to embody in their applications the following particulars, viz:

The name of the church or congregation; the number of communicants, and the average number of attendants on public worship; the denomination and size of congregations immediately contiguous, with the distance to their places of worship; the total amount of salary which the applicants propose to make up; the largest portion of that salary which they can raise for the given time, and the least amount that will suffice from the Society; *whether the minister for whom a commission is desired, is the pastor of the church, or if not, whether any arrangements are made, or contemplated in the course of the year, with reference to his installment.* These statements should be signed by the trustees and elders or deacons, or by a committee of the congregation, and confirmed by the certificate of two or more clergymen of good standing, acquainted with the facts. Also—

The name and post office address of the minister whose services they desire to secure; his credentials; and the certificate of two or more ministers of known standing, as to his general character for piety, zeal and acceptableness as a minister of the Gospel, and his adaptedness to this particular field of labor.

Where the ecclesiastical body with which a church is connected has a "Committee of Missions" to act in their behalf, this Committee are the proper persons to certify the statements of the church, the standing of the minister and his prospects of usefulness in the place where his services are desired; and the application should, in all cases, be sent to them for their endorsement and recommendation.

As a general rule, the appropriations of the A. H. M. S. are for twelve months *from the date of the application;* at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and endorsed and recommended in like manner. *And each congregation applying for renewed aid, should furnish, in addition to other testimonials, the certificate of the Missionary, that they have fulfilled their previous pledges for his support.*

It is desirable that applications should be addressed to the care of the Agent, Agency or Auxiliary Society of the A. H. M. S., for the region where the applicants reside; but in case of doubt as to the name or residence of such Agent, or the existence of such Agency or Auxiliary, applications may be sent directly to the office of the Parent Society, addressed to one of the Secretaries.

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Address at the Twenty First Anniversary,

By Rev. Henry Ward Beecher, of Indianapolis,

In support of the following Resolution:

Resolved, *That the circumstances of the West require its ministers to be men of Apostolic stamp, and to labor on Apostolic principles.*

It is hardly possible, said Mr. B., to convey to an eastern audience any correct ideas of the structure of western society. One must live in it, see it, and feel it. If one simply travels through the vast field, by the northern lakes, down the Mississippi, and up the Ohio, he will learn much, and may impart much valuable information. But his knowledge will chiefly respect the physical greatness of the West, with but a face-view of its moral and social condition. And one who has lived for years in the field, will find it difficult to convey a vivid and true impression of the material and interior structure of western society. It is unlike any other, I believe, that ever existed. I shall only attempt the representation so far as it is necessary to show what kind of men we need to labor in that field.

Although the truth which the Apostles preached and the principles upon which they acted, must be essentially the basis of ministerial work every where, yet there may be fields which, more than others, throw men back upon such support. Such is the case in the West. The work there requires almost the exact reproduction of Apostolic missionary work.

In the East, where for a long period the spirit of religion has exerted itself upon men, and, through them, upon laws, social institutions, civil polity, and upon all the permanent structures of society, there is an outside help to the preaching of the Gospel, often little suspected. For, where the truth has been well and fully preached, it enters into practical forms in the community. So that we may say, that there is more Christianity than could be found in the Gospel. Just as in the mint, a die, at first, has alone the "image and superscription;" but every coin that is stamped in it and goes into circulation, bears outside of the mould its form and lineaments; so every institution, usage, opinion, law, or public habit, which is formed by the Gospel of Christ, stands outside of that Gospel, a collateral help—a derivative image and adjuvant. Schools, colleges, public charities, and the whole social and voluntary organization are pervaded with the spirit of Christianity, and exert a specific Gospel influence on the community. All this makes the work of the ministry so much the easier; for the pastors find much of their labor done ready to their hand. But in a new country, no such definite character is to be found; every thing is unsettled, and only in the earliest stages of formation. There are no external supports to the ministers of the Gospel, and

this forces them to go back to the Apostles for their models. They are to evoke that Christianity from its records in the Bible—they are to apply it to the inchoate but rapidy forming mass, to infuse it into every fabric of society. And in this work, they that preach the Gospel must themselves live upon the Gospel. There are few props and buttresses, very little outside help from established usages. A man must find his courage and strength and enterprise and reward, too, in his own heart;—a heart stored full of those views which made the Apostles, in yet worse circumstances, the happiest men alive.

The Apostles labored in a widely different field from that existing in the West. They entered upon their work among old and grown up nations. They had to break through the broadside of fixed and settled communities. The Gospel was a thorough innovation.

There was an established religion, broad-rooted prejudices, organized interests, civil institutions, the whole current and spirit of the age was against them, and every step was like climbing from crag to crag up the face of a precipitous mountain. It is not so in the West. There every thing is rushing together for a formation. It is like a mountain side after an autumnal rain; ten thousand streams are beginning and seeking paths around every root, and stone, and rock, that they may mingle together, and in yonder place become a river. In the newer states, all is in its weak and rude beginnings. Thus the ministry is not obliged to overtake society, but may take a fair start with it.

It is not the question whether the West shall have the Bible. There is no doubt about that. It must have it, and will. For God will put it there at any rate, first or last. The real question for the Church—and it is the one which the Home Missionary Society puts as its chief and characteristic question—is, whether the Gospel shall begin at the beginning. Shall it enter into western society as an original element? Shall society take its shape, and fashion all its usages, and bathe its whole form in the spirit of Christianity? Who shall build the schools? Under what influence shall a public sentiment be formed? Upon what basis shall civil and social usages rest? To every Christian that prays, "Let thy kingdom come, let thy will be done on earth as in heaven," God silently points to this immense region, with its congeries of states, into which, as into the bosom of a vast lake, are pouring ten thousand streams, each bearing and depositing the soil of the mountain side from which it flowed. Shall the Church be one of the forming and organizing elements of western society? Or shall it be delayed till that society has taken its form and fixed character from other sources, and when it will be necessary to fight at a disadvantage with a settled system? Let it be introduced now.

I propose to consider the work required at the minister's hand in the West, and the character of the ministry required for such a work. In many of the older portions of the West, the representations which I shall make are but partially true, and, generally, the labor to be performed in towns and cities, varies somewhat from that in rural districts, yet not so much as to require a special exception or any thing more than this general allusion.

The work required for the West, above all others, is *organization work*. Every thing is to be *begun*. Very little is ready to our hand. Comparatively speaking, the great business of the ministry should be to gather, fashion, and establish churches. I cannot tell how many letters I have received inquiring whether there were any *places* in Indiana, where a man could settle and be sustained. Taking their ideas of old and settled society in the East, multitudes seem to think that *a place* in the West means a snug little village shining on the edge of a beautiful prairie, or shaded by a romantic old forest, or looking at itself from the bank of a placid lake. Many men went there who seemed to think that wherever there were a few log cabins to be found, there was also a school and a church, with its Sabbath bell ringing out the weekly invitation to worship, that they should be appointed to labor in some snug little village, some ready fitted bird cage, with $500 or $600 a year salary, a nice parsonage for the wife and the little pledges, where they could go by railroad and steamboat, and have their baggage brought in, with a comfortable study where they could write at leisure, and an affectionate people

that would flock in on Sunday to listen to their well written sermons. Some parts of the West are so. There are no more such places for such men.

Such places are easily supplied. But there are a hundred points at which there *ought to be* churches, to one where there *is* one. How are they to be planted? They will not grow of themselves. They will not come by accident; nor sprout up like a root out of dry ground. If they are to exist, it is to be upon some man's self-denying labor. The only *place* which a right hearted missionary should seek is a place where there is *work* enough to be done. From the Alleghanies to the Mississippi, and from the Mississippi to the West—I do not know how far—and from the lakes to the Gulf of Mexico, there is enough to keep the right sort of ministers busy, day and night, as long as they live. The minister must form a church —he must gather a people together.

And what does *gathering* mean? Who are the people? They have come together from the four quarters of the globe, and every intermediate point of the compass. Here is a Carolinian; his neighbor is from Tennessee; this man came from Maryland, and that from Pennsylvania. There is a group of Kentuckians, and over against them a neighborhood of New Englanders. All came to the West in an adult state, with their local prejudices and social customs—with their education or their ignorance—their enterprise or indolence—their refinement or rudeness. They came to the West to get out of the cramp of a populous state, where land was dear and enterprise crowded and exhausting. For the most part, every man has a head, a pair of hands, and sturdy feet—a sturdy and growing family at his back; and this is his capital. Every man there is pushing for his maintenance first; then for competence, and then for wealth. Here are the materials. Among such a discordant mass brought into juxtaposition, but not yet amalgamated, the minister must live; feel the sympathies of life with them; take no side—be of no sectional interest—live for them, with them, like them, that by any and all means he may bring them to Christ. If he *loves* his work, it will (after a little time for the mind to adjust itself and digest the novelties) be easy to do it. But if a man follows the ministry, not for *its* sake, but for his own, let him keep out of the West; at least out of its rural districts. If with such a field one is disgusted and would seek a better—what would he have? The destitution of a people —their need of the Gospel—in other words, the *hardness of the field*, is the most explicit call to it. A farmer may well abandon granite rocks, and penurious soils, for ampler farms in the fertile bottoms;—but spiritual husbandmen may not.

All these different and discordant materials are thrown in to be moulded together into unity. If a mechanic has brick he can make a good wall, if he has stone he can do it with stone, or with timber or clapboards; but if he had to make his first course of stone, another of brick, another of timber, and a fourth of mortar with nothing in it, what sort of a wall would it be? Yet these materials had all been rolled in there and must be amalgamated. Geologists account for the fertility of the Mississippi valley by proving that its soil has been washed together from the great mountain chains on every side of this vast basin—and the geology of the soil is also the geology of the people. They, too, have been washed together from east, west, north and south. And as this process made the best soil, so, when the heterogeneous mixture of races in the population should be mingled into one by the spirit of the Gospel, the result would be the best cross-breed that the human race could afford. Here, the streets are so well paved you can scarcely wet your feet; the houses are palaces, and abound with all the luxuries of refined life; but if one of your ministers wishes to labor among us he must change his patterns. These learned dignitaries would be very much out of their latitude in our villages. I met brother S. at the Lane Seminary once, and told him that he must come to Noblesville, for it was a soil so hard that nobody could work it, and I wished him to try. He started, and at every house he paid for his meals and lodging, by preaching to them about their soul's salvation. He reached Indianapolis, poor in every thing but faith. There was no public conveyance to Noblesville—I could not borrow him a horse, and had none of my own to lend, so he went a-foot, without knowing or having an introduction to a single soul in the place. He went around

to every house, told them he was a Presbyterian missionary, and what he came for; talked, read the Bible, and prayed with them—visited every house in the county except; two and in one year organized in that county no less than three churches. I visited him then, and never saw a man so happy in my life. He was forever praising God for all his mercies. He was poor, to be sure, and had no horse to ride on, but he thanked the Lord he had no rheumatism or gout to hinder him from walking. "He never knew when he was beaten," and so he beat them all. Now there are counties after counties just so, that may be evangelized in this way immediately, but in any other way will have to wait fifty years for the light of the world. Men are wanting who can take the people as they must be taken. We must and shall have such men. Unless we can have a ministry who are willing to go down and deal with the rude beginnings, who can endure hardship for Christ's sake, among merchants, farmers, and lawyers, who are cheerfully enduring it for their own, the peculiar wants of the West cannot be met, and the easiest day of her evangelization will pass by. Every year gives development to society, and rigidity to its roots. Those who wish to give the right impress must make haste. And it is of the last degree of importance, that men who come at all, should come resolved to grapple with things as they are.

It is very plain, that in such a field a minister must fall back almost wholly upon the spirit of the apostles, if he would sustain his heart and strengthen his hands. He must have a victorious *faith in the power of the Gospel*. If a man were to enter a field of labor in the West, and should sit down to count up the chances of success, upon a mere business scale, after estimating the prejudices, the indifference of some, the fierce zealotry of others, the sweeping tide of worldliness—if he observes how little has been done by those who have tried, how feeble is the light, and how flickering and cheerless the faith of the few dispersed disciples—he will decide against the possibility of doing anything. The antecedent probabilities are always, on a worldly scale of measurement, against success in all encounters with wickedness. But against all such, and many more discouragements, the apostles opposed the immoveable conviction that Christ is the wisdom of God, and the power of God—that is the very word—the *power* of God unto salvation. There is to be no calculation about it. The Gospel must be pushed full into the midst of every neighborhood by men who will not take defeat. The high, calm, abiding purpose of their soul must be—not victory or death—but victory at any rate. It is this that must support a missionary ministry. They must find in the Gospel, and not in the community, the sustentation of their faith and courage. Victorious faith in the power of the Gospel can do anything. No reliance must be placed on extraneous helps. The minister must cut himself loose from all other hopes, he must give himself up to this divine impulse of certain victory; he must plunge in and say, "*Now, Lord, I have gone for thee, whole and forever, and whom have I but thee to lean upon?*" Nothing can stand that. That is the wisdom of God, and the power of God. If we had it in the head and in the heart, it would find its way out of our eyes and hands and mouths. Without it a laborer is good for nothing.

But there is a harder thing than all this. He must be willing to sow and let others reap. When a man sows his grain, he comforts himself with hopes of the harvest; when he plants an acorn, he expects that he and his children may sit under its shade; when he sets out an orchard, he anticipates that he shall pluck the fruit himself. But the missionary in the West must expect to sow and to let another reap. This is a hard test of his fitness for the work, but a true one. He must ask himself, "Am I willing—without sympathy, without help, unknown, uncared for—am I willing to tug and heave at root and rock, and to have here no reward for my labors?" If he can say yea, and then *do* it, happy is that man! Great shall be his reward. I had rather at the last day take the place of such an unknown, humble patient, persevering soldier of the cross, than that of the successful and popular preacher who was borne triumphantly through his course by crowds of admiring converts. For Oh, is it not so that if we suffer with Christ, we shall reign with him? Is not our trial, are not our very heart-pangs, necessarily

endured for Christ, the brightest presages of heroic exaltation with him in heaven? It is nothing to do the foundation work, down beneath the surface, in all its roughness and toilsomeness; it is easy to feel as we progress, "I shall never see the top stone placed, I shall never dwell in the fair halls thereof—I shall die here in the wilderness, and all that I have done shall only make a foundation for some one to stand upon and bring the work up to the sight of men;" for over our heads is Christ, looking down with the sweetest sympathy and most cheering encouragement, and whispering in our ear both by night and day, "I that have suffered for you, will give you the privilege of suffering a little for me." And all around him shines heaven—his heaven, and our heaven—but just a step from us, soon to be inherited; and then who will care for what toil bent him, or what scars marked him?

And by this is suggested another qualification for a missionary ministry—that it be able to endure suffering with all cheerfulness. Some men go out with high, romantic ideas of what a western missionary must be, but fly in surprise from the first pain. Yet hear Christ's words to his apostles: "In this world ye shall have tribulation." The apostle also writes to his disciples; "Count it all joy when ye fall into divers trials," &c. These men declared that they were as the offscouring of the earth, that they died deaths daily, that if in this life only they had hope they were of all men the most miserable; and yet in all the world there is not a book so free from sorrowful expressions, so full of hope, joyous, exulting, overflowing hope. These men escaped from the clutches of tyrants. With the scourge yet stinging on their backs, plowed and furrowed with suffering, they sat down to write epistles, whose striking characteristics are peace, joy, hope, cheerful sweetness of love, and gentle but energetic benevolence. These writings breathe not of the gloom of a prison. No one would dream that their chains clanked while their pens wrote. Such was their faith; while we pigmies, boasting of our descent from the apostles—our apostolic succession—why, one tear, one heart-pang, one year's hardship, sends us dodging back over the Alleghanies, to sneak away into some comfortable village at the East. Not so of the apostles of old. They blessed God that they were counted worthy to suffer for his sake. This was to them a precious proof of his confidence in their faith. It was a privilege not to be thrown away on common Christians. If men think they can start schools and supervise them, build academies and overlook them, raise churches and feed them, bear poverty, reproach, the opposition of the sects, and all without suffering, they are very much mistaken. Is there in this house any young man who has thought of going to the West, and now feels disheartened at what I say? Young man, let me look at your face. You are not the sort of man we want; such men I know there must be. The spirit of Paul is not yet dead. I will not believe, that when the call is made, none can be found rejoicing to go forth and to labor in hardship where it will be indispensable to suffer for Christ's sake. At any rate, let those who go forth count the cost. Nowhere else, methinks, more than in the new settlements of the West, is there more solemn meaning to the words of Christ, "*If any man take not his cross daily, he is not worthy of me.*"

I must mention one peculiar suffering in the missionary's family; *men* cannot suffer, they do not know what suffering is. It is the missionary's wife on whom the sorrows fall—fall first, fall heaviest. Yet though they are enervated by the unhealthy climate, though deprived of nine out of ten of the comforts of life, yet it is they who inspire courage into their husbands' weaker souls. They are willing gradually to wither away, to sleep on the prairies, and after years of hardship and suffering, lie down until they shall be waked by the last trump—patiently living, patiently dying—and all to hold up their husbands' hands in the work of the sanctuary. Such is the heroism of woman. The missionaries often could not stand, their souls would faint within them, without their wives. When Dr. Grant was last in this country, returning with him from a tour in the West he acknowledged to me, that there was no comparison between the sufferings and hardships

of the foreign missionary and the home missionary; that those of the latter were to those of the former in the proportion of ten to one.

Let none suppose that a ministerial life, because such, is one of gloom or despondency. I do not believe a happier band of men ever came together than I annually meet in the Indiana Synod. What is their joy? What their pleasures? They believe in Christ. They believe in heaven. They labor as they who think it cannot be long until the day star arise, and the day itself awakes. It is their joy to *labor*; their meat and drink is to do the will of Christ—to grapple with rugged difficulties, to contest and conquer them; under their hand bone comes to bone—and then they rejoice. Under their preaching revivals spring forth; and then they rejoice. From the bosom of revivals churches are born, and then they rejoice. They rejoice to see the wilderness losing its asperity, and every year wearing a brighter face. They rejoice with manly sympathy, in the uprising of a whole community of States—feeling that they have contributed to form and fashion them. It is the joy of men who are taking part in the whole movement of society, who march forward with a whole generation, scattering the blessings of Christ at every step which they take. If this is not joy enough for any man, he has no business in the ministry of Christ.

For such a ministry, God never offered before so ample a field of glorious labor. If there is yet heroism in the human heart, if there is the high impulse of enthusiastic devotion, if there is in any a sympathy in the high endurance and noble self-denial of the Apostle, their ears will tingle and their hearts will burn at the prospect of laboring in such a field; while the sluggard and timid, quiet-loving disciple only will fall down at the prospect, and hide himself from the great work of the American church, in our day. When a botanist enters our prairies, his heart swells with rapture. Sheet after sheet of new flowers he gathers; one rolling plain rises above another, and every one furnishes a fresh supply; so that he feels as if he could never grasp all the treasures thus lavishly poured out before him. So is it with the Christian. What a field is here! There is no end, nor bound, nor limit but that of human strength. Yet this treasure is not in gold ready stamped, fresh from the mint, and ready for immediate circulation. It is to be found in rich veins of ore, which must be dug up, and smelted, and hammered and fitted to receive the heavenly stamp. Here is as much work as a man's heart can conceive, or his hand can do. It is no sounding work, no flash and show work, no mere surface work; but hard, real, *missionary* work—a blessed work, which will find its reward in heaven. God has plainly pointed out this work to you. God has rolled over the burden upon your shoulders, and you must bear it. You must bring up your children with higher ideas of the christian ministry; you must feed them with gospel food, and in gospel spirit, teach them to live by faith, and not by sight; for they must not hold their lives dear unto them.

Do not tell me that I set up too high a standard! It is no higher than the apostolic standard. You have the apostolic standard (that is, the highest) in law, in politics, in commerce, in manufactures, in everything else. In every walk of life are found many who act for earthly good with a thorough, enthusiastic, unswerving consecration of every power. Men are to be found everywhere who, for $2000 a year or less, will brave every danger, will live in the most unhealthy spots, bear the fever and ague, drag out existence around bogs and swamps, do anything and everything. They will go anywhere, bear any hardship, labor and trade day and night, and this only for mammon, for filthy lucre, for self, for pelf. It is a wonderful, but a mean heroism. But, for the cross, and for him that hung thereon, for heaven, for the church, for the souls of dying brethren—if there are no men to be found who, for these, are willing to encounter an unhealthy neighborhood, I could wish the church washed out and cleansed, that the old, apostolic spirit of Christ might return and reanimate her! But there are such men—there must be! There is never a need for men in God's cause, but, from somewhere or other, they come!—and they must come from among you.

May God speed that day! When God takes your sons and daughters for such a work as this, a loss like that will make you rich indeed. Methinks I can hear the prayers that a mother breathes over the heads of her sons who have become such ministers; I can hear the blessing that murmurs forth from the fathers' lips as they leave for their harvest field. Oh! I love New-England! No words can tell the yearnings of affection, with which all her sons look back to their native hills. Yet with all the warmth of my love, the best I can wish her is, that she may become the mother of an innumerable army of such ministers as shall faithfully do their Lord's work in the ready, whitened fields of the Great West!

EXTRACTS FROM THE PUBLICATIONS AND CORRESPONDENCE OF THE A. H. M. S.

The West.

The Day of Salvation for the West.

ARE the churches of this land aware of what is taking place in the Western portions of our country? Do they consider that a giant is growing up there, who will soon be able, and perhaps disposed, to bind them hand and foot, and work his own will respecting their most precious interests? Let the following facts concerning the growth of numbers and strength in the Western States be deeply pondered.

Increase of Population and Political Influence.

Ohio welcomed the first permanent settlers in 1788; now it is occupied by 1,732,000 people.

Michigan, to which the attention of emigrants was turned twelve or fourteen years ago, now has 300,000 people.

Indiana, admitted into the Union in 1816, has received a population of more than half a million since 1830, and now numbers more than 900,000 inhabitants.

Illinois, was organized a separate territory in 1810, and entered the Union as a state in 1818. From that date, its population trebled every ten years till the last census, and in the last five years, has risen from 476,000 to 700,000.

Missouri, which in 1810 had only 20,800 people, now has 600,000, having increased fifty per cent. in six years.

Iowa was scarcely heard of at the East ten years ago, and it is but fifteen since the only white inhabitants north of the Missouri line were a few Indian traders. More than 100,000 now make that beautiful land their home; 60,000 of whom have gone in during the last four years.

Wisconsin was organized eleven years ago; the marshals have just taken the census, and, from present appearances, the population can vary but little from 150,000, being an increase of *one hundred thousand* in five years. One portion of the territory, 33 miles by 30, which, ten years ago, was an unbroken wilderness, now numbers 37,000 inhabitants; and the emigration to that portion of the West is greater than ever.

As a consequence of this transfer of population, there is a steady but rapid transfer of POLITICAL INFLUENCE. In ten years, from 1830 to 1840, the EAST *lost*, by the change of the ratio of representation, 31 members in Congress, more than it gained by the increase of population; while in the same period, the WEST *gained* by increase of population, 11 members more than it lost by the change of ratio—making a difference of *forty-two* votes. The seven new states and territories above enumerated—to say nothing of the other western and southwestern states and Texas—have increased, since the last adjustment of the ratio, *more than a million and a half*—enough to entitle them to 16 more members in our national legislature. How this augumentation of western influence is likely to effect our national welfare, may be judged from the bearing which the *votes* of the West have recently had on measures which have filled our country with excitement, have plunged us into a war with one nation, and nearly embroiled us with another, the most powerful in the world.

What follows.

The inference from these facts is obvious. *Whatever is done for the West by eastern philanthropy must be done speedily.* We have no prospect of any time in the future, when another such opportunity will be allowed us. There can never again be such a relative position of

the friends of Christ to such a field. "An anomaly in the world's history is now transpiring among us—*this rush in the tide of emigration toward the unsettled parts of our country.* It is as if nature had found a vast vacuum somewhere in her dominions, which ocean, earth, and air were struggling to fill. The past has seen nothing like it; nor will the future, unless another continent be discovered, with another "Valley of the Mississippi" to be peopled. Once for all, in the course of time, this spectacle is exhibited. And of all the generations of men, to us "it is given, in the behalf of Christ," to act the part which such an emergency demands. It may be, that this strange phenomenon will continue through another quarter of a century; but it cannot be longer than that, before there will be a *general* occupancy of the present unoccupied tracts—at least, of those parts that furnish any special inducement to immigration. And while this period is passing, new communities, almost without number, as if by enchantment are springing up, whose moral and religious destiny is also receiving shape as suddenly. These circumstances create a necessity for faith and fortitude and vigorous action on our part, such as did not press upon our fathers; such as will not come upon our children. The *last* generation were *too early*, the *next* will be *too late*, to meet this exigency. With every call for help that comes to us from these infant communities, there seems to be blended the voice of God's providence and Spirit saying, "Behold NOW is the accepted time; behold, NOW is the day of salvation."

Capabilities of the West.

We have all heard, again and again, of its vast extent. After crossing the great river which divides it into eastern and western sections, you may trace one stream, the Missouri, from its source along a most beautiful and fertile valley, for three thousand miles, and when it mingles its turbid waters with the clear, crystal wave of the Mississippi, it is more than twelve hundred miles, by the channel it travels, from the ocean. Take the States and Territories this side of the Mississippi river, and north of the Ohio, and they may hereafter sustain, if as populous as Europe, nearly thirty millions of people; and if as populous as China,—and there is no reason why they may not be—forty millions. And this is less than one quarter of the valley. The whole area of it may be set down at one million one hundred thousand square miles; and with the population of China upon each square mile, we shall have one hundred and sixty-five millions of immortal beings growing up for eternity. Nor are we to forget that the country is as rich in resources, as it is broad and boundless. Never did mortal eye rest in silent rapture upon a finer soil, or upon more luxuriant productions. And the treasures that lie buried beneath the surface, are as productive and valuable as those which are above it. The lead and copper mines are among the best in the world. Iron and other useful metals abound. Building materials for cottages or palaces, possessing the properties both of beauty and durability are not wanting. In one word, every thing necessary for converting the wilderness into smiling harvest fields, and joyous and exulting cities, nature has furnished in abundance. God, too, who made this land of wealth and beauty, has opened the best channels of commerce, by their own waters among themselves, and, by their easy access to the ocean, unto the ends of the world. Their products may reach every clime.

Let a man who has his home, either by birth or emigration, in this great valley, stand upon some high bluff which overhangs the mighty "Father of Waters," and survey the extended, wide-spread and magnificent scene which surrounds him, and other parts of the globe will seem to lessen in his view. New England lies ensconced in a nutshell. The Atlantic slope is but the fringe upon the mantle of beauty which covers this fertile land. Let him send his thoughts up this picturesque stream, dotted with its thousand green islands, till it reaches, in the distant North, the gushing springs from which it issues,—or let him trace the same stream as it becomes deeper, and broader, and more majestic, on its way to the ocean; and you have a single water-course, in its meanderings, of three thousand miles in length! On the West, his country, as defined by nature, extends to the Rocky Mountains, and on the East to the summit of the Alleghanies; and these everlasting chains which bind a continent together are thousands of miles apart. Here is room for another Assyrian Empire, or for a second Roman.

It must have Help.

Here is spread out before us an embryo world, and that world is to be peopled by a race of giants; but whether they will be giant-angels or giant-demons, must depend on the beneficence of Eastern Churches and the grace of God. If left to themselves, the country is ruined. They have not, within themselves, the available resources of intellectual and moral self-preservation. Their means, even if they were disposed to apply them, are not adequate; and the will is often wanting where the ability is not. Without foreign aid, their population in its rapid increase, must soon fall under the influence of incurable ignorance, or receive its training from those whose principles and policy are adverse to our religious and political institutions. If Christians sleep on, as they have been sleeping, Roman barbarism will have that valley. *There* IS *danger*, and the sooner the note of alarm is sounded, the better. If this note receives a proper response, the work, though difficult, can be done, and the destinies of this immense valley, for ages, perhaps till the Millennium and the end of the world, will be settled, as upon a solid and eternal rock.

We lose all if we lose the West.

There is already the home, and *there* will be the sepulchres of many of your brethren and sisters and children. They have gone out from our eastern fire-sides and schools—colleges and churches; and there they are to live, and leave their intellectual and moral impress upon the world, and die. And from that land, after having fulfilled an honorable earthly destiny, we would wish to see them take their gladsome flight to Heaven. They will there leave their children, and their children's children, to stand up and bless or scourge that land, long after they and we are dead. To take care of them, is only to take care of a branch of our own family. To stand by their interests, social, intellectual and religious, is to protect the national brotherhood. The principle stated by Paul in his epistle to Timothy, is fairly applicable in this case. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

The West will rule.

In a few years the rod of empire will be held and swayed in that valley. The people who shall be spread over those broad prairies, and settled along those large rivers, and cover the shores, and do business on the bosoms of those inland seas, will govern this country. Their numerical power, though but of yesterday, is already immense. On many questions of deep political interest, the West, at this day, holds the balance of power. It has already given us Texas and the Mexican war, whatever of good or evil there may be in them, and it had well nigh, at one time, opened the sluices of death upon us from another quarter.

If the people of that valley are to govern this whole land, with all its growing and almost boundless resources, then they should be educated for their post of honor and trust. And they cannot do this needful work for themselves. Every thing is too new for it. The wealth of the country is prospective and not yet available. Every thing is unripe and immature; and such an enterprise cannot be entered upon, with the hope of success in their present circumstances. They have not the men nor the means for it. But give the people time, to build their own houses, to turn over the soil of their prairies, which have been aggregating vegetable mould for ages; and to let into the dark forest, by the hard blows of the axeman, the sunlight of heaven upon their harvest-fields,—and then they will be able to found and sustain their own institutions, and leave us to do the same work, in its incipient stages, for a further and a still further West. And they too will join in this onward triumph of Christianity and letters.

Here and there; or, the Difference between the East and the West.

Here is the sanctuary, where we have been accustomed to worship from childhood. Here is the Sabbath bell, reminding us of the return of the day of rest. Here are our fathers' sepulchres, faithful, though silent mementoes of the value of the principles which they held, and of the worth of religion in life and in death. Here is the school house, a reminder of the lessons learned in our earliest years. Here is a well formed, vigorous, decided public sentiment, from which it is always difficult and perilous for a man to break away. A demagogue, a propagator of error, a rejector of religion here, must begin his work by a covert or open attack on these associations; he must weaken their power over the soul; he has a long work to do to *detach* the mind from its fastenings, before he can move it according to his will. But, in a new region, he finds all this, to a great extent, done to his hand. There is no ancient sanctuary, or Sabbath bell, or sepulchre of the dead, or school house, or established public sentiment, that can hinder his purposes; and his work *begins* at a point, to reach which elsewhere might cost the labors of his life.

Impolicy of too great diffusion of population.

It is in many respects beneficial for the interests of our nation and the world, that a large emigration to the new states should have taken place—that a field of such unparalleled attraction should be pre-occupied mainly by the diffusion of our own population, before the influx of foreigners could forestall us in the West. Still, christian philanthropy will ask, if there be not danger of carrying the policy of emigration too far—whether we have not already reached such a limit in the expansion of our elements of civilization, that a continuation of the process must weaken, if not destroy them.

No one, who has kept up an acquaintance with the enlargement of our home fields, will doubt that already the American churches have as much on their hands as they can accomplish for many years, if they would retain the ascendancy for spiritual Christianity in the portions of the United States already thrown open for settlers. Of the whole 1,300,000 square miles organized into states and territories of the Union, exclusive of Texas and Oregon, only *one fourth lies east* of the Alleghany mountains, while of the population, nearly or quite *one half, live on the west* of the same range. The great instrumentalities by which the people of the West are to be educated and saved, must, for a long time, come principally from the East, and be sustained by eastern funds. Take these away, and every form of philanthropic effort

beyond the mountains must languish, if it be not entirely destroyed. The East has then to keep up and improve its own institutions, and save its own people, and also to perform a parental part for the salvation of ten millions of the West, scattered over *three times* as great a space as the same number occupy on this side of the Alleghanies, and who consequently can be reached only by nearly three times as great an expenditure of pecuniary resources and mental and physical labor.

The Pilgrims *vs.* the Spaniards.

"The territory of the United States is said to amount to about one-tenth, or at the utmost, to one-eighth of that colonized by Spain on the American continent. Yet in all the vast region conquered by Cortes and Pizarro, there are considerably less than two millions of people of European blood, so that they scarcely exceed in number the population acquired in about half a century in Ohio, and fall far short of it in wealth and civilization."

[*Lyell's Travels in N. America.*

What an illustration do these facts afford of the comparative value of Protestantism and Romanism, as elements of civilization!

What they say in Europe.

The full peopling of the Mississippi valley, an event not very far distant, will constitute, perhaps, the most important passage in the social history of man. Civilization commenced in the nooks and corners of the earth; where seas, mountains, deserts, afforded shelter to communities struggling for growth against the bleak winds of surrounding barbarism. Egypt, Phœnicia, Greece, the islands and coasts of Italy, were thus, one by one, placed at the head of the movement in the eastern world; each, as it were, a separate spot of firm ground, the dwelling of intellect, of science, of law and order, amidst the wild chaos of the yet void and formless continents. Slowly and timidly did civilization relinquish these fortresses, and spread over the neighboring plains. And even in the latest periods of history, Venice needed her lagunes, Holland her dykes, England her ocean, to secure the growth of those principles of government, industry and freedom, of which they have been appointed nurseries. And hence, it grew up as a fixed opinion among politicians, first, that free institutions could only flourish in countries of a limited extent and population; secondly, that the energy and action, even in despotic governments, were weakened by extensive dominion. The present century, so fertile in new circumstances and new ideas, has developed new principles of human society in this respect also, and the politicians of our generation must prepare to go to a school in which the maxims of Machiavel and Montesquieu must be to a certain extent obsolete, like those of Plato and Aristotle. We must accustom ourselves to the contemplation of space and numbers as the greatest future elements of political greatness. With war reduced to an art of rapid and decisive results: with the internal communications of peace so multiplied and improved, that the same social relations will subsist between kingdoms as now subsist between provinces of the same kingdom, while provinces become as parishes; no civilized nation can long keep its knowledge, its habits, its industry, its very spirit to itself; all will be sections of a great whole, between which relative sizes and population will form the principal distinctions. Nor will there be any practical limits to the extension of Empire. Steam will render the action of government on all parts of the political body, in ordinary times, immediate and certain; and thus secure centralization and unity. Steam will render the action of the people on the government, in great emergencies, irresistible; and thus secure freedom, if the people are true to themselves. Let us remember, that with a little increase of our present mechanical facilities, thought might be transmitted from one extremity to the other of a state as large as the old Roman empire in a few minutes, and troops despatched in a very few days; and it will be seen at once how absurd would be the application of political ideas formed in the infancy of society, to this its stage of new and portentous advance. These are not, perhaps, very attractive speculations; they disturb old and favorite associations; they seem to reduce many cherished traditions, much painfully acquired knowledge, to obsolete lore; but these things are so, and we must accustom ourselves to regard them and their consequences without shrinking. If the Americans preserve that tenacious spirit of unity which has hitherto so singularly characterized them in all their career of aggression, occupation and annexation, it is impossible to over-estimate the greatness of their future.—*Edinburgh Review.*

Learn from the enemy.

Let us learn a lesson from our opponents. During the year 1844 the Leopold Foundation gave for the advancement of Popery in Iowa, nearly $8,000, a sum nearly twice as great as was appropriated to the diocese of Maryland, and to others five-fold more populous than Iowa. Why is tenfold more given to Iowa, in proportion to its population, than to Maryland? Plainly because the importance of speedily occupying the former. The bishop appears to have at his command all the funds which his plans require. Valuable lots are purchased and churches built in our river towns, whether there are Catholics to occupy them or not. A

building large enough to sustain a cross is erected as a landmark for the Catholic emigrant, and to accustom the people to their senseless ceremonies. Churches worth $3.000 or more are built, seemingly without effort, where there are no Catholics possessed of means to do it. While Protestants, with the utmost difficulty, can erect houses worth as many hundreds. It is reported that the bishop intends building churches at all our county seats. He is erecting school-houses and establishing schools for both sexes, where instruction is given free of charge, or nearly so, at our most important towns. Many Protestant children are drawn into them, and from them, into the Catholic Sunday schools; and then into their church.

The People will have Preaching.

I was recently invited by a minister of another denomination to assist him in a "*big meeting*," (in western parlance,) which was truly such. Long before the hour arrived, the house was crowded to overflowing, so that it was thought best to meet in the grove near by, and when the hour for preaching arrived, there were from five to six hundred people present. I never addressed a more quiet and attentive congregation. It was a beautiful day, and the sun shone clear and bright, but not a ray could penetrate the thick foliage which mantled the immense trees that surrounded us. And while I looked upon the attentive audience, with the full conviction that the most of them were as uncultivated as the wild forest-trees that overshadowed them, so far as religious training was concerned, notwithstanding they have had preaching of some kind ever since the first settlement of the country, I was forced to the conclusion, that if this moral wilderness ever "buds and blossoms as the rose," it must be by the blessing of the Great Head of the Church on the agency of your Society.

At the close of the meeting several came up and invited me to make appointments in their different neighborhoods, which I promised to do soon. I give the above statement to show that *the people will attend preaching of some kind, and if they don't have the truth preached they will imbibe error, for preaching they will have, of some kind.* If I had six Sabbaths instead of one, I could fill them all to advantage. This field is fast opening.

A Word to Eastern Christians.

Since I came to the West, I have learned the power of *early impressions* as I had not before. These new countries, are settled by immigrants from the older states. There their characters were formed—there they received their first impressions. Did they come under Universalist, Unitarian or Infidel principles? Whatever were their first impressions, like seed in a productive soil, they spring up here. One of my congregations is made up of seven different denominations; so powerful were their first impressions, that it is not possible ever to unite them in one church. They are united in me and will do something for my support, but they are "Associate Reformed," and cling to "David's Psalms"—Episcopalians, and hold on to the prayer book—Lutherans, &c. In this connection I feel like speaking to every parent and Sabbath school teacher in the o'der States, that they educate the young mind of every boy or girl, as if they knew that he or she was to be the nucleus of a church in the West. There is a lady who lives not far from this place, who exerts a greater influence in a church then either of its elders. She was one of its first members. *Who was her teacher in New England?* There is a man who lives out in the woods who originated on Plymouth Rock, and you might know it from what he has done. A few such men and women would make the "wilderness rejoice, and the desert bud and blossom as the rose." The ministers' Sabbath school classes and the parents of New England can furnish them.

Prejudice and Misrepresentation.

There is a preacher in this circuit whose very meat and drink is to denounce other denominations, although he pretends to be very friendly. He is quite a smart man, and is preparing a work for the press—yet he despises books, one would think from his preaching. He makes assertions about the East of which he knows nothing, and all to prejudice the people against me. My *library* is a great bug-bear. I preach written sermons a part of the time, and they are preferred by a good part of the intelligent; yet this man sets up his way as the only way under heaven that does any good.

This section has been overrun by a kind of preachers who are greatly *skilled* in ignorance, and turning it to the best account they can by raising a "hue and cry" against educated ministers who wear "long-tailed black coats," "preach for money," &c. Their influence has been most deleterious, and will not cease to be felt during the present generation.

Questions of science, falsely so called.

For a few months past we have had every thing to discourage us in the hope of a revival We looked for one, we prayed for one. But the so-called "Scientific Lecturer" comes along, exhibiting the multitude and the greatness of his wonders, and then if we hope, it is "against hope." A number of these famous characters have been "displaying" in our village and

community, as though it was their privilege to scatter blight and mildew wherever they chose. Irresponsible, itinerating lecturers are among the worst curses which infest our western communities. Besides diverting the attention from more serious things, principles of science imperfectly understood, more imperfectly explained, and falsely applied, are made to pander to the grossest forms of immorality and infidelity.

Vices which eat up the health and peace of neighborhoods, which inflame the passions and poison the virtues of the young, which lay the foundations for broils, and revels, and crimes, are here introduced as though nature had assigned for them the West as a general asylum. Nor is the indigent, ignorant, infidel, itinerating, irresponsible lecturer in the rear rank of vicious influences which we have met. But our communities here will soon, I trust, learn wisdom. It will soon be understood, I hope, that Mesmerism and Phrenology do not, in all respects, comprise the *chief good* of man.

Another obstacle to the success of stated preaching of the Gospel in this region, is that state of things resulting from *big meetings*, as they are here called. The Methodists and Baptists in the country have revivals, only when they "*get up a big meeting*;" and the same has been true of this church. Hence, it is the impression of many Christians, and others, that not much good can be accomplished without a *big meeting*. I am yet to be convinced that such meetings are, on the whole, profitable, where the stated preaching of the Gospel is enjoyed.

Influences operating upon Western Society.

A missionary writes—

I wish to tell you of the attractions presented here to our little world, last evening.—At the court-house, many were charmed with the syren voice of destructive error; at the school-house a "professor" pretending to have come from the Edinburgh school of Combe, excited the wonderment of people by his achievements in Animal Magnetism and his acquirements in the mystical art of Mathematical Phrenology. At the principal tavern, a company of thoughtless souls, forming a cotillion party, "chased the glowing hours with flying feet;" while in a retired apartment about 18 or 20 of God's children met to supplicate a descent of the Divine Spirit upon us. Although there was not among us that deep self-abasement, and humble contriteness of soul, that gave the truest indications of a revived state of feeling, yet there was an interest manifested and a spirit of prayer exercised, unusual for this people. I do sincerely hope and pray that this little spark may blaze up and spread over this community, like the fire over our vast prairie solitudes.

Proselyting.

The great object appears to be to get members. Any person that will give the hand and name, is taken in on trial for six months, and has a right to all the privileges of the church, without being baptised, or even indulging a hope of being a Christian. Of course a great many go back, and often are seven fold worse than they were before. This is one of the many difficulties with which we have to contend. My only hope in this matter is that the Lord reigns, and he loves the Church and the souls of men infinitely better than I do, and will make the wrath of man to praise him and restrain the remainder. His sheep know his voice and follow him, but will flee from strangers, for they know not the voice of strangers. The Lord's name be praised.

Too long neglected.

The village of H., though small, is growing, and I think will yet become a place of some importance. Its situation is favorable, in the centre of the county, with good water privileges, and a good soil around it. *But the field has been too long neglected.* The church has been asleep while the enemy has been sowing the tares. The inhabitants here, not having stated worship on the Sabbath, have become habituated to a neglect of the means of grace—to visiting, hunting, &c., on that day. Professors of religion have, in some cases, given up their profession and returned to the world, and are now as irreligious as others. I have often heard of the moral desolations of the West, and of backsliding professors there; now I see them, until my eyes are pained and my heart weeps at the sight.

I am glad I am here.

I am glad I am here. If no abler and better man stood ready to occupy this place, I am glad that I have come. I only regret that I came not sooner. May the Lord bless my labors.

In other parts of the county I have had calls to preach, and intend to do so on week day evenings. These scattered sheep in the wilderness should not be neglected, Though they are poor, and struggling hard at present to pay for their farms, and put up houses, &c., yet the Gospel should be sent to them. I rejoice in the prosperity of your Society. To appreciate fully its worth, a man must come to the West. I would that our brethren at the East could but *see the West*, in its present condition; I am sure they would bless God for the Home Missionary enterprise, and engage in its support with redoubled zeal.

Who are the adversaries?

As I have passed from cabin to cabin, I have learned who are most to be feared—not the infidel or sceptic, as such, but the professed minister *without a Bible.* It has been my custom to call at every house within my field. In one of my excursions, I found a preacher who had not even a Bible. For a library, he had only a piece of one, and that very old. He has a large family, works six days in a week on his farm, and preaches regularly on the Sabbath to people who, until I visited them, were also destitute of the Bible. Such men I fear more than the avowed infidel. Principles in western mind, are like seed in its productive soil. He teaches the people that ministers need not study, and need no support. He breaks up the distinction between the church and the world. I fear him and all like him. I offered a book to a minister of another order, the other day, and recommended it as useful; "but," said he, "I can find no time to read; my business is to *preach.*"

Review of the first year in a new Country.

We came to the West with the expectation of suffering want. But we have thus far been happily disappointed. We live among a people generally poor, but we have been comfortably clothed and fed. Alhough my little church are as kind as they can be; yet it is through your assistance that I can say I "owe no man." Whenever I mount my horse, enter my hired house, sit by my stove or table, lie down or rise up from my bed, I am reminded of your Society. As a parent it has "set me out in life." I must say, we cannot *express* the gratitude which we feel that we are made so comfortable in the forest. Amid our many discouragements, we cannot but be cheerful and happy. I feel nerved to labor on, and with increased resolution, in entering upon my second year.

Changes for the better.

Previous to my coming here there had been no regular preaching in the place, and with the exceptions of brothers C. and J., your missionaries, who held a protracted meeting last winter, I am the only Presbyterian that has preached here. Formerly, Sabbaths were spent in visiting, drinking, hunting and horse racing, &c., &c. A Sabbath school had never been in existence here, and week day schools had been kept for only one or two quarters, and those of a very inferior grade. Now we have a quiet Sabbath, with very little drinking on that day, and the majority of the people are regular in their attendance on religious worship.

Grateful testimony in behalf of Home Missions.

The following voluntary expression of the writer's sense of the value of Home Missionary efforts, is from one among the first missionaries in Illinois.

When the history of the church in Illinois shall be faithfully written, it will be seen that many a poor minister of Christ has not only been greatly cheered, but *supported* in his labors, and many a soul has been born again, and many a church gathered, and many a community improved, elevated, refined and reformed, by the contributions of the pious and the benevolent on the other side of the mountains. When I call to mind what I have seen and felt of the destitutions of young Illinois—*infant* I ought to say—and compare that early period with the present; and when I connect with this the fact that the A. H. M. S. has been the chief agent under God in effecting this change, the whole process of which, from first to the present, has passed under my own eye, I cannot but pray the Lord to bless a thousand fold that glorious Society. And may He bless it! I use no Oriental hyperbole when I say to it, "May you live a thousand years!"—unless, indeed, the work shall be done up sooner. But let the churches know, that without such agency, the Valley—the *nation*—cannot be saved.

A Missionary's estimate of his position.

In laboring here, while looking at the field itself, my motto is, "Despise not the day of small things." While looking at the relations of my field to the territory, and the relations of the territory to the country and the world, my feeling is, "Here is the place for me to act." Others are indeed in higher and more responsible stations, doing, I hope, vastly more good. But yet I love to look to the relations I hold, and to think that perhaps I can send out from this far distant little spot along the line of those relations, influences that shall never end. As the vapors of heaven, wafted to us, from the ocean on every breeze, are here condensed, showered upon us and carried back again by the Father of Waters to their original source—thus enriching our soil and purifying the atmosphere—so can we, standing here where we are the objects of your aid, your sympathies and your prayers, if God prosper us, be almoners of yours, to communicate that which after enriching ourselves shall roll back its blessings upon you, and, with you, bless the world.

DIRECTORS FOR LIFE

Of the American Home Missionary Society.

This mark (*) desiguates those who have deceased.

Adams, Rev. Eli, Euclid, O.
Adams, John, New York.
Adams, Rev. John W., D. D., Syracuse, N. Y.
Agnew, Rev. John Holmes, Ann Arbor, Mich.
Aiken, Rev. Samuel C., D. D., Cleveland, O.
Albro, Rev. John A., Cambridge, Mass.
Alexander, Rev. Archibald, D. D., Princeton, N. J.
Allen, John, Ann Arbor, Mich.
Allen, Moses, New York.
*Allen, Solomon, Philadelphia.
Alling, William, Rochester, N. Y.
Ames, David, Springfield, Mass.
Andrews, David, New York.
Antis, Deac. Robert, Canandaigua, N. Y.
Arbuckle, Rev. James, Blooming Grove, N. Y.
Arden, Mrs. C. B., Morristown, N. J.
Arms, Rev. Clifford S., Madison, N. J.
Armstrong, Rev. R. G., Newburgh, N. Y.
Armstrong, Hon. Samuel T., Boston, Mass.
Atwater, Henry Day, Catskill, N. Y.
*Austin, Daniel, Brooklyn, N. Y.
Austin, Rev. David R., Sturbridge, Mass.
Austin, Mrs. Sarah E, Brooklyn, N. Y.
Austin, S. G., Buffalo, N. Y.
*Axtell, Rev. Henry, D. D., Geneva, N. Y.
Axtell, Rev. Henry, Tampa Bay, Florida.
Ayrault, Allen, Geneseo, N. Y.
Ayrault, Mrs., do.

Bacon, Rev. Leonard, D. D., New Haven, Ct.
Badger, Rev. Milton, D. D., New York.
Baker, Cornelius, Rahway, N. J.
*Baldwin, Rev. Elihu W., D. D., Crawfordsville, Ind.
Baldwin, Isaac, Newark, N. J.
Baldwin, J. C., New York.
Baldwin, M. H., Philadelphia, Pa.
*Baldwin, Samuel, Riga, N. Y.
Baldwin, Rev. Theron, Newark, N. J.
Banister, Mrs. Z. P. G., Newburyport, Mass.
Barnes, Rev. Albert, Philadelphia, Pa.
Barney, Rev. James O., Seekonk, Mass.
Barstow, Rev. Z. S., Keene, N. H.
Bartholomew, Rev. O., Augusta, N. Y.
*Bartlett, Hon. William, Newburyport, Mass.
Bates, Daniel, Ithaca, N. Y.
Bates, Rev. James, Granby, Mass.
Beal, Matthew, Austerlitz, N. Y,
Beach, Dr. Samuel, Bridgeport, Ct.
*Beebe, Heman, East Bloomfield, N. Y.
Beebe, Rev. S. J. M., Clyde, N. Y.
Beecher, Rev. Lyman, D. D., Cincinnati, O.
Beers, Rev. Daniel, Orient, L. I.
*Beers, Lucy Ann, Ithaca, N. Y.
*Bellamy, Mrs. Mehetabel, Auburn, N. Y.
*Bellamy, Samuel, do.
Beman, Rev. Nathan S. S., D. D., Troy, N. Y.
Bement, Rev. William, East Hampton, Mass.
Bemis, J. D., Canandaigua, N. Y.
Benjamin, S., Almira, N. Y.
Bidwell, Rev. O. B., New York.
Bidwell, Rev. W. H., Brooklyn, N. Y.
Bidwell, Mrs. Susan M., do.
Bingham, Edward, Detroit, Mich.
Birge, Rev. Chester, Vienna, O.
Bisbee, Rev. J. H., Worthington, Mass.
*Bissell, Josiah, Jun., Rochester, N. Y.
Boardman, Rev. George S., Rome, N. Y.
Bond, Rev. Alvan, D. D., Norwich, Ct.
Boorman, James, New York.
Boorman, Mrs. James, do.
Booth, William A., New York.
Bowen, Henry C., Brooklyn, N. Y.
Brace, Rev. Jonathan, Milford, Ct.
*Bradhurst, Dr. Samuel, New York.
Bradley, Rev. William, Newark, N. J.
Brainerd, Rev. Davis S., Lyme, Ct.
Brewster, Henry, Leroy, N. Y.
Brewster, Henry A., Rochester, N. Y.
Brewster, Joseph, New York.
Brewster, Lemuel, Brooklyn, N. Y.
Brewster, William, Detroit, Mich.
*Bridges, Benjamin, Prattsburgh, N. Y.
Bridges, Elam, do.
Brinckerhoff, Rev. A. D., Champlain, N. Y.
Brinsmade, Rev. H. N., D. D., Newark, N. J.
*Bronk, Leonard, Coxsackie, N. Y.
Bronson, Arthur, New York.
Brown, Cullen, Detroit, Mich.
Brown, H. W., Glastenbury, Ct.
Brown, Dr. J. K., Seneca Falls, N. Y.
Brown, James, New York.
*Brown, Rev. John, D. D., Hadley, Mass.
Brown, John A., Philadelphia, Pa.
*Brown, Rev. Joseph, New York.
Brown, Rev. J. S., Sherburn, N. Y.
Brown, Dr. Reuben S., Elgin, Ill.
*Bruen, Matthias, Perth Amboy, N. J.
*Bruen, Rev. Matthias, New York.
Buddington, Rev. W. J., Charlestown, Mass.
Bulkley, Chester, Wethersfield, Ct.
Bull, Rev. Norris, D. D., Lewiston, N. Y.
Bunce, James M., Hartford, Ct.
Burchard, Rev. Eli.
Burrell, E., Stockbridge, Mass.
Bushnell, Rev. Horace, D. D., Hartford, Ct.
*Bushnell, William, Victor, N. Y.
Butler, Hon. Benjamin F., LL. D., New York.
Butler, Charles, do.

Cahoone, Rev. William, Coxsackie, N. Y.
Caldwell, Mrs. Davis, Philadelphia, Pa.
Caldwell, William W., New Orleans.
Calhoun, Rev. George A., North Coventry, Ct.
Callender, Deac. Amos, Buffalo, N. Y.
Camp, Herman, Trumansburg, N. Y.
*Camp, William, Newark, N. J.
Campbell, Rev. A. E., Cooperstown, N. Y.
Campbell, Benjamin, Buffalo, N. Y.
Campbell, Rev. Charles, Ithaca, N. Y.
Cannon, Rev. F. E., Geneva, N. Y.
Carle, Rev. John H., Rondout, N. Y.
Carroll, Rev. D. L., D. D., New York.
Catlin, Willis, Augusta, Ga.
Champion, Aristarchus, Rochester, N. Y.
Chandler, Winthrop H., Avon, N. Y.
Chapin, Miss Eliza, Canandaigua, N. Y.
Chapin, Thaddeus, do.
Chapman, Rev. F. W., Deep River, Ct.
Cheever, Rev. E., Tecumseh, Mich.
Cheever, Rev. George B., D. D., New York.
Chester, Rev. Alfred, Morristown, N. J.
Chester, Rev. William, Burlington, N. J.
Chester, William W., New York.
Child, Rev. Willard, Lowell, Mass.
Church, Charles, Spencer's Basin, N. Y.
Churchill, Rev. John, North Woodbury, Ct.
Clancy, Rev. John, Belchertown, Mass.
*Clark, Rev. Azariah, New Canaan, N. Y.

*Clark, Rev. A. P., Augusta, N. Y.
Clark, Rev. Daniel, New Hartford, N. Y.
Clark, Rev. F. G., Astoria, N. Y.
Clark, Hon. Hobart, Andover, Mass.
Clark, Rev. Lewis F., Whitinsville, Mass.
Clift, Rev. William, Stonington, Ct.
Codman, Rev. John, D. D., Dorchester, Mass.
Codwise, David, New York.
Coe, Rev. David B., do.
Cogswell, Rev. J., D. D., New Brunswick, N. J.
Coit, George, Buffalo, N. Y.
Coit, Robert, New London, Ct.
Collins, Rev. Augustus B., Preston, Ct.
Collins, Amos M., Hartford, Ct.
Colton, Calvin, New York.
Conant, Shubael, Detroit, Mich.
Condit, Rev. R. W., Oswego, N. Y.
Cook, Charles A., Geneva, N. Y.
*Cook, Mrs. A. M., do.
Cook, Ezra D., Dundee, N. Y.
Cook, W. D., Sodus Point, N. Y.
Cook, Erastus, Rochester, N. Y.
Cook, Thomas B., Catskill, N. Y.
Cooley, Rev. T. M., D. D., Granville, Mass.
*Cornelius, Rev. Elias, D. D., Boston, Mass.
Corning, Gurdon, Troy, N. Y.
Corning, Jasper, Brooklyn, N. Y.
*Corning, Leonard, New Orleans, La.
Cowles, Timothy, Farmington, Ct.
Cox, Rev. Samuel H., D. D., Brooklyn, N. Y.
*Crane, Rev. Abijah, Clinton, N. Y.
Crane, Carso, Phelps, N. Y.
*Crane, Rev. E. W., Jamaica, L. I.
Crane, Israel, Bloomfield, N. J.
Crane, Rev. Jonathan, Attleboro, Mass.
Crawford, Rev. Gilbert, Leroy, N. Y.
Cross, Rev. M. E., Marple, Pa.
*Curling, R. B., Pittsburg, Pa.
Curtis, Rev. Joseph W., Hadley, Mass.

Daggett, Rev. Oliver E., Canandaigua, N. Y.
Dana, Stephen W., Troy, N. Y.
Darling, Hon. William, Reading, Pa.
Dart, Joseph, Buffalo, N. Y.
Davenport, Francis L., New York.
Davenport, J. A., Brooklyn, N. Y.
Davis, P., jr., Detroit, Mich.
Day, Charles H., Catskill, N. Y.
Day, George B., Atwater, O.
Day, Rev. Henry N., Hudson, O.
Day, Edgar B., Catskill, N. Y.
*Day, Orrin, do.
Day, Samuel S., do.
Day, Walter De Forest, do.
De Forest, Alfred, New York.
Dewing, Rev. Jared, Blauveltville, N. Y.
De Witt, Rev. Thomas, D. D., New York.
Dickinson, Rev. Baxter, D. D., Auburn, N. Y.
Dickinson, Rev. Charles, Birmingham, Ct.
Dimmick, Rev. L. F., Newburyport, Mass.
Doig, Peter, New York.
Donaghe, James, New Haven, Ct.
Douglass, George, New York.
Douglass, James, Cavers, Scotland.
*Downer, Rev. David R., New York.
Downs, Edwin H., Havanna, N. Y.
Duffield, Rev. George, D. D., Detroit, Mich.
Duffield, Rev. George, jr., Brooklyn, N. Y.
Dunham, Rev. H. R., Cortlandtville, N. Y.
Dunn, James, Boston, Mass.
Dwight, Henry, Geneva, N. Y.
Dwight, Mrs. Henry, do.
Dwight, Henry, jr., New York.
Dwight, Edmund, do.
Dyer, Benjamin, Providence, R. I.

Eames, Rev. M. H., Claridon, O.
Earp, Robert, Philadelphia, Pa.
Eastman, Rev. David, Leverett, Mass.
Eastman, Rev. John, Hawley, Mass.
Eastman, Dr. J. L., Ovid, N. Y.
Eastman, Rev. Ornan, New York.
*Eaton, Rev. Sylvester, Poughkeepsie, N. Y.
Eckel, John, Philadelphia, Pa.
Eddy, Rev. Ansel, D. D., Newark, N. J.
Eddy, Rev. Chauncey, Jacksonville, Ill.
Edwards, Alfred, Brooklyn, N. Y.
*Edwards, Mrs. Electa, Skeneateles, N. Y.
Edwards, Rev. Tryon, New London, Ct.
Elliot, Jacob, Romulus, N. Y.
Elliot, Mrs. Mehetabel, do.
Elmes, Thomas, Philadelphia, Pa.
Elmore, H. W., Augusta, N. Y.
Elmore, Z. W., Sherburn, N. Y.
Ely, Abner L., New York.
Ely, Benjamin, Bristol, Ct.
Ely, E., Rochester, N. Y.
Ely, Rev. Ezra Stiles, D. D., Philadelphia, Pa.
Ely, Harvey, Rochester, N. Y.
Ely, Rev. James, Bolton, Ct.
Emerson, Rev. Alfred, South Reading, Mass.
Emerson, Rev. Brown, D. D., Salem, Mass.
Emerson, Rev. Reuben, South Reading, Mass.
Emery, Rev. Joshua, Weymouth, Mass.
Everest, Rev. C. B., Poquonock, Ct.

Fairbank, J. P., St. Johnsbury, Vt.
Fairchild, Rev. Elias R., Philadelphia, Pa.
Farrar, Samuel, Andover, Mass.
Fassit, James, Philadelphia, Pa.
Fessenden, Rev. Thomas K., Homer, N. Y.
Field, Abner B., Canandaigua, N. Y.
Fisher, Abijah, Brooklyn, N. Y.
Fisk, Rev. Elisha, Wrentham, Mass.
Fitch, Abijah, Auburn, N. Y.
Fitch, Mrs. Mercy, Binghamton, N. Y.
Fleming, Thomas, Philadelphia, Pa.
*Fletcher, T. G., New York.
Flower, Alfred, —— Mass.
Fobes, G. W., Philadelphia, Pa.
Foote, Rev. H., Quincy, Ill.
Ford, Rev. Henry, Elmira, N. Y.
Forman, D. W., Seneca Falls, N. Y.
Fowler, John W., Utica, N. Y.
Fowler, Rev. P. H., Elmira, N. Y.
Francis, Rev. James H., Westfield, Ct.
Frelinghuysen, Hon. Theodore, LL. D., New York.
Fullerton, A., Philadelphia, Pa.

Gale, Samuel, Troy, N. Y.
*Gallagher, George, New York.
Gallagher, Rev. Joseph S., Orange, N. J.
Gardner, A., Rochester, N. Y.
Gardiner, Nathaniel, Brooklyn, N. Y.
Gelston, Rev. M., Rushville, N. Y.
Gideon, Jacob, Washington City, D. C.
Gilbert, Solomon, Providence, R. I.
*Gildersleeve, Rev. Cyrus, Bloomfield, N. J.
Gildersleeve, W. C., Wilkesbarre, Pa.
Gillett, Rev. Moses, Rome, N. Y.
Gillett, Rev. Timothy P., Branford, Ct.
Gilman, Winthrop S., St. Louis, Mo.
Godden, Mrs. D. G., Louisville, Al.
Godfrey, Benjamin, Godfrey, Ill.
Godfrey, Charles, Geneva, N. Y.
*Goffe, Rev. Joseph, Milbury, Mass.
Goodell, Jabez, Buffalo, N. Y.
Goodrich, Rev. C. A., D. D., New Haven, Ct.
Goodrich, Rev. Clark H., Windham, N. Y.
Goodrich, Rev. H. P., D. D., St. Louis, Mo.
Goodsell, Rev. Dana, Hardwick, Mass.
*Gosman, Robert, Stuyvesant, N. Y.
Gould, Mrs. B. H., Sharon, Ct.
Gould, Charles, New York.
Gould, Herman D., Delhi, N. Y.
Graff, Rev. J. J., Snow Hill, Md.
Grant, Gurdon, Troy, N. Y.
Grant, Rev. John L., Philadelphia, Pa.
Graves, Rev. J. B., Honesdale, Pa.
*Green, Orrin, Rushville, N. Y.
Green, Warren S., Providence, R. I.
Green, William, jr., Woodbridge, N. J.
Green, William P., Norwich City, Ct.

Greenleaf, Mrs. Jacob, Newbury, Mass.
Greenleaf, Joseph, New York.
Gregory, Ezra, Danbury, Ct.
*Grier, Rev. Thomas, Milford, Pa.
Griffin, George, New York.

Haines, Richard T., Elizabethtown, N. J.
Hall, Rev. A. G., Rochester, N. Y.
Hall, Rev. Charles, New York.
Hall, Abraham B., Geneva, N. Y.
Hall, Rev. Edwin, D. D., Norwalk, Ct.
Hall, Rev. E. Edwin, Guilford, Ct.
Hallock, Gerard, New York.
Hallock, Horace, Detroit, Mich.
*Halsey, John C., New York.
Halsted, C. O., New York.
*Halsted, Job. S., Newton, N. J.
Halsted, M. O., Orange, N. J.
Halsted, William M., New York.
Hamilton, Samuel, Rochester, N. Y.
Hardenburgh, J H., Auburn, N. Y.
Harding, Rev. W. M., Boston, Mass.
Hardy, Charles E., Ithaca, N. Y.
Hardy, Mrs. Louisa, do.
Harris, Rev. Samuel, Conway, Mass.
Hart, Abel, Candor, N. Y.
Hart, James P., New Haven, Ct.
Hart, Rev. John C., Hudson, O.
Hastings, E. P., Detroit, Mich.
Hastings, Orlando, Rochester, N. Y.
*Hawes, Peter, New York.
Hawley, Ezra, Catskill, N. Y.
Hay, Rev. Philip C., D. D., Owego, N. Y.
Hayes, David, Newark, N. J.
Hayes, Mrs. Mary, do.
Hayes, David A., do.
Heacock, H. B., Buffalo, N. Y.
*Herrick, Rev. Osgood, Milbury, Mass.
Herring, Mrs. Lucy, Greenbush, N. Y.
Hewitt, Rev. Nathaniel, D. D., Bridgeport, Ct.
Hickok, Rev. M. J., Rochester, N. Y.
Hills, E., Auburn, N. Y.
Hinsdale, Rev. C. J., Blanford, Mass.
Hitchens, Francis, Lockport, N. Y.
Hitchcock, Rev. Edward, LL. D., Amherst, Mass.
Hitchcock, Rev. R. S., New Bedford, Mass.
Hoadley, Rev. Loammi Ives, Northford, Ct.
Holbrook, Lowell, Brooklyn, N. Y.
Holley, Rev. Ebenezer, Salem, N. Y.
Holmes, O., New York.
Holmes, Silas, do.
Hopkins, Rev. A. T., Buffalo, N. Y.
Hopkins, Rev. Erastus, Northampton, Mass.
Hopkins, Rev. Josiah, D. D., Auburn, N. Y.
Hopkins, Dr. Lewis S., Northampton, Mass.
Hopkins, Rev. S., Saco, Me.
*Hopkins, Hon. S. M., LL. D., Geneva, N. Y.
Hopkins, Rev. Samuel M., East Avon, N. Y.
Hoppin, Benjamin, Providence, R. I.
Hoppin, James Mason, do.
Hotchkiss, C. B., Auburn, N. Y.
Hough, Rev. Lent S., Middletown, Ct.
Hovey, Rev. Jonathan, Yates, N. Y.
How, Fisher, Brooklyn, N. Y.
Howell, Alexander, New York.
Howell, Rev. Lewis D., Geneva, N. Y.
Howell, N. W., LL. D., Canandaigua, N. Y.
Howell, T. M., do.
Howland, S. S., New York.
Hoyt, Eli T., Danbury, Ct.
Hoyt, Henry T., do.
Hubbard, A., Rochester, N. Y.
Hubbard, Rev. O. G., Leominster, Mass.
Hubbard, Hon. Samuel, LL. D., Dorchester, Mass.
Hubbard, Samuel D., Middletown, Ct.
Hubbell, H. R., Troy, N. Y.
Hubbell, W., Canandaigua, N. Y.
Hughes, Edward, New York.
Hulburt, John, Detroit, Mich.
Humphrey, Mrs. Abby, Prattsburgh, N. Y.
*Humphrey, Rev. Chester, Vernon, Ct.
Humphrey, Rev. John, Charlestown, Mass.
Hunnewill, James, do.
Hunter, Charles W., Alton, Ill.
Hurd, A. M., Detroit, Mich.
Hurlbut, Rev. Joseph, New London, Ct.
Hurlbut, J. D., Brooklyn, N. Y.
Hutchinson, R. J., New York.
Hyde, Simeon, Brooklyn, N. Y.

Irvine, Miss Ruth, Newville, Pa.
Irvine, Samuel, do.

Jackson, Rev. Samuel C., Andover, Mass.
Johnson, Rev. D. H., Mendham, N. J.
*Johnson, James, Leacock, Pa.
Johnson, Oliver, Munroe, Mich.
Jones, Dennis, Whitehall, N. Y.
Jones, D. G., Detroit, Mich.
Jones, Harvey, Gloversville, N. Y.
Joy, Arad, Ovid, N. Y.
Joy, Ira, Buffalo, N. Y.
Judd, Rev. Gideon N., Catskill, N. Y.
Judson, Rev. A., Jordan, N. Y.
Judson, Alanson, Kingsborough, N. Y.
Judson, Mrs. Jane, do.

Kanouse, Rev. Peter, Wantage, N. J.
Keep, Rev. John, Hartford, O.
*Keese, John D., New York.
Kellogg, Daniel O., Vernon, Ct.
Kellogg, Rev. Lewis, Whitehall, N. Y.
Kellogg, Nathaniel O., Vernon, Ct.
Kent, Rev. Aratus, Galena, Ill.
King, William H., Seneca Falls, N. Y.
King, W. J., Providence, R. I.
Kingsbury, Rev. Addison, Putnam, O.
Kingsbury, J., Providence, R. I.
Kinney, Rev. Ezra D., Darien, Ct.
Kingman, Abner, Salem, Mass.
*Kirkpatrick, William, Lancaster, Pa.
Kirtland, Rev. O. L., Morristown, N. J.
Knox, John J., Augusta, N. Y.
Knox, Rev. William E., Watertown, N. Y.

Lamar, G. B., Brooklyn, N. Y.
Lamb, John, New York.
Lambert, Rev. A. B., Salem, N. Y.
Lambert, Mrs. Abigail, Lyme, N. H.
Lamson, Darius, Detroit, Mich.
Langstroth, Rev. L. L., Greenfield, Mass.
Lansing, Rev. D. C., D. D., New York.
Lapsley, David, Philadelphia, Pa.
Lapsley, Joseph B., do.
Lapsley, P., do.
Larned, Major Benjamin F., U. S. Army.
Lathrop, Rev. Leonard E., D. D., Auburn, N. Y.
*Lawrence, John B., Salem Mass.
*Lawrence, Rev. John J., Dindigul, India.
Lawton, Mrs. Sarah, New London, Ct.
Leavitt, David, Brooklyn, N. Y.
Leavitt, Jonathan, New York.
Leavitt, J. W., do.
Leavitt, R., do.
Lee, Rev. C. G., Syracuse, N. Y.
Lee, Charles M., Rochester, N. Y.
Lee, William E., New York.
Lee, John R., Buffalo, N. Y.
Leland, Rev. Aaron W., D. D., Columbia, S. C.
Lewis, Rev. William B., Brooklyn, N. Y.
*Lewis, Zechariah, do.
Lincoln, John W., Worcester, Mass.
Linsley, Rev. Joel H., D. D., New York.
*Little, Jonathan, do.
Little, Norman, Canandaigua, N. Y.
*Livingston, Rev. G. R., D. D., Philadelphia, Pa.
Livingston, James K., Rochester, N. Y.
Livingston, Van Brugh, New York.
Loomis, Lt. Col. G., U. S. Army, Fort Towson, Ark.
Lord, Eleazer, Tappan, N. Y.
Lord, Rev. John C., D. D., Buffalo, N. Y.
Lounsberry, Rev. Thomas, Ovid, N. Y.
Low, Rev. Isaac P., Pittsfield, Vt.
Ludlow, Rev. John, D. D., Philadelphia, Pa.
Lyon, Rev. George A., Erie, Pa.
Lyon, Hervey, Rochester, N. Y.
*Lyons, Rev. Luke, Jerseyville, Ill.

*Mack, David, Middlefield, Mass.
Mack, Rev. William, Columbia, Tenn.
M'Auley, Rev. Thomas, D. D., LL. D., New York.
M'Clelland, George W., Philadelphia, Pa.
M'Comb, John, New York.
M'Cord, Rev. W. J., Federal Store, N. Y.
M'Coun, J. T., Troy, N. Y.
M'Ewen, Rev. Abel, D. D., New London, Ct.
M'Harg, Rev. William, Albion, N. Y.
*M'Intyre, Charles, Philadelphia, Pa.
M'Kinney, James, Ithaca, N. Y.
M'Lane, Rev. James W., Williamsburgh, N. Y.
M'Laren, Rev. M., Brooklyn, N. Y.
*M'Neil, Hon. David, Vienna, N. Y.
Maltby, Mrs. Sarah L., New Haven, Ct.
Mann, Rev. Joel, Salem, Mass.
Marshall, S. A., Milford, Ct.
Martin, Rev. Benjamin, Hadley, Mass.
Mason, Rev. Cyrus, D. D., New York.
*Mason, Rev. John M., D. D., do.
*Matheson, Rev. James, D. D., London, England.
Mathews, Rev. J. M., D. D., New York.
Mattocks, Rev. John, Keesville, N. Y.
*Mattoon, Amasa, Cairo, N. Y.
Mead, Miss Sarah, Greenwich, Ct.
Mead, Silas D., do.
*Mead, Zophar, do.
Merritt, Rev. D. N., Riga, N. Y.
Messenger, Rev. B. Y., Mount Sterling, Ill.
*Metcalf, Daniel, Lebanon, Ct.
Miller, Dr. A. S., New York.
Miller, Rev. Samuel, D. D., Princeton, N. J.
Miller, Mrs. Sarah, Ithaca, N. Y.
Mills, Charles, Kingsborough, N. Y.
Mills, Rev. Charles L., Ashland, Mass.
Mills, T. H., New York.
Miner, Rev. Ovid, Penn Yan, N. Y.
Morris, Rev. Henry, Greenwich, N. Y.
Morse, Richard C., New York.
Morse, Sidney E., do.
*Morton, John A., do.
Munroe, Rev. Nathan, West Bradford, Mass.
*Munro, Nathan, Eldridge, N. Y.
Murray, Rev. John A., Geneva, N. Y.
Myers, M. J., Whitehall, N. Y.

Nelson, Henry A., Auburn, N. Y.
Nelson, T. S., Brooklyn, N. Y.
*Nettleton, Rev. Asahel, D. D., East Windsor, Ct.
Nettleton, Miss Polly, Middletown, Ct.
Nevins, R. H., New York.
*Nevins, R. L., do.
Newcomb, Jonathan, Braintree, Mass.
Newell, Rev. W. W., Montgomery, N. Y.
Newman, Mark H., New York.
Newton, Edward A., Pittsfield, Mass.
Niles, Johnston, Troy, Mich.
Niles, Rev. M. A. H., Byfield, Mass.
Noble, Rev. Mason, New York.
North, John, New Haven, Ct.
North, Mrs. Laura, do.
Norton, Rev. Asahel S., D. D., Clinton, N. Y.
Norton, Rev. Herman, New York.
Nott, Rev. Eliphalet, D. D., Schenectady, N. Y.

Oliphant, Rev. David, Haverhill, Mass.
Oliver, Hon. William M., Penn Yan, N. Y.
Oliver, Andrew, do.
Oliver, Mrs. W. M., do.
Olmstead, F., New York.
Olyphant, D. W. C., do.
Orton, Rev. A. G., Greene, N. Y.
Osborn, Rev. Ethan, Fairfield, N. J.
Osborn, Rev. Freeman, Charleston, S. C.
Ostrom, Rev. J. I., New York.
Otis, Joseph, Norwich, Ct.
Oviatt, Heman, Richfield, O.

Packer, W. S. Brooklyn, N. Y.
Page, Rev. William, Whitesboro, N. Y.
Paine, Rev. William P., Holden, Mass.
Parker, E., Keene, N. H.
Parker, Edmund, Nashua, N. H.
Pardee, Richard D., Palmyra, N. Y.
Parker, Rev. Joel, D. D., Philadelphia, Pa.
Parsons, Francis, Hartford, Ct.
Parsons, Lewis B., Perry, N. Y.
Patterson, Rev. R. W., Chicago, Ill.
Patton, Rev. John, Philadelphia, Pa.
Patton, Rev. William, D. D., New York.
Patton, Rev. William W., Hartford, Ct.
Paul, Miss S., Philadelphia, Pa.
Payson, Rev. E. H., New Hartford, N. Y.
Pearson, Rev. Reuel M., Grand Detour, Ill.
Pease, Rev. Giles, Sandwich, Mass.
Peck, Everard, Rochester, N. Y.
Perit, Pelatiah, New York.
Perkins, A. R., Philadelphia, Pa.
Perkins, Benjamin, Boston, Mass.
Perkins, Rev. G. W., Meriden, Ct.
*Perrine, Rev. L. R., D. D., Auburn, N. Y.
Peters, Rev. Absalom, D. D., Williamstown, Mass.
Peters, John R., New York.
Phelps, Anson G., do.
Phelps, George D., do.
Phelps, Jason, Sackett's Harbor, N. Y.
Phelps, Oliver, Canandaigua, N. Y.
Phillips, Rev. John C., Methuen, Mass.
*Phillips, Hon. William, Boston, Mass.
Phillips, Rev. W. W., D. D., New York.
Pearson, Rev. George, Florida, N. Y.
Place, Uriah M., Kingsborough, N. Y.
Pomeroy, Rev. Augustus, Ashtabula, O.
Poor, Rev. Daniel J., Foxborough, Mass.
Porter, A. W., Monson, Mass.
Porter, Rev. David, D. D., Catskill, N. Y.
Porter, Rev. Jeremiah, Green Bay, Wis.
Porter, Hon. John, Auburn, N. Y.
Porter, Josiah, East Bloomfield, N. Y.
Porter, Rev. Noah, D. D., Farmington, Ct.
Porter, Rev. Stephen, Geneva, N. Y.
*Post, Joel, New York.
Potter, Mrs. Amelia, Kingsborough, N. Y.
Potter, H. B., Buffalo, N. Y.
Potter, John Dyer, Providence, R. I.
Potter, Rev. Samuel S., New Providence, N. J.
Pratt, Rev. B. F., Painted Post, N. Y.
Pratt, Chauncey, Covert, N. Y.
*Pratt, Hiram, Buffalo, N. Y.
Price, Rev. Eliphalet, Wappinger's Creek, N. Y.
*Proudfit, Rev. Alexander, D. D., New York.
Purinton, Rev. N. B., Warren, O.
Putnam, Rev. Israel W., Middleborough, Mass.

*Ralston, Robert, Philadelphia, Pa.
Rankin, John, Brooklyn, N. Y.
Rankin, William, Newark, N. J.
Read, Rev. Charles H., New York.
Reed, Rev. Andrew, D. D., London, England.
*Reed, Eliakim, Greenville, N. Y.
Reid, Rev. Jared, Tiverton, Four Corners, R. I.
*Remsen, Peter, New York.
Rice, Mrs. Anna, Prattsburgh, N. Y.
*Rice, Burrage, do.
Rice, Rev. B. H., D. D., Princeton, N. J.
Rice, George T., Worcester, Mass.
*Rice, Rev. John H., D. D., Prince Edward, Va.
Rice, Samuel, Grand Blanc, Mich.
Rich, G. B., Buffalo, N. Y.
*Richards, Rev. James, D. D., Auburn, N. Y.
Richards, Rev. John, D. D., Hanover, N. H.
Richardson, Mrs. Lucretia, Andover, Mass.
Riddel, Rev. Samuel H., Boston, Mass.
Ripley, H. W., Brooklyn, N. Y.
Robert, C. R., New York.
Rockwell, Hon. J. A., Norwich, Ct.
Rood, Rev. Anson, Philadelphia, Pa.
*Roosevelt, James, New York.
Rowe, Mrs. Mary, Farmington, Ct.

Sabin, Rev. Lewis, Templeton, Mass.
Sage, Orrin, Blandford, Mass.
St. John, Ansel, Lambertsville, N. J.
St. John, Mrs. Isabella do.

St. John, Charles, Northampton, Mass.
Salisbury, Mrs. Abby, New Haven, Ct.
Salisbury, Mrs. E., Worcester, Mass.
Salisbury, Stephen, do.
Salter, Rev. John W., Douglass, Mass.
Sanborn, Mrs. Abigail, Franklin, N. H.
*Sandford, Rev. Joseph, Brooklyn, N. Y.
Sandford, Rev. W. H., Boyleston, Mass.
*Saunders, Rev. Stephen, South Salem, N. Y.
Savage, Selah, North Greenwich, Ct.
Schermerhorn, J. M., Rochester, N. Y.
Schoales, F. P., New York.
Searle, Rev. Jeremiah, Coxsackie, N. Y.
Searle, Rev. Moses C., Dorset, Vt.
Seelye, George C., Geneva, N. Y.
Seelye, H. H., do.
Seelye, Seth, Lansingburgh, N. Y.
Seward, Rev. D. M., West Hartford, Ct.
Seymour, Rev. E., Bloomfield, N. J.
Seymour, H. R., Buffalo, N. Y.
Seymour, James, Rochester, N. Y.
Seymour, James H., Auburn, N. Y.
Shackford, John, Portsmouth, N. H.
Shackford, Mrs. Jane, do.
Shaw, Rev. James B., Rochester, N. Y.
Shaw, Mrs. Sarah, Euclid, O.
Sheldon, Rev. Luther, Easton, Mass.
*Shipman, George P., New York.
Sickles, Rev. Jacob, Kinderhook, N. Y.
Sill, William E., Geneva, N. Y.
Skinner, Rev. Thomas H., D. D., New York.
*Sluyter, Rev. Richard, Claverack, N. Y.
Smalley, Rev. Elam, Worcester, Mass.
Smith, Rev. Albert, Vernon, Ct.
Smith, Alfred, Hartford, Ct.
Smith, Rev. Asa D., New York.
Smith, Rev. B. S., Prattsburgh, N. Y.
Smith, Gerrit, Peterborough, N. Y.
Smith, Gilbert, New York.
Smith, Rev. John, Hammondsport, N. Y.
*Smith, Peter, Peterborough, N. Y.
Smith, Rev. Seth, King's Ferry, N. Y.
Smith, Thomas, Hartford, Ct.
Smith, Rev. Thomas M., Andover, Mass.
Snowden, Gilbert T., Columbia, S. C.
Southmayd, Horace, New York.
*Southworth, Rev. James.
*Spaulding, Hon. Thaddeus, South Reading, Mass.
Spencer, Rev. I. S., D. D., Brooklyn, N. Y.
Sprague, Rev. William B., D. D., Albany, N. Y.
Spring, Rev. Gardner, D. D., New York.
Spring, Rev. Samuel, East Hartford, Ct.
Sprole, Rev. William T., West Point, N. Y.
Squier, Rev. Miles P., Geneva, N. Y.
Stanley, Seth, Ogden, N. Y.
Stanton, Rev. Benjamin F., Hudson, N. Y.
Starr, Charles, New York.
Steele, Richard, Auburn, N. Y.
Sterling, George, Bridgeport, Ct.
*Stocking, Joseph, Buffalo, N. Y.
Stocking, Samuel, Utica, N. Y.
Stockton, Rev. Benjamin B., Geneseo, N. Y.
Stone, Rev. Rollin S., Danbury, Ct.
Storm, Stephen, New York.
Street, Rev. Robert, Connecticut Farms, N. J.
Strong, Austin, Fallsburgh, N. Y.
Strong, Mrs. E. E., do.
Strong, Hon. Lewis, Northampton, Mass.
Strong, Miss Louisa, Scienceville, N. Y.
Sturges, Solomon, Putnam, O.
*Sutherland, Hon. Jacob, LL. D., Geneva, N. Y.
Swan, Rev. B. L., Litchfield, Ct.
Swartz, C., Philadelphia, Pa.
*Sweezy, Rev. Sylvester, Ridgebury, N. Y.

Talbot, Charles N., New York.
Taylor, Rev. John L., Andover, Mass.
Tappan, Arthur, Brooklyn, N. Y
Tappan, John, Boston, Mass.
Taylor, Elisha, Schenectady, N. Y.
*Taylor, Mrs. Sally, East Bloomfield, N. Y.
Taylor, Knowles, New York.
Taylor, John, Newark, N. J.
Tenney, Rev. E., Lyme, N. H.
Thacher, Rev. George, Derby, Ct.
Thomas, Frederick S., Newark, N. J.
Thompson, Rev. Leander, S. Hadley Falls, Mass.
Thompson, Rev. M. L. R. P., Philadelphia, Pa.
Thompson, Mrs. Sarah, do.
Thompson, Thomas, London, England.
Thompson, Thomas L., Schenectady, N. Y.
Thorp, Curtis, Binghamton, N. Y.
Thurston, Stephen B., Albion, N. Y.
Tillotson, Rev. George J., Brooklyn, Ct.
Tilson, John, Hillsborough, Ill.
Timlow, Rev. William, Amity, N. Y.
Todd, Rev. John, D. D., Pittsfield, Mass.
*Tomb, Rev. Samuel, Salem, N. Y.
Tompkins, Rev. W. B., Lebanon, N. Y.
Torrey, John, Honesdale, Pa.
Tracy, G. Manning, New York.
Tracy, Rev. Hiram A., Sutton, Mass.
Tracy, Jedediah, Brooklyn, N. Y.
Treat, Rev. Selah B., Boston, Mass.
Trowbridge, Henry, New Haven, Ct.
Tucker, Rev. Mark, D. D., Wethersfield, Ct.
*Tucker, Nathan, Milton, Mass.
*Tucker, Hon. N. B., Missouri.
Tuck, Rev. J. W., Ludlow, Mass.
Tuttle, Rev. A. C., Sherburne, N. Y.
Twichell, Edward, Southington, Ct.
Twining, Prof. Alexander C., Middlebury, Vt.

Vail, Rev. Franklin Y., Cincinnati, O.
Vail, Rev. Harman L., Seneca Falls, N. Y.
Van Benschoten, J., Hopwell, N. Y.
*Van Rensselear, Hon. Steph., LL. D., Albany, N. Y.
Van Rensselear, Stephen, jr., do.
Van Rensselear, Miss Cornelia, New York.
Van Rensselear, Miss Euphemia, do.
Van Vechten, Rev. Jacob, D. D., Schenectady, N. Y.
*Varick, Hon. Richard, New York.
*Veder, Miss Adeline, Albion, N. Y.
Vernon, Rev. Thomas, Kingston, R. I.
Vinton, Josiah, Boston, Mass.

Wadsworth, Rev. Charles, Troy, N. Y.
Wainwright, E., New York.
Wakefield, Caleb, Reading, Mass.
*Waldo, Hon. Daniel, Worcester, Mass.
*Waldo, Miss Elizabeth, do.
Waldo, Miss Sarah, do.
Walker, Mrs. Mary, Whitinville, Mass.
Walker, Perez, Sturbridge, Mass.
*Wallace, William, New York.
Ward, L. B., do.
Ware, Ralph, Greenville, N. Y.
Washburn, Deac. J., Worcester, Mass.
Waterbury, Rev. Calvin, Freeport, Ill.
Webster, Rev. J. C., Hopkinton, Mass.
Webster, Thomas, New York.
Weddell, P. M., Cleveland, Ohio.
Weed, Rev. William R., Stratford, Ct.
Weeks, Rev. William R., D. D., Newark, N. J.
Weld, Lewis, Hartford, Ct.
Welton, Rev. Alonzo, Southhold, L. I.
West, Mrs. Eliza, Rochester, N. Y.
Wheeler, S. G., New York.
*Whelpley, Rev. P. M., do.
Whitcomb, David, Templeton, Mass.
White, Ambrose, Philadelphia, Pa.
White, Rev. Henry, D. D., New York.
White, Dr. Henry, Yorktown, N. Y.
White, Henry, New Haven, Ct.
White, Rev. W. C., Orange, N. J.
Whitlock, William, New York,
*Whitney, D. S., Northampton, Mass.
Wickes, Eliphalet, Troy, N. Y.
Wickes, Rev. Thomas, Marietta, O.
Wickes, Rev. Thomas S., Ballston Center, N. Y.
Wilcox, Averitt, Bristol, Ct.
Wilcox, Loyal, Chillicothe, O.
Wilcox, Rev. Semuel C., Owego, N. Y.
*Willard, Lorin, Cayuga Bridge, N. Y.

Williams, D. R., Stockbridge, Mass,
Williams, J. B., Ithaca, N. Y.
Williams, Rev. Melancthon B., Tarrytown, Pa.
*Williams, Rev. Samuel P., Newburyport, Mass.
Williams, Timothy S., Ithaca, N. Y.
Williams, Hon. T. W., New London, Ct.
Willard, Henry, Cayuga Bridge, N. Y.
Williston, J. Payson, Northampton, Mass.
Williston, Rev. Seth, D. D., Harpersfield, N. Y.
Williston, Hon. Samuel, East Hampton, Mass.
Wills, Mrs. Sarah, Newburyport, Mass.
Wilson, Rev. James P., Huntsville, Pa.
Wilson, Rev. R. E., Hammondsport, N. Y.
Wing, Rev. Conway P., Monroe, Mich.
Winslow, Rev. Hubbard, Boston, Mass.
Wolcott, Guy, Tallmadge, O.
Wolcott, Rev. Samuel, Long Meadow, Mass.
Woodbridge, Rev. John, D. D., Hadley, Mass.
Woodbridge, Mrs. Mary Ann, do.
Woodbridge, Rev. Sylvester, Quogue, L. I.
Woolsey, E. I., New York.
Woolsey, Rev. Theodore D., LL. D., New Haven, Ct.
Worcester, Rev. Samuel M., Salem, Mass.
Wright, Rev. Edward, West Haven, Ct.
Wright, Luther, East Hampton, Mass.
Wurts, Charles, Philadelphia, Pa.
Wyckoff, Rev. Isaac N., D. D., Albany, N Y.
Wynkoop, Rev. Peter S., Defriesville, N. Y.

Yale, Burrage, South Reading, Mass.
Yale, B. B., do. do.
Yale, Rev. Elisha, D. D., Kingsborough, N. Y.
Young, Henry, Brooklyn, N. Y.
Young, Mrs. Mary, East Avon, N. Y.

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Of the American Home Missionary Society.

This mark (*) designates those who have deceased.

Abbey, Rev. D. A., Mead's Creek, N. Y.
Abbott, Charles, Enfield, Mass.
Abbott, Rev. Gorham D., New York
Abbott, J. J., Bennington, Vt.
Abbott, Rev. J. S. C., New York.
Abbott, Rev. Joseph, Beverly, Mass.
Abbott, Rev. Sereno T., Seabrook, N. H.
Abel, Rev. James, Chittenango, N. Y.
Adair, Rev. Robert, Philadelphia, Penn.
Adair, Mrs. Catharine, do. do.
Adam, Rev. M. T., Sidney, New South Wales.
*Adam, Mrs. Mary, Amherst, Mass.
Adams, Rev. A. C., West Bloomfield, N. J.
Adams, Abner, Adams' Basin, N. Y.
Adams, Charles Henry, Albany, N. Y.
Adams, Rev. Charles S., Westford, Conn.
Adams, Rev. Ephraim, Davenport, Iowa.
Adams, Mrs. E. D., do. do.
*Adams, Rev. E. H., Cayuga Bridge, N. Y.
Adams, Rev. John R., Brighton, Mass.
Adams, Isaac, Ipswich, Mass.
Adams, James, New York.
Adams, Joel P., Medway, Mass.
Adams, Miss Julia, Hopkinton, Mass.
Adams, Dr. John G., New York.
Adams, Mrs. J. S., Amherst, Mass.
Adams, Miss Mary E., Syracuse, N. Y.
Adams, Rev. Nehemiah, Boston, Mass.
Adams, Oliver E., Waltham, Mass.
Adams, Mrs. Sarah A., Hopkinton, Mass.
Adams, William, New York.
Adams, Rev. William, D. D., New York.
*Adams, Rev. William. M., Pecatonic, Ill.
Adriance, Miss Blandena V., Poughkeepsie, N. Y.
Aiken, Edward R., Grafton, Vt.
Aiken, Caroline B., do.
Albree, George, Pittsburgh, Penn.
*Allan, Rev. John, D. D., Huntsville, Ala.
Allen, Mrs. Amauda C., Centerfield, N. Y.
Allen, Rev. A. P., Exeter, N. Y.
Allen, Mrs. Anna, Lebanon, N. H.
Allen, Asa W., Ellsworth, O.
Allen, Rev. Edward, Carbondale, Pa.
Allen, Ezra, South Hadley, Mass.
Allen, Rev. George, Worcester, Mass.
Allen, Mrs. J. W., Wayland, Mass.
Allen, Martha S., Rochester, N. Y.
Allen, Perley, Sturbridge, Mass.
Allen, Peter, South Hadley, Mass.
Allen, Roderick, Enfield, Ct.
Alling, Job, Auburn, N. Y.
Allis, Mrs. S. W., New Haven, Ct.
Alvord, Adolphus, Sherburne, Mass.
Alvord, Rev. John W., Boston, Mass.
Ambler, Rev. John L., Bethel, Ct.
Ames, Mrs. Caroline, New Haven, Ct.
Andrews, Benajah, Meriden, Ct.
Andrews, Rev. David, Pepperell, Mass.
Andrews, Henry, New York.
Andrews, N., Lowell, Mass.
Andrews, Mrs. Sarah, Cornwall, Ct.
Andrews, Mrs. T. M., Pepperell, Mass.
Andrews, Rev. W. W., Kent, Ct.
*Andrews, Rev. William, South Cornwall, Ct.
Angier, Luther H., Brooklyn, N. Y.
Anketell, Edward A., New Haven, Ct.
Anketell, John, Jr., do.
Anthony, G. N., Kingston, R. I.
Antis, William, Jr., Canandaigua, N. Y.
Antis, Mrs. William, do.
Arms, Mrs. Cynthia, Glen's Falls, N. Y.
Arms, Miss Dorothy, Conway, Mass.
Arms, Mrs. S., Madison, N. J.
Arms, Rev. H. P., Norwich, Conn.
Arms, Rev. S. P., Windham, Vt.
Arms, Rev. Selah R., Livingstonville, N. Y.
*Armstrong, Rev. Wm. J., D. D., New York.
Arnold, Mrs. Abby P., Providence, R. I.
Arnold, Miss Abby P., do.
Arnold, Miss Caroline, do.
Arnold, Miss Elizabeth H., Monmouth, Me.
Arnold, Mrs. Mary P., Providence, R. I.
Arnold, Rev. J. R., Colchester, Ct.
Arnold, Philip, Scott, N. Y.
Arnold, Mrs. Philip, do.
Arnold, Richard, Sturbridge, Mass.
Ash, Rev. G. W., Westmoreland, N. H.
Ashman, Rev. S. H., Henrietta, N. Y.
Atwater, Charles, Jr., New Haven, Ct.
Atwater, Rev. E. E., Ravenna, O.
Atwater, Rev. Jason, Middlebury, Ct.
Atwater, Rev. Lyman H., Fairfield, Ct.
Atwater, Samuel, Big Hollow, N. Y.
Atwater, Mrs. Susan, Fairfield, Ct.
Atwater, Willys, do.
Atwood, George B., Taunton, Mass.

Atwood, Mrs. Rachel, Lockport, N. Y.
Austin, Daniel, Woodstock, Ct.
*Austin, Rev. David C., South Hadley, Mass.
Austin, Harvey, Brooklyn, Mich.
Averille, Augustin, New York.
Averill, Mrs. A., do.
*Averill, Heman, do.
Averill, John P., South Woodstock, Conn.
Averill, Joseph Otis, New York.
Averill, Miss Lucy C., do.
Averill, Miss Mary Francis, do.
Averill, Rev. James, Shrewsbury, Mass.
Avery, Miss Isabel C., Jefferson, N. Y.
Avery, Mrs. Janette, Wooster, O.
Avery, Joseph, Conway, Mass.
Avery, Miss Lucretia, New London, Ct.
Avery, Mrs. Mary, Ledyard, Ct.
Avery, William, Cairo, N. Y.
Avery, Mrs., do.
*Axtell, Rev. D. C., Auburn, N. Y.
*Axtell, Mrs. H. C., Geneva, N. Y.
Ayre, Deborah M., Saybrook, Ct.
Ayres, Abraham, Brooklyn, N. Y.
Ayres, Miss Caroline, Enfield, Mass.
Ayres, David B., Jacksonville, Ill.

Babbitt, Mrs. Elizabeth, Gibson, Pa.
Babbitt, Rev. Samuel T., Olean Point, N. Y.
Babcock, Mrs. Abby C., Stonington, Ct.
Babcock, B. F., New Orleans, La.
Babcock, Louis B., Moresville, N. Y.
Bachelor, Mrs. A. R., Wallingford, Vt.
Backus, Rev. J. T., Schenectady, N. Y.
*Bacon, Mrs. Lucy J., New Haven, Ct.
Bagg, Mrs. Amanda, West Springfield, Mass.
*Bagley, Bernard, Durham, N. Y.
Bagley, Mrs. Rebecca, Elizabethtown, N. J.
Bailey, Mrs. Abigail, Newburyport, Mass.
Bailey, Miss H. O., Amesbury, Mass.
Bailey, Rev. M. B., South Attleborough, Mass.
Bailey, Mrs. Nathaniel, South Middletown, N. Y.
Bailey, Oliver, Dunbarton, N. H.
Bailey, Rev. Rufus W., Washington, D. C.
Baker, Jonathan J., Westfield, N. J.
Baker, Orrin, Springfield, Mass.
Baker, William, Fort Ann, N. Y.
Balcom, Mrs. Tryphena, Attleboro, Mass.
Baldwin, Miss Anna W., Brooklyn, N. Y.
Baldwin, Rev. A. C., Hartford, Ct.
Baldwin, Mrs. Emily F., do.
Baldwin, Miss Anna W., Brooklyn, N. Y.
*Baldwin, Rev. Benson C., Medina, O.
Baldwin, Rev. Burr, Newark, N. J.
Baldwin, Charles P., Brooklyn, N. Y.
*Baldwin, David, Durham, N. Y.
*Baldwin, Mrs. D., do.
Baldwin, Dennis, do.
*Baldwin, George L., Brighton, Mass.
Baldwin, Gordon, Riga, N. Y.
*Baldwin, Hezekiah, Durham, N. Y.
Baldwin, Mrs. H., do.
Baldwin, Henry Dwight, Victory, N. Y.
Baldwin, Isaac, Bennington, N. H.
Baldwin, Isaac, Newark, N. J.
Baldwin, Jesse, do.
Baldwin, Jesse, Jr., do.
Baldwin, Rev. J. A., Whippany, N. J.
Baldwin, J. J., Buffalo, N. Y.
Baldwin, Mrs. Lois, Riga, N. Y.
Baldwin, Gordon, do.
Baldwin, Samuel C., do.
*Baldwin, Lucina, Lexington, N. Y.
*Baldwin, Rev. M., Scotchtown, N. Y.
Baldwin, Mrs. M., New York.
Baldwin, Moses H., Brooklyn, N. Y.
Baldwin, Mrs. Moses H., do.
Baldwin, Mrs. Rachel, East Durham, N. Y.
*Baldwin, Samuel, Lexington, N. Y.
Ballard, Rev. John, Perry, Ill.
Ballard, Mrs. John, do.
Ballard, Mrs. Lydia, Homer, N. Y.
Bancroft, Rev. David, Willington, Ct.
Banks, John, Greenfield, Ct.
Banister, Rev. Seth W., Gardner, Mass.
Banister, Hon. W. B., Newburyport, Mass.
Bannetyne, Ninian, New York.
Barber, Rev. Luther H., Hitchcockville, Ct.
Barbour, Rev. Isaac R., Oxford, Mass.
Barbour, James, Tompkins, N. Y.
Barbour, Philip E., Columbia, Tenn.
Bardwell, Alonzo, South Hadley Falls, Mass.
Bardwell, Mrs. Eda, Williamstown, Mass.
Bardwell, Rev. Horatio, Oxford, Mass.
Bardwell, Mrs. Eda L., Peru, Mass.
Barker, J. H., Andover, Mass.
Barnard, Mrs. Anna, Lima, N. Y.
Barnard, Rev. John, do.
Barnes, G., Waltham, Mass.
Barnes, Daniel J., Milford, N. H.
*Barnes, Rev. Romulus, Newark, Ill.
*Barnum, Noah S., Norwalk, Ct.
Barr, Rev. A. K., Sherman, O.
Barr, Rev. Joseph, Williamstown, Pa.
Barr, Phinehas, Pine Hill, N. Y.
Barrett, Rev. Newton, Brecksville, O.
Barrows, Experience, Dorset, Vt.
Barry, Samuel S., New York.
Barry, Mrs. Antoinette, do.
Barstow, Rev. E. H., Keene, N. H.
Barstow, Mrs. E. F., do.
Bartlett, Abner, Milford, N. H.
Bartlett, Charles, Newburyport, Mass.
Bartlett, Charles L., Haverhill, Mass.
Bartlett, Rev. Francis, Marietta, O.
Bartlett, Rev. John, Avon, Ct.
Bartlett, Rev. J. L., Bridgeton, N. J.
Bartlett, Levi, Hadley, Mass.
Bartlett, Mrs. Margaret B., Marietta, O.
Bartlett, Rev. Shubael, Scantic, Ct.
Barton, Rev. F. A., Chicopee Falls, Mass.
Barton, Rev. Morris, Romulus, N. Y.
Barton, Mrs. Susan, Vernon, N. Y.
Bascom, Mrs. Ellen P., Chicago, Ill.
Bascom, Rev. Flavel, do.
Bascom, Mrs. Elizabeth S., do.
Bascom, Samuel H., Orwell, Vt.
Bass, Mrs. Jerusha, Colbrook, Ct.
Bass, Mrs. Ruth, Scotland, Ct.
Bass, Dr. William, Middlebury, Vt.
Bassett, Rev. Archibald, New Road, N. Y.
Bassett, Mrs. B., Birmingham, Ct.
Bassett, David, do.
*Bassett, Joseph, Durham, N. Y.
Bassett, Dr. Philip, Colchester, N. Y.
Batchellor, Mrs. Abigail J., North Brookfield, Mass.
Bates, Rev. Joshua, D. D., Dudley, Mass.
Bates, Mrs. James, Granby, Mass.
Bates, Mrs. Sally, Ithaca, N. Y.
Bates, Samuel B., do.
Battell, Joseph, New York.
Baxter, Mrs. M., N. Boston, Mass.
*Beach, Aaron, Newark, N. J.
Beach, Ephraim, do.
Beach, Rev. E. C., Lysander, N. Y.
Beach, Rev. N., Millbury, Mass.
Beach, Uri, East Bloomfield, N. Y.
Beach, William, do.
Beadle, Rev. Elias R., Albion, N. Y.
Beadle, Mrs. Hannah, do.
*Beal, Matthew, Spencertown, N. Y.
*Beale, Phebe, do.
Bear, Rev. John M., Allen, N. Y.
Beard, Algernon E., Norwalk, Ct.
Beard, Miss Isabella, do.
Beardsley, Rev. O. C., Silver Creek, N. Y.
Beattie, Rev. John, New Utrecht, N. Y.
Beckwith, Mrs. Ann S., Palmyra, N. Y.
Beckwith, Rev. B. B., Gouverneur, Mass.
Beckwith, Miss Catharine M., Palmyra, N. Y.
Beckwith, George, do.
Beckwith, Mrs. Ruth M., do.
Beckwith, Miss Ruth Amelia, do.
Beckwith, Rev. George C., Boston, Mass.

Beebe, Rev. A. P., New York Mills, N. Y.
Beebe, Rev. Hubbard, Westfield, Mass.
Beecher, Reuben M., Woodbridge, Ct.
Beecher, Rev. W. H. Toledo, O.
Beecher, Mrs. W. H., do.
Beekman, Dr. J. P., Kinderhook, N. Y.
*Beers, Miss A. M., Ithaca, N. Y.
Beers, Cyrenius, New York.
Beers, Edward Augustus, do.
Beers, Miss Margaret E., do.
Beers, Miss Julia, do.
Beers, William Henry, do.
Beers, George D., Ithaca, N. Y.
Beers, Mrs. Harriet, do.
Beers, George F., do.
Beers, John H., do.
Belden, Rev. Pomeroy, Amherst, Mass.
Belden, Rev. William, New York.
Bell, Rev. Hiram, Marlborough, Ct.
Bell, Mrs. Mary E., do.
Bell, Miss Maria, Hadley, Mass.
*Bellamy, Joseph, Bethlehem, Ct.
Bement, Mrs. W. B., East Hampton, Mass.
Benchley, Leonidas B., Newport, N. Y.
Benedict, Aaron, Middlebury, Ct.
Benedict, Rev. E., Candor, N. Y.
Benedict, Rev. E. P., Patterson, N. Y.
Benedict, Rev. Henry, Westport, Ct.
*Benedict, Rev. Joel, Chatham, N. Y.
Benedict, Rev. L., Pecatonica, Ill.
Benedict, Thomas, Norwalk, Ct.
Bennett, Mrs. Adeline H., Bennington, Vt.
Bennett, Deac. Charles, Fairfield, Ct.
*Bennett, Emily, Phelps, N. Y.
Bennett, Rev. Joseph, Woburn, Mass.
Bennett, J. L., do.
Bennett, Miss M. S., do.
Benson, John, New York.
Benson, Mrs. Sarah, Catskill, N. Y.
Bentley, Rev. Charles, Middletown, Ct.
Benton, Rev. A., Mount Healthy, O.
Benton, Rev. J. H., Northfield, Vt.
Benton, Mrs. J. H., do.
Benton, Mrs. Sarah, Catskill, N. Y.
Bergen, David, Jamaica, N. Y.
Bergen, Rev. John G., Springfield, Ill.
Bergen, Mrs. M. N., do.
*Bethune, Divie, New York.
Bethune, Rev. George W., D. D., Philadelphia, Pa.
Bethune, Mrs. Joanna, New York.
Betts, George, do.
*Betts, Hon. Thaddeus, Norwalk, Ct.
Bibbins, Deac. Elijah, Fairfield, Ct.
Bicknell, Rev. Simeon, Gouverneur, N. Y.
Bierce, William Wallace, Athens, O.
Bigelow, Rev. Andrew, South Dartmouth, Mass.
Bigelow, Asa, Malden, N. Y.
Bigelow, David, do.
Bigelow, Mrs. Lucy, do.
Bigelow, Mrs. M. A. H., Weston, Mass.
Billington, Rev. Linus W., Scottsville, N. Y.
Bingham, Rev. Luther G., Williston, Vt.
Bingham, Rev. Hiram, New York.
Birchard, Rev. J., Bellville, N. Y.
Birchard, Levi O., Shoreham, Vt.
Birchard, Rev. W. M., Bozrah, Ct.
Bird, Rev. Isaac, Hartford, Ct.
Bird, Thomas, Philadelphia, Pa.
Birkey, Rev. John, Northumberland, N. Y.
Biscoe, Rev. Thomas C., Grafton, Mass.
Bishop, Timothy, New Haven, Ct.
Bissell, Edward C., Norwalk, Ct.
Bissell, Mrs. F. M., Greenwich, Ct.
Bissell, George A., Norwalk, Ct.
Bissell, Josiah W., Rochester, N. Y.
Bissell, Rev. S. B. S., Greenwich, Ct.
Black, Miss Mary, Wilmington, Del.
Blackfan, Mrs. D., New York.
Blackmore, E., South Cairo, N. Y.
Blagden, Rev. G. W., Boston, Mass.
Blair, Rev. Allen, Phillipstown, N. Y.
*Blair, Gardner Spring, Wrentham, Mass.
Blake, Rev. Mortimer, Mansfield, Mass.
Blake, Robert, Coldenham, N. Y.
Blachard, Rev. Amos, Lowell, Mass.
Blanchard, Mrs. Caroline R. D., do.
Blanchard, Homer, Kinderhook, N. Y.
Blanchard, Mrs. M. C., Tewksbury, Mass.
Blanchard, Miss Nancy, Weymouth, Mass.
Blatchford, E. H., New York,
Blatchford, Rev. John, D. D., Marion, Mo.
*Blatchford, Rev. Samuel, D.D., Lansingburgh, N.Y.
Blatchford, S. M., New York.
Bliss, Deac. Ebenezer, Long Meadow, Mass.
Bliss, Dr. James C., New York.
Bliss, Mrs. Martha, do.
Bliss, Jonathan, Attleboro, Mass.
Bliss, Rev. John F., Castile, N. Y.
Bliss, Rev. Seth, Boston, Mass.
Bliss, Sylvester, Oriskany, N. Y.
Blodget, Rev. Harvey, Newton Falls, O.
Blood, Rev. C. E., Collinsville, Ill.
Blood, Moses, Belvidere, Ill.
Bloomfield, Joseph, Rome, N. Y.
Boardman, Rev. C. A., Youngstown, O.
*Boardman, Daniel, New York,
*Boardman, Rev. E., Randolph, Mass.
Boardman, Miss Sarah, Westernville, N. Y.
Boardman, Timothy, Berlin, Ct.
Boardman, William F., Westfield, Ct.
Bogardus, Stephen H., Poughkeepsie, N. Y.
Bogart, James, New York.
Bogue, Rev. H. P., Seneca Falls, N. Y.
*Bois, Rev. Artemas, New London, Ct.
Bois, Lydia, Jefferson, N. Y.
Bois, Mrs. Sarah, do.
Bolles, Phineas, New London, Ct.
Bolter, Dr. Alfred, Ovid, N. Y.
*Bonney, Rev. William, New Canaan, Ct.
Booth, Daniel, Bridgeport, Ct.
Booth, Miss Alida R., New York.
Booth, Eli M., Roxbury, Ct.
Booth, Mrs. Eunice, Sauquoit, N. Y.
Booth, Joseph, jr., New Haven, Ct.
Boothby, Henry, Alton, Ill.
Borland, John, Philadelphia, Pa.
Boss, Charles D., New London, Ct.
Bostwick, Charles, New Haven, Ct.
Bottsford, Mrs. A., Greenville, N. Y.
*Bourne, Rev. George, New York.
Bourne, Proctor, South Marshfield, M ass.
Boutelle, Rev. Asaph, Alexandria, O.
Boutelle, Mrs. Fidelia, do.
Boutelle, Rev. Thomas, North Woodstock, Ct.
Boutelle, Mrs. M. E., do.
Boutelle, Rev. James, Brentwood, N. H.
Bowen, Mrs. Edward E., Woodstock, Ct.
Bowen, Mrs. Lucy M., Brooklyn, N. Y.
Bowers, Rev. John, North Wilbraham, Mass.
Bowers, Mrs. Maria, do.
Bowers, L. K., Andover, Mass.
Bowers, Mrs. Sarah, Alexandria, N. H.
Bowles, Mrs. Mary, Saybrook, Ct.
Bowne, James, Poughkeepsie, N. Y.
Boyce, Mrs. L. S., Tolland, Mass.
Boyce, Rev. W. C., Westford, N. Y.
Boyd, David, Poughkeepsie, N. Y.
Boyd, Rev. E. J., Brooklyn, Mich.
*Boyd, Samuel, Brooklyn, N. Y.
Boyd, W. H., Monroe, Mich.
Boyleston, Edward, Amherst, N. H.
Boylston, Richard, Amherst, Mass.
Brace, Dr. Abel, Catskill, N. Y.
Brace, Mrs., do.
Brace, David, Salina, N. Y.
Brace, Rev. Joab, Newington, Ct.
Brace, John T., Hartford, Ct.
Brace, Rev. Samuel W., Binghamton, N. Y.
Brace, Thomas, West Hartford, Ct.
Bradish, John, Utica, N. Y.
Bradley, Mrs. Elizabeth A., Newark, N. J.
Bradley, Rev. Milton, Richland, Mich.
Bradley, Henry, Penn Yan, N. Y.
Bradley, John, Manchester, N. H.

Bradley, Wm. W., New York.
Bragdon, Mrs. Mary, Newburyport, Mass.
Brainard, Rev. Thomas, Philadelphia, Pa.
Brainard, Timothy, Enfield, Mass.
Braman, Daniel, Lisbon, Ct.
Branhardt, Miss Mary A., Rome, N. Y.
Bray, Rev. John E., Clinton, Ct.
Brayton, Miss S. B., Westernville, N. Y.
Breed, Mrs. Mary, Keene, N. H.
Brewer, Ezra, Otego, N. Y.
Brewer, H., jr., Springfield, Mass.
Brewer, James, M., Wilbraham, Mass.
Brewster, Rev. Cyrus, Orange, Ct.
Brewster, Mrs. Sarah E. M., do.
*Brewster, Isaac, New York.
*Brewster, Edwin H., do.
Brewster, Rev. Loring, Livonia, N. Y.
Brewster, Mrs. Triphenia, do.
Bricket, Deac. B., Henniker, N. H.
Bridge, Miss Emily, Mount Holyoke, Mass.
Bridges, Mrs E., Prattsburgh, N. Y.
Bridges, Mrs. Prudence, Williamstown, Mass.
*Briggs, Mrs. Anna, Cummington, Mass.
Briggs, Miss Clarissa, do.
Briggs, E., Keene, N. H.
Briggs, Isaac, Rochester, Mass.
Brigham, Mrs. Eliza H., Bridgewater, Mass.
Brigham, James B., Grafton, Mass.
Brinckerhoff, Albert A., New York.
Brinsmade, Mrs. H. N., Newark, N. J.
Bristol, Dr. Moses, Buffalo, N. Y.
Bristol, Mrs Moses, do.
*Bronk, John L., Coxsackie, N. Y.
*Bronson, Arthur, New York.
Bronson, Rev. Edwin, Windsor, N. Y.
Bronson, Mrs., Isaac, New York.
Bronson, Israel, New Preston, Ct.
Bronson, Josiah, Roxbury, Ct.
Brooks, Edward, Detroit, Mich.
Brooks, Rev. Ephraim, Guilford, N. Y.
Brooks, Rev. J. F., Springfield, Ill.
Brown, Mrs. Ann B., Sherburn, N. Y.
Brown, Mrs. A. R., Sudbury, Mass.
Brown, Charles, West Northwood, N. H.
Brown, Rev. Charles, Philadelphia, Pa.
Brown, Rev. Daniel, Peekskill, N. Y.
*Brown, David, New York.
Brown, Rev. F. H., Brownhelm, O.
Brown, H. H., Detroit, Mich.
Brown, H. W., Glastenbury, Ct.
Brown, Rev. John H., Richmond, Ky.
Brown, Joseph, Ypsilanti, Mich.
*Brown, Moses, Newburyport, Mass.
Brown, Mrs. Laura, Madison, Ind.
Brown, Mrs. Laura W., Woodstock, Ct.
Brown, Rev. O., Lyme, Ct.
Brown, Mrs. Olive, Holliston, Mass.
*Brown, Mrs. Sarah M., Hadley, Mass.
Brown, Rev. Sydney, Cohocton, N. Y.
Brown, Rev. Silas C., West Bloomfield, N. Y.
Brown, S. L., Chicago, Ill.
Brown, William H., do.
Bruen, Alexander M., Perth Amboy, N. J.
Bruen, Mrs. Mary Ann, New York.
Bruen, Miss Frances, do.
Bruen, George W., do.
Bruen, Herman, do.
Brush, Joseph E., Greenwich, Ct.
Bryant, Abner, Buffalo, N. Y.
Bryant, Mrs. Nancy, do.
Buck, Charles D., East Hampton, L. I.
Buck, Edward Henry, Malden, N. Y.
Buck, Rev. J. Judson, do.
*Buck, Mrs. Amelia, do.
Buck, Mrs. Moses L., Hopkinton, Mass.
Buckingham, Miss Abby, Lebanon, Ct.
Buckingham, Rev. Ebenezer, Canton, O.
Buckingham, Miss E. C., Norwich, Ct.
Buckingham, Mrs. H. T., Millbury, Mass.
Buckingham, Rev. S., do.
Buckingham, Mrs. G., Norwich, Ct.
Buckingham, Wm. A., Norwich, Ct.
Buckingham, Mrs. Eliza, Norwich, Ct.
Buel, David, Bethlem, Ct.
Buel, Mrs. Eliza W., Burlington, Vt.
Buel, Timothy, East Bloomfield, N. Y.
Buffett, Edwin L., Stanwich, Ct.
Buffett, Rev. Platt, Greenwich, Ct.
Buffett, W. P., Smithtown, L. I.
Butkley, Rev. C. H. A., Brooklyn, N. Y.
Bull, Mrs. Emily, Prattsburgh, N. Y.
Bull, William G., New York.
Bullard, Rev. Asa, Boston, Mass.
Bullard, Rev. Eli W., Fitchburgh, Mass.
Bullard, Mrs. Harriet N., do.
Bullard, Mrs. M. P., do.
Bullard, Mrs. J., ———, Ill.
Bullock, V. V., Albion, N. Y.
Buloid, Robert, New York.
Bunce, Russell, Hartford, Ct.
Burchard, Rev. J., Bellville, N. Y.
Burchard, Rev. Samuel D., New York.
Burder, Rev. H. F., D. D., Hackney, near London.
Burdette, Rev. Michael, Blackstone, Mass.
Burke, Frederick W., Brooklyn, N. Y.
Burnap, Mrs. C., Townsend, Vt.
Burnap, Daniel, Long Meadow, Mass.
Burnell, Mrs. Wealthy, Northampton, Mass.
Burnett, Jacob H., Newark, N. J.
Burnham, Ezra, Potsdam, N. Y.
Burr, Solomon, Princeton, Ill.
Burr, Rev. Z. B., Ridgebury, Ct.
Burrage, Miss Joan, Fitchburgh, Mass.
Burrill, Mrs. Arminda, Salisbury, N. Y.
Burritt, Rev. S. W., Franklin Mills, O.
Burt, Rev. J., Canton, Ct.
*Burt, Rev. Sylvester, Great Barrington, Mass.
Bush, J. F., Rochester, N. Y.
Bush, Rev. S. W., Skeneateles, N. Y.
Bushnell, Rev. Calvin, Mount Vernon, N. Y.
Bushnell, Rev. George, Greenwich, Ct.
Bushnell, Hervey, West Bloomfield, N. Y.
Bushnell, Rev. Horace, Delhi, O.
Bushnell, Rev. William, Newton, Mass.
Bushnell, Rev. Wells, Meadville, Pa.
Bushnell, Rev. William, Whippany, N. J.
Butler, Albert W., Hartford, Ct.
Butler, Mrs. Harriet, New London, Ct.
Butler, Mrs. Hannah, Stuyvesant, N. Y.
Butler, Medad, do
Butler, T. B., Norwalk, Ct.
Butterfield, Rev. O. B., South Britain, Ct.
Buttolph, Rev. Milton, Kendall, N. Y.
Butts, Rev. D. B., Bethany, Ct.

Cable, Rev. Jonathan, Ohio.
Cady, Artemas, Moravia, N. Y.
Cady, Rev. D. R., Rutland, Mass.
Cady, Mrs. H. S., do
Cahoon, William, New York.
Cahoon, Mrs. William, Coxsackie, N. Y.
Calhoon, Rev. Simeon H., Syria.
Calhoon, Hon. W. B., Springfield, Mass.
Calkins, Mrs. Sarah, Glasco, N. Y.
Callahan, Rev. Henry, Niagara Falls, N. Y.
Camp, F. M., Ithaca, N. Y.
Camp, Rev. Henry B., Durham, Ct.
Camp, H., Trumansburgh, N. Y.
Camp, Mrs. S. P., Ithaca, N. Y.
Campbell, Mrs. C. S., New York.
Campbell, Rev. Joel, North Hardiston, N. J.
Campbell, Rev. J. N., D. D., Albany, N. Y.
Campbell, Rev. Charles A., Newton, Ky.
Campbell, Peter, Orange, N. J.
Campfield, Rev. R. B, Newark, N. J.
Campfield, Mrs. R. B., do.
Cande, Rev. Isaac N., Springfield, O.
Candee, Wales A., Poughkeepsie, N. Y.
Canedy, Peleg C., Springfield, Ill.
Canfield, Mrs. Dolly, Malden, N. Y.
Canfield, Rev. T. H., Bakersfield, Vt.
Capron, Dea. W. C., Uxbridge, Mass.
Cary, Ezra, Enfield, Mass.
Carey, Rev. Lorenzo, Webster, Mass.

Carlisle, Rev. Hugh, Cape Vincent, N. Y.
Carman, John B., Rome, N. Y.
Carman, Joseph, Caldwell, N. J.
Carman, Miss Lydia, Poughkeepsie, N. Y.
Carpenter, Rev. C. W., Sinclearville, N. Y.
*Carrington, Edward, Providence, R. I.
Carrington, Edward, Colebrook, Ct.
Carruth, Mrs. Mary H., North Brookfield, Mass.
Carter, Miss Anna B., Newark, N. J.
Carter, Elias, Chickopee Falls, Mass.
Carter, Rev. William, Pittsfield, Ill.
Caruthers, Rev. J. H., Cherry Valley, N. Y.
Case, Rev. Francis H., Whitewater, Wis.
Castle, Francis, Canandaigua, N. Y.
Castleman, David, Lexington, Ky.
Cavis, George M., Bristol, N. H.
Cavis, Joseph M., Hopkinton, N. H.
Cavis, Mary Louisa, do.
Cavis, Mrs. Nancy M., do.
Chamberlain, Albert, South Hadley, Mass.
Chamberlain, Miss Mary, Albion, N. Y.
Chamberlain, Rev. Pierce, Waterford, Pa.
Chandler, David, South Hadley, Mass.
Chandler, Rev. George, Kensington, Pa.
Chandler, G. B., Danville, Vt.
Chandler, Mrs. J. H., Mexico, N. Y.
Chandler, Miss H. A., do.
Chandler, Joseph, Unionville, N. Y.
Chandler, Peter, Mexicoville, N. Y.
Chapin, Miss Abia, Westfield, Mass.
Chapin, Amory, Providence, R. I.
Chapin, Rev. A. L., Leyden, N. Y.
Chapin, Rev. A. L., Milwaukie, Wis.
*Chapin, Edward Payson, Lexington, N. Y.
Chapin, Mrs. Eliza, Canandaigua, N. Y.
Chapin, Miss Harriet L., Constableville, N. Y.
Chapin, Jacob, Westminster, Vt.
Chapin, James, Sturbridge, Mass.
Chapin, Lyman Dwight, Lexington, N. Y.
Chapin, Miss Maria Ward, Rochester, N. Y.
Chapin, Miss Mary, Canandaigua, N. Y.
*Chapin, Rev. H. B., West Hampton, Mass.
Chapin, John F., Providence, R. I.
Chapin, Josiah, do.
*Chapin, Mrs. Mary W., do.
Chapin, Miss Martha, Mount Holyoke, Mass.
Chapin, Miss Mary W., do.
Chapin, Moses, Grafton, Mass.
Chapin, Mrs. Sarah Dunn, Providence, R. I.
Chapin, Rev. Seth, Hunter, N. Y.
Chapin, Mrs. Spencer, Canandaigua, N. Y.
Chapin, S., Seneca Falls, N. Y.
Chapin, Walter B., Providence, R. I.
Chapman, Benjamin, Durham, N. Y.
Chapman, Mrs. Benjamin, do.
Chapman, Mrs. Elizabeth, New Road, N. Y.
Chapman, Mrs. Emily E., Deep River, Ct.
Chapman, Miss S. D., Colchester, N. Y.
Chapman, Rev. James, Cummington, Mass.
Chapman, William H., New London, Ct.
*Chapman, W. S., New York.
Chappell, Ezra, New London, Ct.
Chappell, Miss Fanny, do.
Chappell, Miss Hannah L., do.
Chappell, Mrs. W., do.
Charevoy, Miss Jane, Knoxville, Ill.
Chase, Rev. Henry, New York.
Chase, Silas E., Whitinsville, Mass.
Chase, Deac., West Amesbury, Mass.
Cheesebro, jr., Joseph, Stonington, Ct.
Chester, Lewis, New York.
Chester, Mrs. Mary Ann, Morristown, N. J.
Chew, Mrs. Francis, New London, Ct.
*Chickering, Rev. Joseph, Phillipston, Mass.
Chidlaw, Rev. Benjamin, Cincinnati, O.
Child, David W., Boston, Mass.
Child, Miss Elizabeth, Lincoln, Mass.
Child, Miss Mary, do.
Child, Peleg C., Woodstock, Mass.
Child, Mrs. Roxana, South Woodstock, Ct.
Childs, Ira G., Clintonville, Mass.
Chittenden, Anson, Pleasant Mount, Pa.
Chittenden, Harvey, Durham, N. Y.
Chittenden, Phares, do.
Chittenden, Simeon B., New Haven, Ct.
Christian, Mrs. L. M., Durham, N. Y.
*Christmas, Rev. J. S., New York.
*Church, John H., D. D., Pelham, N. H.
Church, Mrs. Margaret C., Rock Creek, Iowa.
Church, Mrs. Ruth S., Murray, N. Y.
Churchill, Silas, Columbian Hall, N. Y.
Claggett, Rev. E. B., Lyndeborough, N. H.
Claggett, Mrs. A. P., do.
Clapp, Mrs. Clarissa S., Suffield, Ct.
Clapp, Deac. James, Roxbury, Mass.
Clapp, John C., Dorchester, Mass.
Clapp, Mrs. Pamela, Cabotsville, Mass.
Clapp, Rev. Sumner G., do.
Clark, Alva, Penn Yan, N. Y.
Clark, A., Ypsilanti, Mich.
Clark, Rev. B. F., Rowe, Mass.
Clark, Rev. Calvin, Ann Arbor, Mich.
Clark, Charles C., Plainfield, Mass.
Clark, Rev. Clinton, Pompey Hill, N. Y.
Clark, Rev. C. G., Dexter, Mich.
Clark, Daniel J., New Hartford, N. Y.
Clark, Rev. Eli B., Chickopee, Mass.
Clark, Mrs. E. B., do.
*Clark, Ezekiel, Austerlitz, N. Y.
Clark, Freeman, Rochester, N. Y.
Clark, Henry P., New Brunswick, N. Y.
Clark, Rev. Henry S., Willoughby, O.
Clark, Mrs. Julia P., Cummington, Mass.
Clark, Israel W., Union City, Mich.
Clark, Joseph, South Hadley, Mass.
Clark, Rev. Joseph S., Boston, Mass.
Clark, J. W., New York.
Clark, Rev. Lewis F., Whitinsville, Mass.
*Clark, Rev. Luther, Dryden, N. Y.
Clark, Rev. L. W., Middlebury, Vt.
Clark, Mrs. Mary, Ovid, N. Y.
Clark, Mary J., Plainfield, Mass.
Clark, Moses, Brooklyn, Ct.
Clark, Rev. P. R., Chester, Mass.
Clark, Mrs. W. S., Whitinsville, Mass.
Clark, Roswell, Albion, N. Y.
Clark, Rouse R., Kingston, R. I.
Clark, Rev. Rufus, West Bloomfield, N. Y.
Clark, Rev. Rufus W., Portsmouth, N. H.
Clark, Mrs. S. T. S., Worcester, Mass.
Clark, T. B., Solon, O.
Clark, Rev. T. J., Cummington, Mass.
Clark, Rev. Walter, Hartford, Ct.
Clark, William, South Hadley, Mass.
Clark, William, Jr., Upper Alton, Ill.
Clarke, Dr. A., East Hampton, Mass.
Clarke, Miss Catherine, Auburn, N. Y.
Clarke, Rev. Dorus, Boston, Mass.
Clarke, Rev. Edward, Middlefield, Mass.
Clarke, Rev. Tertius S., Stockbridge, Mass.
Clary, Miss Amelia H., Orange, N. J.
Clary, Rev. D., Beloit, Wis.
Clary, Miss Eunice, Prattsburgh, N. Y.
Clary, Mrs. S. M., Beloit, Ill.
Clay, Hon. Henry, LL. D., Lexington, Ky.
Cleaveland, Mrs. Ann, Fayetteville, N. Y.
Cleaveland, Rev. Elisha L., New Haven, Ct.
Cleaveland, Mrs. Jennett R., New London, Ct.
Cleaveland, Rev. R. F., Fayetteville, N. Y.
*Cleaveland, W. P., New London, Ct.
Clements, Daniel, New Windsor, N. Y.
Clift, Mrs. H. P., Stonington, Ct.
Close, Miss Hannah, Richfield, O.
Coan, Rev. George, Eden, N. Y.
Cobb, Rev. Alvan, Taunton, Mass.
Cobb, John Nitchie, Brooklyn, N. Y.
Cobb, Henry Martin, do.
Cobb, Oliver Ellsworth, do.
Coburn, H. R., Boston, Mass.
Cochran, Rev. Jonathan, Charlestown, O.
Cochran, Rev. S., Howell, Mich.
Cochran, Rev. Thomas, New Providence, N. J.
*Cocke, Mrs. John H., Fluvanna Co., Va.
Coe, Mrs. D. B., New York.

Coe, David, West Durham, N. Y.
Coe, Mrs. Mercy, do.
Coe, Rev. Noah, New York.
Coe, Rev. S. G., Middlebury, Vt.
Coe, Truman, Kirtland, O.
Coggin, Mrs. Mary, Tewksbury, Mass.
Coggin, Rev. W. S., Boxford, Mass.
Cogswell, Rev. William, D. D., Boston, Mass.
*Coit, Mrs. Ann B., New London, Ct.
Coit, Charles, Norwich, Ct.
Coit, Miss Fanny L., New London, Ct.
Coit, Gurdon C., Buffalo, N. Y.
Coit, Levi, New York.
Cole, Rev. Erastus, Huron, O.
Cole, Lemuel C., Sherburn, N. Y.
Cole, Rev. Thomas, Galesburgh, Ill.
Coleman, Miss A. C., York, Pa.
Coleman, Rev. Lyman, Princeton, N. J.
Coleman, Mrs. Minerva, East Hampton, Mass.
Collins, Mrs. Dolly, Southboro, Mass.
Collins, Mrs. Ruth, Blandford, Mass.
*Collins, Mrs. Ruth, Catskill, N. Y.
Collins, Rev. W. A., Preble, N. Y.
Colt, E. Boudinot, Paterson, N. J.
Colt, Samuel D., Pittsfield, Mass.
Colton, Mrs. Abigail, Buffalo, N. Y.
Colton, Rev. A. M., Amherst, Mass.
Colton, Mrs. E. M., do.
Colton, Rev. Simeon, Fayetteville, N. C.
Colton, Mrs. Wareham, Long Meadow, Mass.
Comstock, Rev. Cyrus, Lewis, N. Y.
Conant, Mrs. Mary, Jaffray, N. H.
Conant, William, Newburyport, Mass.
*Condit, Mrs. Harriet W., Montgomery, N. Y.
Condit, Rev. J. B., Newark, N. J.
Condit, Mrs. J. B., do.
Condit, Miss Mary F., Oswego, N. Y.
Condit, Miss Sarah M., Newark, N. J.
Condit, Hon. Silas, do.
Cone, Edward W., Durham, N. Y.
Cone, Mrs. Hannah W., West Hartford, Ct.
Cone, Joseph E., do.
Conger, Mrs. Hannah, Newark, N. J.
Conklin, David, Rensselaerville, N. Y.
Conklin, Gurdon, Albany, N. Y.
Conklin, Mrs. Hannah, Greene co., N. Y.
Conklin, Rev. C. S., West Milford, N. J.
Connor, Abel, Henniker, N. H.
Connor, Mrs. M. L. N., do.
Converse, Rev. J. K., Burlington, Vt.
Converse, Mrs. Sarah, do.
*Cook, Apollos, Catskill, N. Y.
Cook, Mrs. Caroline, Sodus Point, N. Y.
Cook, Miss Charlotte, Hadley, Mass.
Cook, Miss Catharine, Catskill, N. Y.
Cook, C. A., Jr., Geneva, N. Y.
Cook, Mrs. David Hadley, Ill.
Cook, Miss Catharine, Geneva, N. Y.
Cook, E., Rochester, N. Y.
Cook, Rev. E. W., Haddam, Ct.
Cook, Mrs. Harriet B., Middlebury, Vt.
Cook, Henry, Geneva, N. Y.
Cook, Joshua A., Catskill, N. Y.
Cook, Mrs. Lyman, Geneva, N. Y.
Cook, Mrs. Maria L., do.
Cook, Mrs. Miriam, Prattsburgh, N. Y.
Cook, Rev. Nehemiah B., Mystic Bridge, Ct.
Cook, Perez, Granby, Mass.
Cook, P. D., New York.
Cook, Robert L., Bloomfield, N. J.
Cook, Rev. R. S., New York.
Cook, Shubael, South Hadley, Mass.
Cook, Mrs. T. B., Catskill, N. Y.
Cooke, Rev. Parsons, Lynn, Mass.
Cooledge, James, Madison, N. Y.
*Cooledge, Nathaniel, Jr., Hadley, Mass.
Cooley, Deac. Judah, Long Meadow, Mass.
Cooley, Rev. T. M., D. D., Granville, Mass.
Cooper, Apollos, Utica, N. Y.
Cooper, Elias, Deckertown, N. J.
Copp, Rev. J. A., Sag Harbor, N. Y.
Corbin, Aaron, North Woodstock, Ct.
Corbin, Pliny M., Lansingburgh, N. Y.
*Cornelius, Miss Sally, Somers, N. Y.
Cornell, Amos, Catskill, N. Y.
Corning, Rev. A. B., Manchester, Mich.
Corning, Edwin, Brooklyn, N. Y.
*Corning, Mrs. Eliza M., New York.
Corning. George W., New Orleans, La.
Corning, James L., Brooklyn, N. Y.
Corning, Jasper E., Brooklyn, N. Y.
Corning, Robert E., do.
Cornwell, Chauncey, New Britain, Ct.
Corwin, Rev. G. S., Elba, N. Y.
Cory, Rev. Christopher, Lima, Ind.
Cory, Rev. Joseph, New Vernon, N. J.
Couch, Rev. Paul, North Bridgewater, Mass.
Couch, William, New York.
Cowan, Rev. Alexander M., Skeneatelas, N. Y.
*Cowdry, Augustus Lafayette, New York.
*Cowdry, Samuel, do.
Cowles, C. D., Farmington, Ct.
Cowles, David, East Durham, N. Y.
Cowles, Rev. S., Lodi, N. Y.
Cowles, Walter C., Buffalo, N. Y.
Coy, Justice Fitch, Livonia, N. Y.
Cozzens, Rev. S. W., Milton, Mass.
Cozzens, Mrs. A. B., do
Crabb, Rev. Isaac, Hudson, Mich.
Craighead, Mrs. L. L., Meadville, Pa.
Craighead, John W., Carlisle, Pa.
Craighead, Rev. R., Meadville, Pa.
Crampton, Rev. R. S., Pittsford, N. Y.
*Crane, Mrs. Abijah, Clinton, N. Y.
Crane, Asa, do.
Crane, Mrs. Anna H., Attleborough, Mass.
Crane, Edward, Boston, Mass.
Crane, Mrs. Edward, do.
Crane, Rev. E. B., Saybrook, Ct.
Crane, Elias B., Bloomfield, N. Y.
*Crane, Deac. J., do.
Crane, Rev. J. R., D. D., Middletow , Ct
Crane, Mrs. Harriet, do.
Crane, Mrs. Martha, Newark, N. J.
*Crary, Edward, New York.
Crary, Mrs. Peter, do.
*Cratty, Rev. Thomas, Marion, O.
Crawford, Mrs. Jane, Albion, N. Y.
Crawford, Rev. Robert N., Adams, Mass.
Crittenden, David, Madison, Ct.
*Crittenden, F. W., Geneva, N. Y.
Crocker, Mrs. A. F., Fitchburgh, Mass.
Crocker, Mrs. E. H. F., do.
Crocker, Mrs. Emma, Buffalo, N. Y.
*Crocker, Jonathan, Rensselaerville, N. Y.
Crocker, Mrs. Mary, do.
Crocker, Rev. Zebulon, Middletown, Ct.
Crocker, Mrs. Elizabeth P., do.
Crockett, G. W., Boston, Mass.
Crosby, A., Springfield, Ill.
Crosby, Mrs. A. E., Andover, Mass.
*Crosby, Rev. Daniel, Charlestown, Mass.
*Crosby, Rev. S., Penn Yan, N. Y.
Cross, Rev. A., Haverhill, Mass.
Cross, Jeremy L., New York.
Cross, Rev. John, Oneida, N. Y.
Cross, Mrs. P. S., Haverhill, Mass.
Croswell, Mrs. Ruth, Catskill, N. Y.
Crozier, Rev. H. P., Dryden, N. Y.
*Cumming, Rev. C., D. D., Florida, N. Y.
Cummings, Daniel, Groton, N. H.
Curling, B., Pittsburgh, Pa.
Currier, Mrs. Lydia W., Windsor, Vt.
Curtis, Benjamin, New York.
Curtis, Rev. D. C., Brookfield, Ct.
Curtis, Deac. E., West Bloomfield, N. Y.
Curtis, Rev. Harvey, Madison, Ind.
Curtis, Rev. Jared, Charlestown, Mass.
Curtis, Rev. Jonathan, South Woodstock, Ct.
Curtis, Miss Lucy, W., Mount Holyoke, Mass.
Curtis, Roderick, Wallingford, Ct.
Curtis, Stiles, Norwalk, Ct.
Curtis, Rev. William B., Humphreysville, Ct.
Curtis, Rev. W. L., Ann Arbor, Mich.

Cushing, Rev. David, Lockport, N. Y.
Cushing, Rev. James R., Wells, Me.
Cushing, Peter, Dover, N. H.
Cushman, N., Kingston, Mass.
*Cushman, Rev. Ralph, Cincinnati, O.
Cushman, Mrs. Sophia, Manlius, N. Y.
Cutler, James P., Morristown, N. J.
Cutter, Miss Abiah, Pelham, N. H.
Cutter, Charles, Boston, Mass.
Cuyler, Mrs. Amanda, Coxsackie, N. Y.

Dabney, C. H., Providence, R. I.
Dady, Rev. Lemuel, Fulton, N. Y.
Daggett, Miss Grace Ann, New Haven, Ct.
Daily, Mrs. Harriet, Burdette, N. Y.
Dale, Mrs. Margaret, Philadelphia, Pa.
Dale, Dr. T. F., do.
Dana, Rev. Daniel, D. D., Newburyport, Mass
Dana, James D., Utica, N. Y.
Dana, Rev. Samuel, Marblehead, Mass.
Danforth, Rev. Francis, Byron, N. Y.
*Danforth, Mrs. Frances, Hadley, Mass.
Daniels, Lewis, Enfield, Mass.
Danielson, Mrs. George, Wethersfield, Ct.
Darcy, Miss Ann Caroline, North Hardiston, N. J.
Darling, Mrs. Elizabeth, Green Village, N. J.
Darling, Henry, Reading, Pa.
*Darling, Joshua, Henniker, N. H.
Darling, Elizabeth, Green Village, N. J.
Darling, Mrs. Margaretta V., Reading, Pa.
Darling, Miss Mary S., do.
Darling, Rev. Samuel D., S. Royalston, Mass.
*Darling, Thomas, New York.
Darrow, N., Buffalo, N. Y.
Davenport, C. F., Taunton, Mass.
Davenport, D., New York.
Davenport, R. W., Philadelphia, Pa.
David, Barnabas, Amherst, N. H.
Davidson, Henry, Belfast, Me.
Davies, Rev. J. G., Amherst, N. H.
Davis, Miss Abigail, West Killingly, Ct.
Davis, Mrs. Catharine, Marshall, N. Y.
Davis, Rev. Emerson, Westfield, Mass.
Davis, Mrs. Mary M., do.
Davis, Dea. George, Sturbridge, Mass.
Davis, Rev. James M., Pittsburgh, Pa.
Davis, Mrs. Isabella, do.
*Davis, Rev. R. M., Bridgewater, N. Y.
Davis, Rev. T. F., New Haven, Ct.
Day, Rev. Alvah, Lisbon, Ill.
Day, A. S., Newark, N. J.
Day, Rev. Hiram, South Cornwall, Ct.
Day, Rev. Jeremiah, D. D., LL. D., New Haven, Ct.
Day, Caleb, Catskill, N. Y.
Day, Caroline E. do.
Day, Charlotte M., do.
*Day, Mrs. Dennis, do.
Day, Mrs. Henrietta, do.
Day, Emily C., do.
Day, Henry, Fairfield, Ct.
Day, Julia R., Catskill, N. Y.
Day, Mrs. Lucy, do.
Day, Mrs. Mary H., do.
Day, Mary H., do.
Day, Mrs. Cornelia, do.
Day, Mrs. Sophia A., do.
Day, Rev. Hiram, South Cornwall, Ct.
Day, Rev. Pliny B., Derry, N. H.
Day, Stephen D., Orange, N. J.
Day, Rev. Warren, Richmond, N. Y.
Dayton, Abraham, Rensselaerville, N. Y.
Dayton, Rev. Ezra F., Augusta, N. J.
Dean, Rev. Artemas, Salisbury Mills, N. Y.
Dean, Mrs., do.
Decker, Miss Ann, Elmira, N. Y.
Decker, Bodewan, Deckertown, N. J.
Decker, Rev. John, Newcastle, Del.
De Forest, Benjamin, Watertown, Ct.
De Forest, C., New York.
De Forest, Erastus L., Waterbury, Ct.
De Forest, Lockwood, New York.
De Forest, Rev. Richard, Rochester, N. Y.
De Forest, William, Bridgeport, Ct.
De Forest, Rev. William B., Watertown, Ct.
Delavan, Rev. George E., New Paltz, N. Y.
Deming, Miss Mary E., Sodus, N. Y.
Deming, Mrs. Phebe, Colebrook, Ct.
Demond, Mrs. Lucy, Ware Village, Mass.
Denham, Butler, Princeton, Ill.
*Denman, Matthias, Springfield, N. J.
Denman, M. B., Philadelphia.
Dennis, Rev. John.
Dennis, Mrs. Rebecca.
Denison, Mrs. Caroline, Kalamazoo, Mich.
Dennison, Mrs. Esther J., Fairfield, Ct.
Dennison, Dr. Jeremiah F., do.
Denny, George, Westboro, Mass.
*Denton, N., Brooklyn, N. Y.
Densmore, Miss Lydia, Canandaigua, N. Y.
Deruelle, Rev. Daniel, Trenton, N. J.
Dewey, Hon. Chas. A., Northampton, Mass.
Dewey, Rev. Chester, D. D., Rochester, N. Y.
Dewey, Mrs. C., do.
Dewey, Chester, P., do.
Dewey, Elizabeth, H., do.
Dewey, Daniel N., Williamstown, Mass.
Dewey, Miss Sarah O., Rochester, N. Y.
Dewey, Miss Sophia L., do.
De Witt, Archibald, Franklin, Mass.
De Witt, Richard Varick, Albany, N. Y.
Dexter, Rev. Henry M., Manchester, N. H.
*Dey, Rev. Richard V., New York.
*Dibble, Rev. Sheldon, Sandwich Islands.
Dickerman, Miss Chloe, Hamden, Ct.
Dickey, Rev. J. M., Oxford, Pa.
Dickinson, Miss Caroline, Hadley, Mass.
Dickinson, D., North Amherst, Mass.
Dickinson, Mrs. Elijah, Hadley, Mass.
Dickinson, Mrs. Elisha, do.
Dickinson, Mrs. Harriet N., do.
Dickinson, Rev. Joel L., Northfield, Ct.
Dickinson, Mrs. Lois, Dansville, N. Y.
Dickinson, Miles, Ireland, Mass.
Dickinson, Rev. Richard W., D. D., New York.
Dickinson, Deac. William, Hadley, Mass.
Dimon, Samuel, F., Fairfield, Ct.
Disbrow, Charles E., Norwalk, Ct.
Divers, Charles, Philadelphia, Pa.
Doan, Rev. H., Rutland, N. Y.
Dodd, Miss Abby Maria, Bloomfield, N. J.
Dodd, Allen, Orange, N. J.
Dodd, Miss Elizabeth C., do.
Dodd, Rev. Stephen, East Haven, Ct.
Dodge, George, Jun., Bennington, N. H.
Dole, Mrs. C. R., Fitchburgh, Mass.
Dole, Rev. George, Beverly, Mass.
Dole, Mrs. George T., do
Dole, Josiah, Blue Hill, Me.
Dole, S. J., Lowell, Mass.
Dole, Miss S. K., Fitchburgh, Mass.
Dole, Mrs. Sarah, do.
Donaldson, James, New York.
Donaldson, Rev. Asa, Dover, Ill.
*Doolittle, Rev. Giles, Hudson, O.
Doolittle, Rev. Horace, Springfield, N. J.
Dorman, Rev. E. H., Swanton, Vt.
Dorrance, Rev. Gordon, Attica, N. Y.
*Douglass, Rev. J. W., Roanoke Bridge, N. C.
Dow, Rev. Daniel, D. D., Thompson, Ct.
Dow, Miss Susan, Concord, N. H.
*Downer, Samuel, Westfield, N. J.
Downs, Abel, Auburn, N. Y.
Downs, Miss Sarah, Colchester, N. Y.
Downs, Mrs. Jane C., Deposit, N. Y.
Downs, Mrs. Jerusha, Colchester, N. Y.
Downs, Mrs. Eliza, do.
Downs, William H., do.
Dowsman, Michael, Mackinaw, Mich.
Drake, Rev. Cyrus B., Royalton, Vt.
Drake, S. A., Sturbridge, Mass.
Dresser, Rev. A., Oberlin, O.
Drummond, Alexander, Bangor, Me.
Drury, Mrs. Harriet E. M., Rowe, Mass.

Drury, Miss Elizabeth M., Rowe, Mass.
Dunbar, Mrs. Esther, Savannah, Mo.
Duncan, Rev. Alexander.
Duncan, Mrs. Francis A.
Duncan, Rev. B., Ackworth, N. H.
Duncan, James, Aarousburgh, Pa.
Duncan, Rev. Thomas W., Bath, N. Y.
Duncan, R., Antrim, N. H.
Dunlap, John W., South Hadley, Mass.
Dunning, Rev. Andrew, Plainfield, Ct.
Dunning, Rev. Edward O., Rome, N. Y.
Dunscomb, Mrs. Edward, Brooklyn, N. Y.
Dunton, Zenas, Sturbridge, Mass.
Durant, Rev. Henry, Byfield, Mass.
Durfee, Rev. Calvin, Dedham, Mass.
Durfee, Deac. Richard, Fall River, Mass.
Durham, Mrs. Elizabeth, Beloit, Wis.
Dutton, Rev. Aaron, New Haven, Ct.
Dutton, Daniel, Norwich, Vt.
Dutton, Hubbard, Lebanon, Ct.
Dutton, Mrs. J. E., Fulton, N. Y.
Dwight, Alpheus, Rensselaerville,
Dwight, Mrs. Clarissa, New Haven, Ct.
Dwight, John, South Hadley, Mass.
Dwight, Miss Mary W., New Haven, Ct.
Dwight, Rev. Maurice W., D. D., Brooklyn, N. Y.
Dwight, Miss Sarah, Cambridge, Mass.
Dwight, Timothy, New Haven, Ct.
*Dyer, Miss Amelia, Providence, R. I.
Dyer, Mrs. Charles, do.
Dyer, Miss Harriet Adie, do.
Dyer, Mrs. Harriet, do.
Dyer, Mrs. Lois, Falmouth, Me.

Eames, Luther, Lowell, Mass.
Eames, Rev. M. H., Naugatuc, Ct.
Eastman, Mrs. Joseph, Hadley, Mass.
Eastman, Rev. J. W., New Market, O.
Eastman, Mrs. Sally, Ovid, N. Y.
Eastman, William, Granby, Mass.
Eaton, Rev. ——, Clintonville, Mass.
Eaton, Mrs. Abigail B., Wentworth, N. H.
Eaton, Mrs. Charlotte, Buffalo, N. Y.
Eaton, Darius, Ware Village, Mass.
Eaton, Miss Elizabeth, Boston, Mass.
Eaton, Mrs. H. D., Lancaster, Mass.
Eaton, Mrs. James, Roxbury, N. Y.
Eaton, James, Philadelphia, Pa.
Eaton, James G., do.
Eaton, Miss Sarah C., Brooklyn, N. Y.
Eaton, Thomas, Francestown, N. H.
Eddy, Rev. Alfred, Bellona, N. Y.
Eddy, Mrs. Eliza, Newark, N. J.
Eddy, Rev. Henry, Stoughton, Mass.
Edgell, Rev. John Q. A., West Newbury, Mass.
Edgerton, Miss C. M., New London, Ct.
Edgerton, Miss Ellen, do.
Edgerton, Miss E. H., do.
*Edson, Rev. Ambrose, Worthington, Ct.
Edwards, Alfred Lewis, Brooklyn, N. Y.
Edwards, B. S., Springfield, Ill.
Edwards, Mrs. C. H., New London, Ct.
Edwards, Miss Eliza Waterbury, Brooklyn, N. Y.
Edwards, Miss Harriet L., do.
Edwards, J. G., Burlington, Iowa.
Edwards, Rev. Justin, D. D., Andover, Mass.
Edwards, Rev. J. E., Boston, Mass.
Edwards, Mrs. Lydia, Morrisville, N. Y.
Edwards, Mrs. Lydia B., Andover, Mass.
*Edwards, Miss Nancy, Hadley, Mass.
Edwards, Miss Rebecca, Brooklyn, N. Y.
Edwards, Mrs. Sophia M. L., do.
Edwards, Mrs. Sophia Lewis, do.
Edwards, Miss Sophia M., do.
Edwards, Walter, New York.
Edwards, William, Brooklyn, N. Y.
Edwards, William W., Hunter, N. Y.
Eels, Mrs. Dorcas, Stonington, Ct.
Eels, Mrs. Nancy, Newark, O.
Eggleston, Rev. N. M., Ellington, Ct.
Eggleston, Mrs. S. A., do.
Eggleston, S., East Bloomfield, N. Y.

Ela, Miss Abigail E.
Elder, James, Florida, N. Y.
Eldred, Rev. Henry B., Kinsman, O.
Eldred, Mrs. Jenetta S., do.
Elkins, Jonathan, Albion, N. Y.
*Elliott, Rev. Andrew, New Milford, Ct.
Elliott, Rev. G. W., Washington, Ill.
Elliott, Mrs. M., Vermillionville, Ill.
Elliott, Rev. H. B., Woodbury, Ct.
Elliott, Rev. Samuel H., Woodbridge, Ct.
Elliott, Nathan, Cattskill, N. Y.
Ellis, Rev. John M., Hanover, N. H.
Ellis, Miss Lydia Ann, Meredith, N. Y.
Ellis, Rev. Stephen, do.
Ellsworth, Mrs. Emily Webster, Hartford, Ct.
*Elmer, Ebenezer, Bridgetown, N. J.
Elmer, L. Q. C., do.
Ely, Benjamin, Bloomfield, Ct.
Ely, Miss Caroline, East Bloomfield, N. J.
Ely, Deac. Ethan, Long Meadow, Mass.
Ely, Mrs. Irene, Fredonia, N. Y.
Ely, John, Massillon, O.
Ely, Justin, West Springfield, Mass.
Ely, Mrs. Laura M., Rochester, N. Y.
*Ely, Mrs. Sarah A., Lebanon, Ct.
Ely, Sheldon M., Ripley, N. Y.
*Emmons, Rev. Nathaniel, D. D., Franklin, Mass.
Ensign, Timothy, New York.
Estes, Mrs. Elizabeth H., Brooklyn, N. Y.
Esty, Joseph, Ithaca, N. Y.
Eustis, Rev. William T., Woburn, Mass.
Evans, Rev. William, Windham, N. Y.
Everett, Rev. E., Winfield, N. Y.
Everett, Rev. Ebenezer, Oaks Corners, N. Y.
Everett, Harvey E., Fishkill, N. Y.
Everett, Mrs. Sarah, do.
Ewers, Elihu, Manlius, N. Y.

Fahnestock, B. A., Pittsburgh, Pa.
Fahnestock, Mrs. B. A., do.
Fairbank, Rev. D., Littleton, N. H.
Fairchild, Elias A., Madison, N. J.
Fairchild, Miss Emily H., do.
Fairchild, Mrs. Matilda, Philadelphia, Pa.
*Falconer, Archibald, New York.
Falconer, Archibald, Philadelphia, Pa.
Fanning, T. C., jun., Albion, N. Y.
Fanshaw, Daniel, New York.
Farmer, Nathaniel, Kingston, Mass.
Farnam, Rev. Lucien, Batavia, Ill.
Farnham, Miss Catharine, Newbury, Mass.
Farnsworth, Rev. James D., Boxboro, Mass.
*Farnsworth, Rev. M. L., Danby, N. Y.
Farnum, N., Lowell, Mass.
Farr, John C., Philadelphia, Pa.
Farr, Reuben, Fort Ann, N. Y.
Farrar, Hon. Timothy, Boston, Mass.
Farwell, Deac. John.
Farwell, Mrs. M. F., Fitchburgh, Mass.
Faunce, Nathaniel, Kingston, Mass.
Faxon, Elisha, Stonington, Ct.
Fellows, Rev. Linus, West Durham, N. Y.
Fellows, Mrs. Sally, do.
Fenn, Curtis T., Pittsfield, Mass.
Fenton, Mrs. Franklin, Albion, N. Y.
Ferguson, Rev. James, East Attleborough, Mass.
Ferris, Mrs. Peter, Greenwich, Ct.
Ferry, Heman, Utica, N. Y.
Ferry, Rev. W. M., Grand Haven, Wis.
Fessenden, Mrs. Nancy C., Homer, N. Y.
*Few, William, New York.
Field, Ann F., Canandaigua, N. Y.
Field, David, Geneva, N. Y.
Field, J., Boston, Mass.
Field, Sarah E., Geneva, N. Y.
Field, Rev. Pindar, Oriskany, N. Y.
Fields, Mrs. Ann F., Canandagua, N. Y.
Filler, Deacon Hezekiah, West Needham, Mass.
Filmore, Rev. Glezen.
Fine, John, Ogdensburgh, N. Y.
Finney, Rev. Charles G., Oberlin, O.
Fisher, Miss Ann, Medway Village, Mass.

Fisher, Charles A., Brooklyn, N. Y.
Fisher, Francis A., Philadelphia, Pa.
Fisher, Henry P., Middletown, Conn.
Fisher, Miss E., Dearing, N. H.
*Fisher, Rev. Jesse, Scotland, Ct.
Fisher, Rev. Samuel, D. D., Albany, N. Y.
Fisher, Mrs. M. A., Franklin, Mass.
Fisher, Rev. Samuel W., Cincinnati, O.
Fisher, Willard, Auburn, N. Y.
*Fisher, Rev. William, Meredith, N. Y.
Fisk, Rev. Elisha, Wrentham, Mass.
*Fisk, Rev. Ezra, D. D., Goshen, N. Y.
Fisk, Deac. E., Bloomfield, Mich.
Fisk, H. H., Fall River, Mass.
Fisk, Rev. Joel, Saxe's Mills, Vt.
Fisk, Rev. John, D. D., New Braintree, Mass.
Fitch, Elijah, Hopkinton, Mass.
*Fitch, Jabez S., Marshall, Mich.
Fitch, Mrs. Mercy, Binghamton, N. Y.
Fitch, Rev. Octavius, Millport, N. Y.
Fitts, Mrs. Delia, Seekonk, Mass.
Fitz, Rev. Daniel, Ipswich, Mass.
Flagg, Abijah, Boylston, Mass.
Fletcher, Ezra W., Providence, R. I.
Fletcher, Mrs. Laurinda, do.
Fletcher Samuel, Andover, Mass.
Fletcher, Mrs. Sarah B., New Ipswich, N. H.
Fletcher, William A., Detroit, Mich.
Fletcher, Mrs. ——, Whitinsville, Mass.
Floyd, Mrs. Ann, Philadelphia, Pa.
Flynt, Jonathan, Tolland, Ct.
Fobes, Henry, Enfield, Mass.
*Folsom, John, Glenn's Falls, N. Y.
Forbes, Mrs. W. J., New Haven, Ct.
*Foot, Ann Maria, Mendon, N. Y.
Foote, Elial T., New Haven, Ct.
Foote, Rev. Hiram, Emerald Grove, Wis.
Foote, Rev. John, Beverly, Mass.
Foote, Rev. George, Drawyers, Del.
*Forbush, Rev. Charles, Northbridge, Mass.
Forbush, Mrs. Susan, Westborough, Mass.
Ford, Mrs. Clarissa, Newark Valley, N. Y.
Ford, Ephraim, Windsor, Mass.
Ford, Rev. John, Parsippany, N. J.
Ford, Juliet, Newark Valley, N. Y.
Ford, Rev. Marcus, do.
Forest, William, New York.
Foster, Rev. Andrew B., Dorchester, Mass.
Foster, Benjamin, Greenville, N. Y.
Foster, Rev. G. L., Dexter, Mich.
Foster, Isaac P., Honesdale, Pa.
Foster, John, Beverly, Mass.
Foster, John, Brooklyn, N. Y.
Foster, Joseph H., Attleborough, Mass.
*Foster, Rev. Lewis, Clinton, Ct.
Foster, Rev. Lemuel, Elm Point, Ill.
Foster, Thomas C., Andover, Mass.
Fowler, Mrs. Ann, Livonia, N. Y.
Fowler, Rev. Bancroft, Stockbridge, Mass.
Fowler, Charles M., Northfield, Ct.
Fowler, Miss Emeline, Fairfield, Ill.
Fowler, Rev. Orin, Fall River, Mass.
Fowler, Mrs. P. H., Elmira, N. Y.,
Fowler, Mrs. Sally Amelia, Guilford, Ct.
Fox, Rev. J. W., Walworth, N. Y.
Frame, Rev. David A., West Bloomfield, N. J.
Francis, Deac. Elijah, New Britain, Ct.
Francis, Mrs. Elizabeth G., New Canaan, Ct.
Francis, Rev. James, Westfield, Ct.
*Francis, John, Royalton, Vt.
Francis, Mrs. Rebecca W., Burlington, Vt.
Franklin, Miss Eunice, Lyme, N. H.
Frazer, Rev. William, Lexington Flats, N. Y.
Freeland, Mrs. Catharine M., Hopkinton, Mass.
Freeman, Charles, Rochester, N. Y.
Freeman, Mrs. Mary A., Newark, N. J.
Freligh, John Varick.
Frelinghuysen, Miss Charlotte M., New York.
French, Mrs. C. S., Oakham, Mass.
French, Rev. Charles E., Edenburgh, Mo.
French, Mrs. Daniel, Hardwick, Vt.
French, Mrs. Hannah, Newbury, Mass.
French, Rev. J. W., Albion, N. Y.
French, Mrs. J. W., do.
French, Leander, Pepperell, Mass.
Fries, Rev. H. C., Laurel, Del.
Frissell, Rev. A. C., South Amenia, N. Y.
Fuller, Rev. Edward J., Strongsville, O.
Fuller, Mrs. Emeline, Galena, Ill.
Fuller, Rev. Joseph, Vershire, Vt.
Fuller, Rev. William, Fulton, N. Y.
Fullerton, A., Jr., Philadelphia, Pa.
*Funk, Rev. Seymour P., Jamaica, N. Y.
Furman, Rev. C. E., Medina, N. Y.

Gallaher, Rev. James, St. Louis, Mo.
Gallup, E. S., Homer, N. Y.
Galpin, Cyprian, Middletown, Ct.
Gammage, Rev. Smith P., Patchogue, N. Y.
Garbett, Mrs. Nancy, Scottsville, N. Y.
Garbett, Philip, do.
Gardner, D. W., Fulton, N. Y.
Gardner, Noah H., Buffalo, N. Y.
Garretson, Henry V., New York.
Garrison, Rev. Aaron, Waterville, N. Y.
Gay, Miss Almira, Farmington, Ct.
Gay, Joseph E., Thompson, Ct.
Gay, Mrs. Ruth, Farmington, Ct.
Gaylord, Eleazer, Amherst, Mass.
Gaylord, Rev. F. S., Prattsburgh, N. Y.
Gaylord, Mrs. Henrietta, do.
Gaylord, Mrs. Susan, Hadley, Mass.
Gazley, Rev. Sayres.
Gelston, Rev. Maltby, Sherman, Ct.
Gerrish, Abiel, East Boscawen, N. H.
Gerrish, Mrs. Martha A., do.
Gerrish, Mrs. Mary, do.
Gibbs, Rev. Daniel, Ticonderoga, N. Y.
Gibbs, Rev. John, New York.
Gibson, James R., New York.
Gifford, Mrs. Lydia, Brockport, N. Y.
Gilbert, Rev. E. W., D. D., Newark, Del.
Gilbert, G. H., Ware Village, Mass.
Gilbert, Josiah, South Salem, N. Y.
Gilbert, Miss Nancy, do.
Gilbert, Richard Varick, New York.
Gilbert, S. C., Gilbertsville, N. Y.
Gillet, Rev. E. J., Jamestown, N. Y.
Gillett, Mrs. E. J., do.
Gillett, Mrs. Harriet, Rome, N. Y.
Gillett, Mrs. Mary H., Painesville, O.
Gillett, Mrs. Sally, Branford, Ct.
Gillett, S. L., Elmira, N. Y.
Gilman, Benjamin I., Godrey, Ill.
Gilman, William C., New York.
*Gleason, Rev. H., Durham, Ct.
Gleason, Miss H. M., Onondaga Hollow, N. Y.
*Glezen, Levi, Sheffield, Mass.
*Goble, Luther, Newark, N. J.
*Goddard, Joseph, Worcester, Mass.
Goddard, Miss Juliette R., New London, Ct.
Goddard, Samuel, Hopkinton, Mass.
Goldsmith, Mrs. Hannah S., Winchester, Ill.
Goldsmith, Miss Hannah, New York.
Goldsmith, Miss Sarah, do.
Goodell, Ira, Bath, N. H.
Goodhue, Mrs. Sophia, Hadley, Mass.
Goodhugh, Mrs. Betsey R., Summer Hill, N. Y.
Goodman, Rev. E. W., Charlotte, Vt.
Goodman, Josiah W., South Hadley, Mass.
Goodman, Titus, Pittsfield, Mass.
Goodnough, Mrs. J. D., Sudbury, Mass.
Goodrich, Rev. Charles A., Berlin, Ct.
Goodrich, Rev. Chauncey, Malden, Mass.
Goodrich, Mrs. Chauncey, do.
Goodrich, Mrs. Elizabeth, Ware Village, Mass.
Goodrich, Miss F. L., New Haven, Ct.
Goodrich, Dr. Horace, Ware Village, Mass.
Goodrich, Mrs. Horace, do.
Goodrich, Miss Julia, New Haven, Ct.
Goodrich, Mrs. Lucy, Albion, N. Y.
Goodrich, Miss Prudence, Glastenbury, Ct.
Goodrich, William H., New Haven, Ct.
Goodwin, Edwin, Simsbury, Ct.

Goodwin, Eli, New York.
Goodwin, Mrs. Martha B., Pepperell, Mass.
Gordon, Miss Susan, Geneva, N. Y.
Gordon, Rev. Thomas, Hoosick, N. Y
Gorham, Mrs. Ruth, Onondaga, N. Y.
Gosman, John B., Danby, N. Y.
Goss, ——, East Bloomfield, N. Y.
Goss, Mrs. Sally, do.
Gould, Archibald, Falconer, New York.
Gould, Mrs. Ann Eliza, Delhi, N. Y.
Gould, David, Sharon, Ct.
Gould, David R., do.
*Gould, Mrs. Mary, do.
Gould, Gen. Jacob, Rochester, N. Y.
Gould, Ralph W., Brockport, N. Y.
Gould, Rev. S. M., Norristown, Pa.
Gould, Miss Sarah R., Rochester, N. Y.
Gould, Mrs. T. S., do.
Gould, William M., Sharon, Ct.
Graff, Rev. J. J., Snow Hill, Md.
Graham, James L., New York.
Graham, John H., ——, Ky.
Graham, Rev. Richard, Leacock, Pa.
Graham, Rev. Samuel L., D. D., Prince Edward, Va.
*Granger, Rev. Arthur, Providence, R. I.
Granger, Mrs. Arthur, do.
Granger, Mrs. Harriet, Canandaigua, N. Y.
Grant, Clarissa, Hollis, N. H.
Grant, Gabriel, Newark, N. J.
Graves, Aaron, Middlefield, Mass.
Graves, Rev. Frederick W., Almira, N. Y.
Graves, Mrs. F. W. do.
Graves, Rev. Horatio, Townsend, Vt.
Graves, Rev. N. D., New York Mills, N. Y.
Graves, Richard, Kinderhook, N. Y.
Gray, Rev. Blackleach B., New York.
Gray, John do.
Gray, Rev. William, Seneca Falls, N. Y.
Greene, Rev. David, Boston, Mass.
Green, Mrs. Eliza, Auburn, Mass.
*Green, Gardner, Boston, Mass.
Green, Mrs. Sally, Newburyport, Mass.
Greenwood, Rev. John, New Milford, Ct.
Greenwood, Mrs. John, do.
Gregory, Rev. David D., Binghamton, N. Y.
Gregory, Henry M. do.
Gridley, Mrs. Martha, West Town, N. Y.
Gridley, Mrs. Mary A., Waterloo, N. Y.
*Gridley, Rev. R. W., Ottawa, Ill.
Gridley, Rev. S. H., Waterloo, N. Y.
*Gridley, Rev. Wayne, Clinton, N. Y.
Griffin, Miss Augusta, Catskill, N. Y.
Griffin, Francis B., do.
Griffin, Mrs. W., Glasgow, N. Y,
Griffith, Rev. James, Utica, N. Y.
Griffith, W. S., Brooklyn, N. Y.
Griggs, Rev. Leverett, New Haven, Ct.
Griggs, Mrs. Catherine, do.
Griggs, William C., Mobile, Ala.
Griswold, George, New York.
Griswold, F. G., Auburn, N. Y.
Griswold, Mrs. Hannah, Otisco, N. Y.
Griswold, Rev. Levi, Ludlowville, N. Y.
Griswold, Mrs. Maria C., Prattsburgh, N. Y.
Griswold, Rev. Samuel, Hamburgh, Ct.
*Griswold, N. L., New York.
Groesbeck, John H., Cincinnati, Ohio.
Grosvenor, Rev. Charles P., North Scituate, R. I.
Grosvenor, Mrs. Elizabeth E., do.
Grout, Mrs. Mary, Ackworth, N. H.
Grout, Miss Mary, Charlotte, Vt.
*Gunn, Rev. Alexander, Bloomingdale, N. Y.
Gurley, Miss Ann E., New London, Ct.
Gurley, Jacob B., do.
Gwathmey, H. B., New York.

Hale, Rev. Albert, Springfield, Ill.
Hale, Mrs. Abiah C., do.
Hale, Miss Betsey, Tyringham, Mass.
Hale, Josiah Little, New York.
Hale, Oliver, Glastenbury, Ct.
Hale, Mrs. Sarah T., Chester, N. H.
Hall, Mrs. A. B., Geneva, N. Y.
Hall, Rev. B. R., Poughkeepsie, N. Y.
Hall, Mrs. Caroline R., Marshall, Mich.
Hall, Charles, jr., Newark, N. J.
Hall, Mrs. Eliza, Lexington, Ky.
Hall, Rev. John G., South Egremont, Mass.
Hall, Rev. Lemuel, Geneva, Wis.
Hall, Lucius Henry, Keene, N. H.
Hall, Rev. Robert B., Newport, R. I.
Hall, Rev. S. H., Marshall, Mich.
Hall, Mrs. Sarah W., Newark, N. J.
Hall, William, Clinton, Ct.
*Hallenbec, Isaac A., Coxsackie, N. Y.
Hallock, Rev. Edward J., Castleton, Vt.
Hallock, Lewis, M. D., New York.
Hallock, Rev. William A., do.
Hallock, Mrs. William A., do.
Halsey, Abraham A., do.
*Halsted, David J., do.
Halsted, E. W. J., do.
Halsted, Thaddeus M., do.
Halsted, William M., jr., do.
Halsted, Mrs. S. J., do.
Halsted, Miss Maria E., do.
Halsted, O. H., do.
*Halsted, Mrs. Cornelia D., Orange, N. J.
Halsted, Mrs. H. E., do.
*Halsted, Miss Mary M., do.
Halsted, Miss Phebe Ann, do.
Halsted, Enos J., do.
Halsted, Miss Julia, do.
Halsted, Miss Sarah J., do.
Halsted, Miss Cornelia W., do.
Halsted, Miss Emily G., do.
Halsted, William O., do.
Hamilton, Robert, Pine Grove Furnace, O.
Hamilton, Mrs. Rachel R., do.
Hamilton, William, Orange, N. J.
Hamilton, Mrs. William, do.
Hamilton, Trenas, Lyme, N. H.
Hamlin, B. H., New Haven, Ct.
Hamlin, Mrs. Abigail, do.
Hamlin, Miss Lucy Jane, Andover, Mass.
Hamlin, Rev. L. W., Elbridge, N. Y.
Hamlin, Mrs. Mary A., Penn Yan, N. Y.
Hammil, Rev. Hugh, Lawrenceville, N. J.
Hammond, Rev. H. L., Detroit, Mich.
Hammond, Mrs. J., Dorchester, Mass.
Hammond, Josiah, Vernon, Ct.
Hand, Alfred, Durham, N. Y.
*Hand, Bayard E., Savannah, Geo.
Hand, Rev. Richard C., Middlebury, Vt.
*Handy, H., Geneva, N. Y.
Handy, Rev. J. W. K., Missouri.
Hanks, Mrs. William, Enfield, Mass.
Hanna, John, New York.
Harder, Teunis, Kinderhook, N. Y.
Harding, Rev. N. H., Oxford, N. C.
Harmon, Ozias, West Suffield, Ct.
Harrington, Rev. E. W., Lunenburgh, Mass.
Harrington, Mrs. Ebenezer, Hadley, Mass.
Harris, Rev. Hiram, Bristol, N. Y.
Harris, Mrs. Jane, Dunbarton, N. H.
Harris, Mrs. Mary E., Coventry, Ct.
Harris, Isaac, Cedarville, N. J.
Harris, Rufus, Westborough, Mass.
*Harris, Rev. T. S., U. S. Navy.
Harris, William, Harrisville, N. H.
Harrison, Abraham, Orange, N. J.
Harrison, Elizur, Northford, Ct.
Harrison, Rev. Fosdick, Bethlehem, Ct.
Harrison, Rev. Joseph, New York.
Harrower, Rev. David, Southport, N. Y.
Hart, Rev. Burdette, Fair Haven, Ct.
Hart, Col. William, Guilford, Ct.
Hart, Mrs. Catharine, do.
Hart, Richard Edwin, Mendon, Ill.
Hart, Miss Catharine E., Guilford, Ct.
Hart, William Henry, do.
Hart, Edward L., New Haven, Ct.
Hart, James P., do.
Hart, Rev. I. A., Southport, Wis.

Hart, Mrs. Joseph, Albion, N. Y.
Hart, Lucius, New York.
Hart, Mrs. Hannah R., do.
*Hart, Rev. Luther, Plymouth, Ct.
Hart, Luther W., Marshall, Mich.
Hart, Mrs. Maria, Stonington, Ct.
Hart, Mrs. Orpha, New Britain, Ct.
Hartley, R. M., New York.
Hartshorn, A., Detroit, Mich.
Harwood, L., Philadelphia, Pa.
Harwood, Luther, Rushville, N. Y.
Harwood, Oliver, do.
Haskell, Mrs. L., Rochester, Mass.
Hastings, Henry Dwight, Detroit, Mich.
Hastings, Rev. George H., Sherburne, N. Y.
Hastings, Dr. John N., South Hadley, Mass.
Hastings, Mrs. Mary A., Manlius, N. Y.
Hastings, Perez, Geneva, N. Y.
Hastings, Mrs. Eunice, do.
*Hastings, Mrs. P., Detroit, Mich.
Haswell, Rev. T. J., Warrensburgh, N. Y.
Hatch, Mrs. M. A., Marlow, N. H.
Hatfield, Rev. Edwin F., New York.
Hatmaker, John, Penn Yan, N. Y.
Haven, Rev. John, Stoneham, Mass.
Haven, Rev. Joseph, Unionville, Mass.
Haven, Mrs. E. L., New London, Ct.
Haven, Mrs. Fanny, do.
Haven, Mrs. Martha, Stoneham, Mass.
Havens, Rensselaer, N. Y.
Hawkes, Dr. Elihu S., North Adams, Mass.
Hawkes, Rev. Roswell, South Hadley, Mass.
Hawkes, Mrs. Elizabeth, do.
Hawley, Caroline, Dearborn, Mich.
Hawley, David N., Bridgeport, Ct.
Hawley, Elisha, Ridgefield, Ct.
Hawley, Mrs. E., Catskill, N. Y.
Hawley, F. S., Bridgeport, Ct.
Hawley, Hezekiah, Alton, Ill.
Hawley, Rev. James A., Ridgefield, Ct.
Hawley, Dr. O. K., Austinburgh, O.
Hawley, Mrs. S. C., Plainfield, N. H.
Hawley, Rev. W. A., Plainfield, Mass.
Hay, Mrs. P. C., Geneva, N. Y.
Hayes, Miss Abby, Newark, N. J.
Hayes, Mrs. Anna, Prattsburgh, N. Y.
Hayes, David, Newark, N. J.
Hayes, Rev. Gordon, Washington, Ct.
Hays, Mrs. Emily M., Buffalo, N. Y.
Haynes, Rev. Selden, New York.
Haynes, Mrs. Catharine, do.
Hazen, Rev. Austin, Hartford, Vt.
Hazen, Mrs. Jane, Albion, N. Y.
Hazen, Miss Sophia D., South Hadley, Mass.
Heacock, Rev. George, Buffalo, N. Y.
Heard, G. W., Ipswich, Mass.
Heard, Rev. Isaac, Exeter, N. H.
Heath, Mrs. Ann M., Sharon, Ct.
Heaton, Rev. Isaac E., Janesville, Wis.
Heermance, Rev. Henry, Kinderhook, N. Y.
Helfenstein, Rev. J., Germantown, Pa.
Hemmenway, Rev. Daniel, Suffield, Ct.
Hemingway, Mrs. Sarah A., N. Cedar Hill, Ct.
Henderson, Rev. W. W., Chicago, Ill.
Henderson, Mrs. Helen, do.
*Henderson, Frisbee, Elkton, Md.
Hendricks, John Q., Onondaga, N. Y.
Henry, Alexandria, Philadelphia, Pa.
Henry, Rev. C. S., D. D., Brooklyn, N. Y.
Henry, Rev. J. V., Ithaca, N. Y.
*Henry, Dr. Stephen C., Detroit, Mich.
Herrick, Rev. S. L., Crown Point, N. Y.
Herrick, Mrs. S. L., do.
Herrick, William, West Bloomfield, N. Y.
Herron, John, Minersville, Pa.
Herron, Mrs. C., do.
Hersey, Ira, Foxboro, Mass.
Hewitt, Joseph, South Marshfield, Mass.
Heyer, Garrit, New York.
Heyer, Rev. W. S., Fishkill Landing, N. Y.
Hickok, David, Greenville, N. Y.
Hickok, Mrs. Elizabeth, Homer, N. Y.
Hickok, Mrs. Maria, Rochester, N. Y.
*Higgins, Rev. David, Bath, N. Y.
Higgins, Timothy, Southington, Ct.
Higgins, Edwin, do.
Higgins, Miss Harriet, do.
Higgins, Mrs Jennette, do.
Higgins, Mrs. Laura, do.
Higgins, Lewis, do.
Higgins, Miss Mary, do.
Higley, Hervey, Bridgeport, Ct.
Hill, C. J., Rochester, N. Y.
Hill, Mrs. Eliza, Lexington, Ky.
Hill, Henry, Boston, Mass.
Hill, Mrs. Julia N., Catskill, N. Y.
Hill, Miss Lucretia, Wallingford, Vt.
Hill, Rev. Oliver, Ypsilanti, Mich.
Hill, Rev. Robert W., East Bloomfield, N. Y.
Hills, Horace, Binghamton, N. Y.
Hills, Joseph, Hancock, N. H.
Hills, Samuel C., New York.
Hills, Mrs. S. C., do.
Hills, Mrs. Lewis, Cairo, N. Y.
Hinsdale, Mrs. Catharine B., Blandford, Mass.
Hinsdill, Mrs. Hannah, Grand Rapids, Mich.
Hinsdill, Stephen, do.
Hitchcock, A., Big Hollow, N. Y.
Hitchcock, Rev. Allen B., Moline, Ill.
Hitchcock, Lucius, Windham, N. Y.
Hitchcock, Zalmon, Catskill, N. Y.
Hobert, Mrs. A. L., Southboro, Mass.
Hobert, Gideon, Homer, N. Y.
Hodge, Mrs. George, Amherst, Mass.
Hoisington, Rev. H. R., Ceylon, Asia.
*Holbrook, Ellsworth C., Brighton, Mass.
*Holbrook, John D., New York.
Holcomb, Rev. Chester, Winfield, N. Y.
Holman, Sarah C., East Douglass, Mass.
Holden, Horace, New York.
*Holiday, Rev. Thomas, White Lake, N. Y.
Holley, Mrs. Mary K., Lyons, N. Y.
Holman, Sydney, Milbury, Mass.
Holmes, Rev. James, Watertown, O.
Holmes, Rev. Mead, Ellicottville, N. Y.
Holmes, Rev. W. E., Rome, N. Y.
Hooker, Rev. E. W., D. D., East Windsor, Ct.
Hooker, Mrs. F. T., do.
Hooker, Rev. Henry B., Falmouth, Mass.
Hooker, William G., New Haven, Ct.
Hoover, Rev. C., New York.
Hopkins, Mrs. Abigail, Buffalo, N. Y.
Hopkins, Mrs. Catharine, Argyle, N. Y.
Hopkins, Edward, Poughkeepsie, N. Y.
Hopkins, Elisha G., Penn Yan, N. Y.
Hopkins, Mrs. Elizabeth, Prattsburgh, N. Y.
Hopkins, Erastus G., White Lake, Mich.
Hopkins, Joseph M., Prattsburgh, N. Y.
Hopkins, Rev. Mark, D. D., Williamstown, Mass.
*Hopkins, Mark, Prattsburgh, N. Y.
*Hopkins, Miss O. L., Auburn, N. Y.
Hopkins, Mrs. Samuel L., Corning, N. Y.
Hopkins, Mrs. Sarah, Prattsburgh, N. Y.
Hopkins, Miss Susan Tenbrook, New York.
Hopkins, Rev. T. M., Racine, Wis.
Hopper, Rev. Edward, Greenville, N. Y.
Hoppin, Mrs. Hannah P., Providence, R. I.
Horton, Sophronia, Stockbridge, N. Y.
Hosford, Mrs. Mary E., Haverhill, Mass.
*Hotchkin, Rev. Beriah, Greenville, N. Y.
Hotchkin, Rev. Beriah B., Fairton, N. J.
Hotchkin, Rev. James H., Prattsburgh, N. Y.
Hotchkin, Lemuel, Big Hollow, N. Y.
Hotchkin, Mrs. Rebecca, Prattsburgh, N. Y.
Hotchkiss, Amzi, Utica, N. Y.
*Hotchkiss, Rev. F. W., Saybrook, Ct.
Hotchkiss, Mrs. F. W., do.
*Hotchkiss, Rev. H., Herkimer co., N. Y.
*Hotchkiss, Roswell, Harpersfield, N. Y.
Houghton, Elijah, New York.
Houghton, Rev. James C., Granby, Ct.
Hovey, Jonathan P., Governeur, N. Y.

Hovey, Mrs. M. C., Burdette, N. Y.
Howard, E. S., Benson, V.
Howard, E. S., jr., do.
Howard, Mrs. Louisa, Fitchburg, Mass.
Howe, Mrs. Esther, Enfield, Mass.
Howe, Mrs. Henry, Canandaigua, N. Y.
Howe, Rev. Hiram R., Wilkesville, O.
Howe, Rev. James C., St. George's, Del.
Howe, Rev. Samuel, South Tyringham, Mass.
Howe, Mrs. Samuel, do.
Howe, Rev. S. Storrs, Brasher's Falls, N. Y.
Howell, H., Blooming Grove, N. Y.
Howell, Mrs. Louisa, Canandaigua, N. Y.
Howell, Louisa, do.
Howell, Nathaniel, Fairton, N. J.
Hoyt, Mrs. Daniel, Sandwich, N. H.
Hoyt, Edward S., Worthington, Ct.
*Hoyt, Miss Elizabeth, Connecticut Farms, N. J.
Hoyt, Henry E., Kalamazoo, Mich.
Hoyt, John, Coventry, N. Y.
Hoyt, Rev. J. B., do.
Hoyt, Lewis, Danbury, Ct.
Hoyt, Mrs. Mary C., Kalamazoo, Mich.
Hoyt, Rev. O. P., do.
Hoyt, Russell M., East Hampton, Mass.
Hoyt, William C., Kalamazoo, Mich.
*Hoyt, Rev. W. W., Ellsworth, O.
Hoxie, Benjamin F. Mystic Bridge, Ct.
Hubbard, Benjamin, West Durham, N. Y.
Hubbard, Louisa M., Hampden co., Mass.
Hubbard, Mrs. Lucy, Buffalo, N. Y.
Hubbard, Mrs. M. S., Leominster, Mass.
*Hubbard, Richard, Middletown, Ct.
Hubbard, Rev. Anson, Andover, Me.
Hubbard, Dr. D. H., Clinton, Ct.
Hubbard, Mrs. Hannah, Medina, N. Y.
Hubbard, Isaac I., Meriden, Ct.
Hubbard, John S., do.
Hubbard, Miss Lucy N., Fitchburg, Mass.
Hubbell, Rev. Lucas, Phelps, N. Y.
Hubbell, Rev. Stephen, Wolcotville, Ct.
Hubbell, S., Champlain, N. Y.
Hubbell, Mrs. Walter, Canandaigua, N. Y.
Hudson, Mrs. Elizabeth, Mount Morris, N. Y.
Huggins, Rev. Morrison, Havanna, N. Y.
Hulbert, J. S., New York.
Hulburd, Rev. Hiland, Pultneyville, N. Y.
Hull, Eliza, Durham, N. Y.
Hull, John, do.
Hull, Rev. Joseph D., Essex, Ct.
Hull, Rev. Leverett, Sandusky City, O.
Hull, Luman, Durham, N. Y.
Humbert, William B., New York.
Humphrey, Rev. Heman, D. D., Pittsfield, Mass.
Humphrey, Rev. Luther, Edwardsburgh, Mich.
Hungerford, Henry, Ithaca, N. Y.
Hungerford, Prudence, do.
Hunt, Rev. H., jr., Perryville, N. Y.
Hunt, Mrs. H. F., Sudbury, Mass.
Hunt, Mrs. M. H., Sandwich Islands.
Hunt, Oliver, East Douglass, Mass.
Hunt, Richard, West Attleborough, Mass.
Hunt, T. M., Auburn, N. Y.
*Hunt, Rev. W. W., Amherst, Mass.
Hunter, Mrs. Eleanor, Newark, N. J.
Hunter, James S., Bridgeport, Ct.
Hunter, Rev. John H., do.
*Hunter, Rev. Moses, Quincy, Ill.
Huntington, Andrew, New York.
Huntington, Mrs. Antoinette M., Oswego, N. Y.
Huntington, Rev. E. S., Clinton, Ct.
Huntington, O. E., New York.
*Huntington, Selden, Haddam, Ct.
Hunting, Rev. J. M., Westfield, N. J.
Hurd, Rev. Carlton, Fryburg, Me.
Hurd, J. R., New York.
Hurd, Rev. P. R., Watertown, Ct.
Hurlbut, E. D., Brooklyn, N. Y.
Hurlbut, George Lewis, do.
Hurlbut, Miss Louisa M., do.
Husted, Miles H., Greenwich, Ct.
*Hutchinson, Rev. Horace, Burlington, Iowa.
Hutchinson, Mrs. Joshua, Milford, N. H.
Hyatt, E., New York.
Hyatt, Lancelot, Norwalk, Ct.
Hyde, Rev. Charles, Pawtucket, R. I.
Hyde, Charles M'Ewen, New York.
Hyde, Miss Eleanor, Green's Farms, Ct.
Hyde, Rev. Eli, Pike, N. Y.
Hyde, Elijah, Jewett's City, Ct.
Hyde, George, Charlestown, Mass.
Hyde, Joel, Jewett's City, Ct.
Hyde, G. P., Elmira, N. Y.
Hyde, Deacon Joseph, Green's Farms, Ct.
Hyde, Joseph, N. Y.
Hyde, Rev. Lavius, Becket, Mass.
Hyde, Rev. Oren, Fayetteville, N. Y.
Hyde, Wilkes, Catskill, N. Y.
Hyde, William, New York.
Hyde, Rev. W. A., Westbrook, Ct.

Ibbotson, N. N., New York.
Ingersoll, Erastus, Dexter, Mich.
Ingraham, Mrs. Ira, Lyons, N. Y.
Ingham, Miss Emily E., Leroy, N. Y.
Irvine, J. R., Newville, Pa.
Irvine, Samuel, do.
Irwin, Rev. John W., Danbury, Ct.
Isham, Miss Ann M., Malden, N. Y.
Isham, Caroline, do.
Isham, Charles, do.
Isham, Charles H., do.
Isham, Charlotte, do.
Isham, Chauncey, do.
Isham, Miss Eliza, do.
Isham, Mrs. Flora, do.
Isham, Miss Flora E., do.
Isham, Giles, do.
Isham, Giles L., do.
Isham, Mrs. Jane, do.
Isham, Samuel, do.
Isham, Mrs. Sarah, do.
Isham, Miss Sarah J., do.
Isham, Theodore, do.
Isham, William, do.
*Ives, Dr. A. W., New York.
Ives, Miss Ellen A., Hartford, Ct.
Ives, George R., New York.

*Jackson, Alexander C., New York.
Jackson, Caroline, Canandaigua, N. Y.
Jackson, Miss Cornelia M., do.
Jackson, Mrs. Electa, Rahway, N. J.
Jacobus, Miss Catharine, Newark, N. J.
*Jaffray, Robert, New York.
Jamieson, L. T., Chicago, Ill.
James, Rev. Horace, Wrentham, Mass.
James, J. Sheperd, New York.
James, Rev. William, Albany, N. Y.
Jameson, Mrs. Mary T., Dunbarton, N. H.
Janes, Mrs. Almira J., Farmington, Ct.
Janes, Rev. Edmund S., D. D., New York.
Janes, Rev. Francis, Colchester, N. Y.
Janes, Rev. Frederick A., Pelham, Mass.
Janes, Rev. J. L., Guilford, N. Y.
Janes, Leigh R., Colchester, N. Y.
Janes, Mrs. Phebe, Farmington, Ct.
Janes, William V. B. A., Coxsackie, New York.
Jaques, Miss Ann, Newburyport, Mass.
Jardin, Robert, Philadelphia, Pa.
Jenney, Elisha, Dover, N. H.
Jenney, Rev. Elisha, Alton, Ill.
Jennings, Chester, N. Y.
Jennings, John S., Green Castle, Ind.
Jennings, Mrs. M. J., do.
Jennings, Rev. C. P., Norwich, N. Y.
Jennison, Rev. ——, Ashburnham, Mass.
Jerome, Miss Eliza Maria, Rochester, N. Y.
Jerome, H. K., do.
Jerome, Mrs. H. K., do.
Jervis, Miss A. E., Rome, N. Y.
Jervis, Benjamin F., Taberg, N. Y.
*Jervis, Mrs. Cynthia, Rome, N. Y.

Jervis, Mrs. E. R., New York.
Jervis, John B., do.
Jervis, Mrs. Phebe, Rome, N. Y.
*Jervis, Timothy, do.
*Jervis, Rev. Timothy B., Unadilla, N. Y.
*Jervis, William, New York.
Jessup, William, Montrose, Pa.
Jessup, Mrs. Amanda, do.
Jewell, Mrs. Harriet A., Ithaca, N. Y.
Jewett, David B., Boston, Mass.
Jewett, Miss Elizabeth, Waltham, Mass.
Jewett, Mrs. H. A. C., Norwich, Mass.
Jewett, Rev. M. A., Terre Haute, Ind.
Jewett, Mrs. Rebecca, Waltham, Mass.
Jewett, Rev. S. A., Barnstead, N. H.
Jewett, Rev. W. R., Plymouth, N. H.
Johns, Mrs. Evan, Canandaigua, N. Y.
Johns, Mrs. Margaret, Morristown, N. J.
Johnson, Rev. Asa, Peru, Ind.
Johnson, Mrs. Asa, do.
Johnson, Rev. Baker, Coolbaugh, Pa.
Johnson, Mrs. Betsey, Centerfield, N. Y.
Johnson, Charles C., Norwich, Ct.
Johnson, Mrs. H. S., Summer Hill, N. Y.
Johnson, James, Williamstown, Pa.
Johnson, Rev. J. R., Williamsburgh, L. I.
Johnson, Mrs. Sophia P., do.
Johnson, Rev. John, Newburgh, N. Y.
Johnson, Rev. J. M., Hanover, N. J.
Johnson, Miss Julia R., New Haven, Ct.
Johnson, Lemuel S., Haverhill, Mass.
Johnson, Rev. Leonard, Binghamton, N. Y.
Johnson, Mrs. Margaret, Otisco, N. Y.
Johnson, Mrs. Mary E., New Haven, Ct.
Johnson, Miss Mary E., do.
Johnson, Rev. O. M., Denton, N. Y.
Johnson, Rev. Oren, Beaver Dam, Wis.
Johnson, Mrs. Sarah, Morristown, N. J.
Johnson, Silas, do.
Johnson, Steven, Jewett's City, Ct.
Johnson, Rev. William, Scipio, N. Y.
Johnston, Isabella, New York.
Johnston, John, do.
Johnston, R. R., do.
Jones, Elisha C., New London, Ct.
Jones, Rev. Ezra, Dorset, Vt.
Jones, E. B., Penn Yan, N. Y.
Jones, F. J., Southington, Ct.
Jones, Henry, Jacksonville, Ill.
Jones, Rev. Joseph H., Paddy's Run, O.
*Jones, Mrs. Julia, New London, Ct.
Jones, S., Oswego, N. Y.
Jones, Mrs. Sally D., Gloversville, N. Y.
Jones, Rev. Warren G., South Glastenbury, Ct.
Judd, Alfred, South Hadley, Mass.
Judd, Mrs. Amelia H. G., Penn Yan, N. Y.
Judd, Frederick F., Catskill, N. Y.
Judd, John F., Rock Island, Ill.
Judd, Rev. J. S., Whately, Mass.
Judd, Samuel, South Hadley, Mass.
Judkins, Miss Elizabeth M., do.
Judson, Charles A., New Haven, Ct.
Judson, James, jr., Norwalk, Ct.
Judson, Mrs. Sophronia, Jordon, N. Y.

Kain, Dr. John H., New Haven, Ct.
Kearsley, Maj. Jonathan, Detroit, Mich.
Keeler, Rufus, Ridgefield, Ct.
Keeler, Rev. Seth H., Calais, Me.
Keeler, Smith B., Ridgefield, Ct.
Keene, Mrs. Kezia, Newark, N. J.
Keep, Mrs. Catharine, North Brookfield, Mass.
Keep, Mrs. Lydia H., Hartford, O.
Keese, John M., New York.
Kellogg, Aaron, Vernon, Ct.
Kellogg, Allyn, do.
Kellogg, Eliza W., do.
Kellogg, Miss Elizabeth, Hadley, Mass.
Kellogg, George, Rockville, Ct.
Kellogg, Mrs. H. C., Vernon, Ct.
Kellogg, Mrs. H. E. W., do.
Kellogg, Rev. H. H., Galesburgh, Ill.
Kellogg, John, South Hadley, Mass.
Kellogg, Jonathan W., Flatbush, N. Y.
Kellogg, Mrs. Martha B., Hadley, Mass.
Kellogg, Mary H., Vernon, Ct.
Kellogg, Rev. Robert R., Romeo, Mich.
Kellogg, Mrs. R. R., do.
Kellogg, Miss Susan E., Malden, N. Y.
Kellogg, S. H., Pittsford, Vt.
*Kellogg, Thomas W., Vernon, Ct.
Kelly, Rev. John, Hampstead, N. H.
Kelly, Deac., West Amesbury, Mass.
Kelso, John, Westford, N. Y.
Kemper, Mrs. Nancy E., Cincinnati, O.
Kendall, Edward, Westminster, Mass.
Kendall, Rev. H., Verona, N. Y.
Kendrick, Rev. William P., West Bloomfield, N. Y.
Kennedy, Miss Emily G., Manchester, Ct.
Kennedy, Rev. John, Whitehall, N. Y.
Kenmore, Rev. Charles, Churchville, N. Y.
Kent, George, Indianapolis, Ind.
Kershaw, Jacob, New York.
Ketchum, Rev. Alfred, Babylon, L. I.
Ketchum, T., New York.
Keyes, S. P., Chilicothe, O.
Kibbe, Mrs. Irene, Buffalo, N. Y.
Kidder, Rev. Corban, Brattleborough, Vt.
*Kidney, Abraham, New York.
Kimball, Abel, Centerville, O.
Kimball, Rev. David, Lowville, N. Y.
Kimball, David M., East Hampton, Mass.
Kimball, Mrs. Elvira, Ithaca, N. Y.
Kimball, Miss Dorothy, Fitchburg, Mass.
Kimball, Rev. James, Oakham, Mass.
Kimball, Miss Mary P., Fitchburgh, Mass.
Kimball, Samuel, Enfield, Mass.
Kimball, William R., Cornish Flat, N. H.
Kimball, Miss Ann, Guilford, Ct.
Kimberly, N., West Haven, Ct.
King, Mrs. Almira, Medina, O.
King, Mrs. Amelia, Newark, N. J.
King, Rev. Asa, Westminster, Ct.
King, Barrington, Lebanon, Ga.
King, Gen. Benjamin, Abington, Mass.
King, Mrs. Caroline P., Brooklyn, N. Y.
King, Rev. George I., Westernville, N. Y.
King, Mrs. Hannah, Nashua, N. H.
King, Mrs. Hannah, Homer, N. Y.
King, Rev. Jonathan, Tiverton, R. I.
King, Mrs. Nancy, Brooklyn, N. Y.
King, Oliver R., do.
*King, Rev. Salmon, Warren, Pa.
King, William, jr., Providence, R. I.
Kingsbury, Mrs. Abigail, Keene, N. H.
Kingsbury, Mrs. Fanny E., Danville, Ill.
Kingsbury, Joseph, Francestown, N. H.
Kingsbury, Rev. Samuel, Tamworth, N. H.
Kingsley, Edwin, Southampton, Mass.
Kingsley, Mrs. E., do.
Kinney, John, jr., Orange, N. Y.
Kirk, Rev. R. K., Camden, N. Y.
Kirtland, Mrs. Rhoda, West Durham, N. Y.
*Kirtland, Mrs. Sarah A., Delhi, N. Y.
Kittredge, Rev. C. B., Westborough, Mass.
Kittredge, Mrs. S. B., do.
Knapp, Rev. Isaac, Westfield, Mass.
Knapp, Orrin, Geneva, O.
Knapp, Mrs. Orrin, do.
Knapp, Shepherd, New York.
Knight, Rev. Isaac, Franklin, N. H.
Knight, Mrs. Phebe, do.
Knight, Rev. Joseph, Peru, Mass.
Knowles, Rev. Charles J., Riverhead, L. I.
Knowles, Ezra, Cattskill, N. Y.
Knox, Miss Cordelia L., Augusta, N. Y.
Knox, Rev. James, New York.
Knox, Rev. John, D. D., do.
Knox, John J., Augusta, N. Y.
Knox, Justus, Blandford, Mass.
*Knox, Mrs. Mary A., Watertown, N. Y.
Knox, Rev. William E., do.
Knox, Sarah Ann, do.
Kollock, Rev. S. K., D. D., Burlington, N. J.

Krebs, Rev. John M., D. D., New York.

Lackey, Warren, Uxbridge, Mass.
Lake, Mrs. Lucy, Greenville, N. Y.
Laine, Rev. Lewis F., Portland, N. Y.
Lamb, L., Philadelphia, Pa.
Lamson, Margaret, Keene, N. H.
Lamson, Miss Margaret, do.
Lamson, William, do.
Lane, Rev. Aaron D., Waterloo, N. Y.
Lane, Col. Derick, Troy, N. Y.
Lane, E. J., Dover, N. H.
Lane, Rev. Joseph, Gilmanton, N. H.
Langdon, A. W., Geneva, N. Y.
Langstroth, James T., Greenfield, Mass.
Lansing, Mrs. Frances Downs, Greenbush, N. Y.
*Lansing, Mrs. Laura, Amboy, N. Y.
Lasell, Rev. N., Russia, N. Y.
Latham, Arthur, jr., Lyme, N. H.
Lathrop, Rev. A. C., Amboy, N. Y.
*Lathrop, Miss Caroline E., Auburn, N. Y.
Lathrop, Rev. D. W., Elyria, O.
Lathrop, Mrs. L. E., Auburn, N. Y.
Lathrop, Mrs. Hannah, Norwich, Ct.
Lathrop, Hollister, Brockport, N. Y.
Lathy, Henry Kent, Upper Alton, Ill.
Law, Miss Eunice A., New London, Ct.
Law, Samuel A., Meredith, N. Y.
Law, William, Cheshire, Ct.
Law, Mrs. Ruth, do.
Lawrence, Hon. Abbott, Boston, Mass.
Lawrence, Mrs. Amos, do.
Lawrence, Charles, Salem, Mass.
Lawrence, Rev. Edward A., Marblehead, Mass.
Lawrence, Mrs. Margaret, do.
*Lawrence, J. B., Salem, Mass.
Lawrence, Wolcott, Monroe, Mich.
Leaman, Anna, York, Pa.
Learned, Bela P., Norwich, Ct.
Learned, Charlotte P., New London, Ct.
Learned, Ebenezer, do.
Learned, Edward, do.
Learned, Mrs. Harriet M., Norwich, Ct.
Learned, Mrs. Lydia, New London, Ct.
Leavenworth, Mrs. Ann, Wolcott, N. Y.
Leavenworth, Rev. A. J., Petersburg, Va.
Leavenworth Eli, Kinsborough, N. Y.
Leavenworth, E. W., Syracuse, N. Y.
Leavenworth, Isaac, Wolcott, N. Y.
Leavings, Rev. Noah, D. D., New York.
Leavitt, Mrs. Charlotte E, Providence, R. I.
Leavitt, Rev. Harvey F., Vergennes, Vt.
Leavitt, Rev. Jonathan, Providence, R. I.
Leavy, William A., Lexington, Ky.
Lee, Rev. Charles G., Syracuse, N. Y.
Lee, Mrs. Eunice, West Town, N. Y.
Lee, Dr. M. L., Fulton, N. Y.
Leet, Mrs. Elmira, Cairo, N. Y.
Leet, Hervey, do.
Leet, Horace, Brunswick, N. J.
Leet, Rev. Theodore A., Windsor, Ct.
Leffingwell, Mrs. Emily W., Ellsworth, O.
Leland, Miss Dorcas K., Nashua, N. H.
Leland, John, Amherst, Mass.
Lent, D. B., Poughkeepsie, N. Y.
Lester, Erastus, Plainfield, Ct.
Lester, Mrs. Sarah E., Griswold, Ct.
*Lethbridge, Sabin, New York.
Leverett, William, Alton, Ill.
*Lewis, Rev. Isaac, D. D., Greenwich, Ct.
Lewis, Rev. John N., Newburgh, N. Y.
Lewis, Mrs. Lydia, Dorchester, Mass.
Lewis, Miss Sarah, Greenwich, Ct.
Lewis, Mrs. Sarah H.
Lewis, Rev. Wales, South Weymouth, Mass.
*Lewis, Mrs. Sophia N., Brooklyn, N. Y.
Lewis, William K., Norwalk, Ct.
Libenau, Rev. M. F., Paterson, N. J.
Lincoln, Mrs. Harriet, Louisville, Ky.
Lindsley, Theron, Prattsburgh, N. Y.
Lindsley, Mrs. Ann G., do.
Lindsley, Mrs. Mary, Green Village, N. J.
Link, A., Augusta, Va.
Linsly, Dr. Jared, New York.
Linsly, Mrs. Catharine B., do.
Linsley, Mrs. C. C., Prattsburgh, N. Y.
Linsley, Dr. Jacob, Middlebury, Ct.
Linsley, James F., North Haven, Ct.
Linsley, Mrs. Esther B., Middlebury, Ct.
Linsley, James F., Branford, Ct.
Linsley, Levi, North Branford, Ct.
Linsley, Mrs. A. F., do.
Linsley, Mrs. Polly F., do.
Little, D. H., Cherry Valley, N. Y.
Little, Rev. Valentine, Salisbury, N. H.
Livermore, Russell A., Norwich, N. Y.
*Livingston, Mrs. Gilbert R., Coxsackie, N. Y.
Livingston, J. A., Fulton, N. Y.
Livingston, Mrs. Philip, New York.
Locke, Miss Amanda, Sherburne, N. Y.
Lockwood, Amos D., Slaterville, L. I.
Lockwood, Col. Buckingham, Norwalk, Ct.
Lockwood, B. B., Greenwich, Ct.
Lockwood, Charles, Norwalk, Ct.
Lockwood, Miss Elizabeth, do.
Lockwood, F. St. John, do.
Lockwood, Miss Julia A., do.
Lockwood, Mrs. Peter, Berkshire, N. Y.
Lockwood, Radcliffe, do.
Lockwood, Rev. Robinson S., Meadville, Pa.
Lockwood, William B., Norwalk, Ct.
Lockwood, William M., Greenwich, Ct.
Lockwood, William S., Norwalk, Ct.
Lombard, Rev. Horatio J., Springfield, Mass.
Long, Rev. Walter R., Whitesboro, N. Y.
Long, Mrs. Harriet M., do.
Loomis, H. B., Suffield, Ct.
Loomis, Mrs. Elizabeth, do.
Loomis, Mrs. Elizabeth, Mendon, Ill.
Loomis, Deac. Gamaliel, Quincy, Ill.
Loomis, Rev. Theron, Mendon, Ill.
Loper, Rev. Stephen A., Middle Haddam, Ct.
Lord, Amos C., Troy Grove, Ill.
Lord, Rev. F. E., Wayne, O.
Lord, Rev. J. S., Harford, N. Y.
Lord, Miss Louisa C., Manchester, Mass.
Lord, Mrs. Mary H., Ipswich, Mass.
Lord, Miss L. C., Manchester, Mass.
Lord, Nathaniel, jun., Ipswich, Mass.
Lord, Sherman C., Marlborough, Ct.
Lord, Thomas, Bridgeport, Ct.
Lord, Thomas, New York.
Lovett, James, do.
Low, Mrs. Elizabeth, Hancock, N. H.
Lucas, Rev. G. C., Rome, N. Y.
Luce, Rev. Leonard, Westford, Mass.
Luce, William P., Ithaca, N. Y.
Ludlow, Mrs. Abigail W., Poughkeepsie, N. Y.
Ludlow, Rev. Henry G., do.
Lum, Daniel L., Geneva, N. Y.
Luyster, William, New York.
Lyell, John, do.
Lyman, Benjamin, Manchester, Ct.
Lyman, Mrs. Catharine G., Burlington, Vt.
Lyman, Mrs. Cecelia, Hartford, Ct.
Lyman, Rev. C. S., New Britain, Ct.
Lyman, Mrs. Frances Mary, Woodstock, Ct.
Lyman, Mrs. C., Providence, R. I.
Lyman, Mrs. Lewis, Clifton, Staten Island, N. Y.
Lyman, Mrs. Lucretia, Mount Holyoke, Mass.
Lyman, Theodore, New York.
*Lyman, William, South Hadley, Mass.
Lyman, W. W., Ridgefield, Ct.
Lynch, Miss Julia, New York.
Lyon, Edmund, Rochester, N. Y.
Lyon, Ephraim, Webster, Mass.
Lyon, Rev. E., Plymouth, Ct.
Lyon, Miss Lucy F., Mount Holyoke, Mass.
Lyon, Mrs. Mary, Burlington, Vt.
Lyon, Miss Mary, Detroit, Mich.
Lyon, Miss Mary Smith, Hadley, Mass.
Lyon, Mrs. Edmund, Rochester, N. Y.
Lyon, Mrs. Sarah, South Woodstock, Ct.

Mack, Mrs. Harriet, Amherst, Mass.
McAlpine, James, Philadelphia, Pa.
McAuley, Mrs. M., New York.
McBurney, Thomas, Painted Post, N. Y.
M'Carer, Rev. W. H., West Nantmeal, Pa.
M'Cartee, Rev. R., D. D., Goshen, N. Y.
M'Clellan, R. W., North Adams, Mass.
M'Clellan, Samuel, M. D., Philadelphia, Pa.
M'Clelland, Rev. Alexander, New Brunswick, N. J.
M'Clure, Rev. A. W., Malden, Mass.
M'Collom, Miss Mary, Buffalo, N. Y.
M'Comb, Mrs. Frances, Geneva, N. Y.
M'Comb, John, do.
M'Comb, Mrs. John, do.
M'Comb, J. W., do.
M'Comb, John, jr., New York.
M'Comb, Mrs. Joseph, do.
M'Comb, Mary, do.
M'Comb, Oscar, Geneva, N. Y.
M'Comb, Mrs. Rebecca, New York.
M'Connell, Rev. William, Boston, Mass.
M'Cormick, Daniel, New York.
M'Crea, William, Cook's Settlement, N. Y.
M'Crea, William S., Rathbonville, N. Y.
M'Creary, Rev. J. B., Great Bend, Pa.
M'Culloch, Mrs. Louisa, Morristown, N. J.
M'Curdy, R. H., New York.
M'Curdy, M. S., Dunbarton, N. H.
M'Curdy, Theodore F., New York.
M'Donald, Miss A., Middlebury, Vt.
M'Donald, Mrs. Isabella, York, Pa.
M'Donald, Rev. James M., Jamaica, N. Y.
M'Dowell, Rev. William A., D.D., Philadelphia, Pa.
M'Elroy, Rev. Joseph, D. D., New York.
M'Eowen, A., Millington, N. J.
M'Ewen, Mrs. Betsey, New London, Ct.
M'Ewen, Rev. Robert, Enfield, Mass.
M'Farland, Asa, Concord, N. H.
M'Gregor, D., Deposit, N. Y.
*M'Gregor, John, New York.
Mackie, Miss Mary Rebecca, Norwich, Ct.
M'Harg, Mrs. Selina, Albion, N. Y.
M'Harg, William, Albany, N. Y.
M'Ilvaine, Mrs. Mary Ann, Kinsman, O.
*M'Intosh, Rev. Donald, Middletown, N. Y.
M'Intyre, Archibald, Albany, N. Y.
M'Intyre, Rev. J. B., Pencadir, Del.
M'Kenzie, Daniel, South Dansville, N. Y.
M'Kinstry, Edward, Catskill, N. Y.
M'Kinstry, Henry, New York.
M'Kinstry, Rev. J. A., Torrington, Ct.
M'Laren, Mrs. Susan T., Brooklyn, N. Y.
M'Lean, Rev. Allen, Simsbury, Ct.
M'Leod, Rev. R. B. E., South East, N. Y.
M'Master, Mrs. Sarah, Buffalo, N. Y.
M'Namee, T., New York.
M'Pherson, James C., Walworth, Ill.
M'Question, Miss M. E., Plymouth, N. H.
M'Reynolds, Rev. Anthony, East Cleaveland, O.
M'Reynolds, Mrs. S., do.
M'Williams, John, Scotchtown, N. Y.
Magie, Rev. D. E., Succassunna, N. J.
Magill, Rev. S. W., Cornwall, Vt.
Magoffin, John, Buckingham, Pa.
Mahaney, Mrs. H. A., Harrisburgh, Pa.
Malin, Rev. David, Philadelphia, Pa.
Mallory, Alfred, Norwalk, Ct.
Mallory, Charles, do.
Mallory, Mrs. Elizabeth, Mystic Bridge.
Maltbie, J. R., Huntsville, Ala.
Maltbie, William D., New York.
Maltby, A. H., New Haven, Ct.
Maltby, Ellen W., do.
Maltby, Ellsworth, do.
Maltby, Miss Amoret, do.
Maltby, Ellsworth, New York.
Maltby, George E., New Haven, Ct.
Maltby, Grace A., do.
Maltby, Harriet B., New York.
Maltby, Miss Harriet G., New Haven, Ct.
Maltby, Jane A., do.
Maltby, Mrs. S., do.
Maltby, George, New Haven, Ct.
Maltby, Jonathan, jr., do.
Maltby, Joseph H., do.
Maltby, Lucius, do.
Maltby, Lucius U., do.
Maltby, Rev. E., Taunton, Mass.
Maltby, Rev. John, Bangor, Me.
Maltby, Jonathan, New Haven, Ct.
Maltby, Stephen L., Pine Hill, N. Y.
Manahan, Mrs. Isabella, Peacock, Pa.
Manahan, W., do.
Mandeville, Rev. Sumner, Freedom Plains, N. Y.
Mandeville, Mrs. Mary, do.
Mann, Rev. Asa, Hardwick, Mass.
Mann, Miss Margaret, Mount Holyoke, Mass.
Manning, Rev. Abel, Pembroke, N. H.
Manton, Amasa, Providence, R. I.
Manton, Ann Frances, do.
Manton, Eliza T., do.
Manton, Joseph, do.
Manton, Joseph B., do.
Manton, Walter B., do.
Manton, Miss Mary W., do.
Manton, Robert, do.
Manton, Miss Sarah, do.
Manton, Miss Mary, Kinderhook, N. Y.
March, Rev. Daniel, Cheshire, Ct.
*Marsh, Rev. John C., Newbury, Mass.
March, Mrs. Alice L., do.
Markham, Mrs. Maria T., Auburn, N. Y.
Marks, Rev. J. J., Quincy, Ill.
*Marsh, Rev. Ezekiel, Ellington, Ct.
Marsh, Mrs. E. M., Hadley, Mass.
Marsh, Mrs. Mary, do.
Marsh, David, Haverhill, Mass.
Marsh, Mrs. David, do.
Marsh, D. S., jr., Penn Yan, N. Y.
Marsh, Rev. Frederick, Winchester, Ct.
Marsh, Mrs. Joseph, Hadley, Mass.
Marsh, Mrs. Moses, do.
Marsh, Nathaniel, South Amherst, Mass.
Marsh, Miss Rebekah, Haverhill, Mass.
Marshall, Miss M., Fitchburg, Mass.
Martin, Mrs. Benjamin N., Hadley, Mass.
Martin, Rev. C. D., Minersville, Pa.
Martin, Mrs. H. B., Albany, N. Y.
Martin, Joseph C., Philadelphia, Pa.
*Martindale, Rev. Stephen, Wallingford, Vt.
Marvin, Charles, Wilton, Ct.
Mason, Rev. Ebenezer, New York.
Mason, Edward, Hampton, N. H.
Mason, Rev. Erskine, D. D., New York.
Mason, John L., do.
Mason, W. H., jr., Thompson, Ct.
Mathews, Mrs. Catherine J., New York.
Mather, Mrs. Mary, do.
Matthews, Rev. Lyman, Cornwall, Vt.
Mattoon, Miss Ann M., Cairo, N. Y.
Mattoon, Mrs. Orilla, do.
Mattoon, Mrs. A. T., Aurora, N. Y.
Mattoon, Miss Mary, Homer, N. Y.
Mead, Mrs. Hannah, Greenwich, Ct.
*Maxwell, Rev. Ebenezer K., Delhi, N. Y.
Maxwell, Mrs. Margaret, do.
Maxwell, Mrs. M. P., do.
Maxwell, William, Richmond, Va.
*May, Rev. Samuel W., Angelica, N. Y.
Maynard, Mrs. Abigail, North Cornwall, Ct.
Maynard, Miss Anna, Conway, Mass.
Maynard, Rev. Joshua L., West Cornwall, Ct.
Maynard, Rev. Ulrie, Castletown, Vt.
Mead, Andrew, South Salem, N. Y.
Mead, Rev. Ebenezer, Le Roy, N. Y.
Mead, Ephraim, Greenwich, Ct.
Mead, Rev. Mark, do.
Mead, Martin, South Salem, N. Y.
Mead, Mrs. Mary P., North Brookfield, Mass.
Mead, Thomas, South Salem, N. Y.
Mead, Rev. Darius, New York.
Mears, Henry H., Philadelphia, Pa.
Mears, Rev. Rollin, Waverley, Ill.
Meech, Ephraim, Moodus, Ct.

Megie, Rev. D. E., Boonton, N. J.
*Mellen, Dr. D., Hudson, N. Y.
Mellen, Mrs. Mary, do.
Merrick, Cyrus, Sturbridge, Mass.
Merrick, Daniel, West Springfield, Mass.
Merrick, Joshua M., Concord, N. H.
Merrick, N. B., Rochester, N. Y.
Merrill, A. K., Haverhill, N. H.
Merrill, Rev. Horatio, West Newbury, Mass.
Merrill, Rev. Joseph, Junius, N. Y.
Merwin, Almon, New York.
Merwin, Mrs. Aletta L., do.
Merwin, Rev. Samuel, New Haven, Ct.
Merwin, Rev. S. J. M., Southport, Ct.
Messenger, Mrs. Eliza, Fitchburgh, Mass.
Metcalf, Eli, Keene, N. H.
Metcalf, Silas, Kinderhook, N. Y.
Metcalf, Mrs. Susan, do.
Miles, Lewis, Lexington, N. Y.
Millar, Rev. Adam, Hartford, Pa.
Millard, James, Catskill, N. Y.
Millard, Mrs. Harriet, do.
Millard, Miss Harriet Newell, Catskill, N. Y.
Millard, Miss Helen, do.
Millard, Miss Martha Jane, do.
Millard, Mrs. do.
Millard, Charles, do.
Miller, Rev. Alpha, Andover, Ct.
Miller, Mrs. A. B., Harford, Pa.
Miller, Mrs. Betsey, Greenville, N. Y.
*Miller, Rev. Daniel, Farmington, O.
Miller, Daniel, Greenville, N. Y.
Miller, Rev. J., Bethany, Pa.
Miller, Miss Helen M., Ithaca, N. Y.
Miller, Mrs. Susan, do.
Miller, Peter, Zanesville, O.
Miller, Rev. Simeon, West Springfield, Mass.
*Mills, Charles, Painted Post, N. Y.
Mills, Charles, Gloversville, N. Y.
Mills, Drake, New York.
Mills, Handy, Pitt's Creek, Md.
Mills, Rev. Henry, D. D., Auburn, N. Y.
Mills, Mrs. Isaac, New Haven, Ct.
Mills, Jedediah W., Hartford, Ct.
Mills, Mrs. Maria, Auburn, N. Y.
Mills, Miss Mary, Fairfield, Ct.
Mills, Philo L., New York.
Mills, Deac. Samuel, Guilford, N. Y.
Mills, Rev. Samuel T., Peterborough, N. Y.
Mills, Sarah Louisa, Crawfordville, Ind.
Mills, Rev. Sidney, Otisco, N. Y.
Mills, Mrs. Susan, Kingsborough, N. Y.
Millspaugh, Samuel, Scotchtown, N. Y.
*Milton, Rev. C. W., Newburyport, Mass.
Miner, Mrs. Ovid, Syracuse, N. Y.
Mines, Rev. John, Rockville, Md.
Minor, Solomon B., Waterbury, Ct.
Mitchell, Miss Betsey A., South Britain, Ct.
Mitchell, Nancy P., do.
Mitchell, William C., Portland, Me.
Miter, Rev. J. J., Milwaukie, Wis.
Moffat, David H., Blooming Grove, N. Y.
Moffat, Joseph, do.
Moffat, Mrs. Hannah, do.
Mollison, Mrs. Harriet W., Oswego, N. Y.
Montague, Elijah, South Hadley, Mass.
Montague, Dr. Moses, do.
Montague, Obed, do.
Montague, Rev. Philetus, Postdam, N. Y.
*Monteith, Rev. Walter, Schenectady, N. Y.
Montgomery, Rev. Samuel, North East, Pa.
Moody, Rev. Eli, Granby, Mass.
Moody, Mrs. C. K., do.
Moody, Spencer, South Hadley, Mass.
Moore, Miss Abigail, do.
Moore, C. W., Brooklyn, N. Y.
Moore, Rev. G. L., Berlin, Md.
Moore, Rev. Humphrey, Milford, N. H.
Moore, Rev. James D., Stonington, Ct.
*Moore, Rev. J. C., Caldwell, N. J.
Moore, Mrs. Matilda, do.
More, Jonas, Roxbury, N. Y.
Morehouse, W. B., Greenfield, Ct.
Morgan, E. M., Sandusky City, O.
Morrill, Samuel, Concord, N. H.
Morris, A. W., Bloomfield, Mich.
Morris, James, New York.
Morris, Rev. J. Ford, Aurora, N. Y.
*Morrison, John, New York.
*Morse, Elihu, West Durham, N. Y.
Morse, Mrs. Abigail, Sutton, Mass.
Morse, Rev. Abner, Sennett, N. Y.
Morse, Rev. Benjamin, Danbury, Ct.
Morse, Miss Eliza C., Worcester, Mass.
Morse, Fisher, Franklin, Mass.
Morse, Rev. Josiah, Concord, Vt.
Morse, Samuel, Hopkinton, Mass.
Morse, Mrs. Sidney E., New York.
Morss, Rev. A. G., Womelsdorf, Pa.
Morss, Foster, Windham, N. Y.
Morss, Roxana, do.
Morton, Rev. D. O., Winchendon, Mass.
*Morton, John A., New York.
*Morton, Thomas C., do.
Mosely, Miss Emily, Glastenbury, Ct.
Mosely, Rev. Samuel, Westbrook, Ct.
Mowry, Mrs. A. G., Greenwich, Ct.
Mowry, G. P., Geneva, N. Y.
Mowry, Miss E. C., do.
Mowry, Mrs. Mary, do.
Moxley, Samuel, New London, Ct.
Munn, Elisha, North Adams, Mass.
Munroe, Mrs. L. T. Y., South Reading, Mass.
Munson, Anson, East Bloomfield, N. Y.
Munson, Elizur, Wallingford, Vt.
Munson, Mrs. Huldah, East Bloomfield, N. Y.
*Munson, Miss E. J., do.
Munson, Rev. F., North Greenwich, Ct.
Munson, M., New York.
Murdock, Rev. William, Candia, N. H.
Murray, Mrs. Anna, Geneva, N. Y.
Murray, Mrs. Laura, Henrietta, N. Y.
Murray, J. R., New York.
Murray, R. G., Henrietta, N. Y.
*Mussey, John, Peterborough, N. H.
Mustard, Rev. C. H., Lewes, Del.
Mustard, Mrs. M. H., do.
Myers, Rev. Joseph, Salina, N. Y.
Myers, Mrs. Sarah S., New York.
Mygatt, Mrs. Phebe, Albany, N. Y.

Nash, Rev. Ansel, Colchester, Vt.
Nash, Miss Lepha, Hadley, Mass.
Nelson, Rev. Levi, Lisbon, Ct.
Nesmith, Miss Mary, Derry, N. H.
Nettleton, Miss Polly, Watertown, Ct.
Nevin, Rev. John W., D. D., Mercersburgh, Pa.
Newcomb, J., Weymouth, Mass.
Newbury, Edwin, Brooklyn, Ct.
Newcomb, Miss, Keene, N. H.
Newell, Rev. Daniel, New York.
Newell, Mrs. E. A., do.
Newell, Mrs. Edna S., Montgomery, N. Y.
Newell, Miss Harriet, Onondaga Hollow, N. Y.
Newell, W. H., New York.
Newell, Rev. William, Whippany, N. J.
Newhall, Rev. Ebenezer, Lincoln, Mass.
Newlin, Rev. E. J., Carlisle, Pa.
Newton, Rev. Ephraim H., Cambridge, N. Y.
Newton, Deac. Gaylord, Berlin, Ct.
Newton, Deac. Samuel, Durham, Ct.
Nicholas, Mrs. Sarah E., New York.
Nichols, A., Newark, N. J.
Nichols, Isaac, do.
Nichols, J. B., Providence, R. I.
Nichols, Rev. John C., Lebanon, Ct.
Nichols, Miss Julia H., Newark, N. J.
Nichols, Samuel A., Fairfield, Ct.
Nicol, John, Orange, N. J.
Nitchie, Miss Elizabeth, New York.
*Nitchie, John, do.
Nitchie, John E., do.
Nitchie, George H., Maumee, O.
Nitchie, Henry A., New York.

*Nitchie, Mrs. Margaret E., New York.
*Noble, Rev. Calvin D., Springfield, Vt.
North, Alfred, Berlin, Ct.
North, Miss Antoinette, Farmington, Ct.
North, Henry M., do.
North, James, H., do.
Northrup, B., Strongsville, O.
Northrop, Rev. H. H., Homer, Mich.
Northrop, Mrs. Lucy, Lenox, Mass.
Norton, Rev. A. T., Alton, Ill.
Norton, Mrs. Eliza, do.
Norton, Mrs. Lucretia, Buffalo, N. Y.
Nourse, Mrs. Almena, Pike, N. Y.
Nourse, Rev. James, Valley, Pa.
Noyes, Rev. Daniel, Concord, N. H.
*Noyes, Rev. James, Middletown, Ct.
*Noyes, Rev. John, Weston, Ct.
Noyes, Joshua, Westerly, R. I.
Noyes, Deacon Moses, Poultney, Vt.
Noyes, Miss Sally, do.
Noyes, Parker, Franklin, N. Y.

Oakley, Charles, New York.
Oakley, Mrs. M. E., Brooklyn, N. Y.
Ogden, Miss Cordelia A., Newark, N. J.
Ogden, Edward, St. Joseph's Island, Texas.
Ogden, Henry, Fort Gibson, Ark.
Ogden, Rev. D. L., Brooklyn, N. Y.
Ogden, Miss Mary G., Philadelphia, Pa.
Oliphant, Mrs. Mary, Haverhill, Mass.
Oliver, Miss Agnes O., Penn Yan, N. Y.
Oliver, Miss Mary E., do.
Olmsted, Miss Caroline, Bridgeport, Ct.
*Olmstead, Ralph, New York.
Orcutt, Miss Sarah, Hollis, N. H.
Ordway, Rev. Moses, Pike Grove, Wis.
Orton, Rev. Samuel G., Ripley, N. Y.
*Osborn, Bennett, Windham, N. Y.
Osborn, Mrs. Bennett, do.
Osborn, Rev. H. W., Mesopotamia, O.
Osborn, Lyman, Derby, Ct.
Osborn, Marcus B., Rock Island, Ill.
Osborn, Mrs. Phebe L., New York.
*Osborn, Robert, Fairfield, N. J.
Osborn, Samuel, Lexington, N. Y.
Osborn, William, New York.
Osmun, Adonijah, Orange, N. J.
Ostrom, Daniel H., Pleasant Valley, N. Y.
Otis, Rev. Israel T., Lebanon, Ct.
Oviatt, Rev. G. A., Belchertown, Mass.
Owen, Mrs. Mary, Homer, N. Y.

Packard, Zibeon, Abington, Mass.
Packard, Rev. Theophilus, jr., Shelburne, Mass.
Packard, Mrs. Elizabeth W., do.
Packer, Gilman, Haverhill, Mass.
Page, Dr. G. W., Colchester, N. Y.
Page, Mrs. Laura H., Perry Village, N. Y.
Page, Rev. Jesse, Andover, Mass.
Page, Rev. Joseph R., Perry Village, N. Y.
Painter, Elizabeth W., New Haven, Ct.
Painter, Henry W., do.
Palmer, Rev. Elliott, West Stafford, Ct.
Palmer, Dr. G. E., Stonington, Ct.
Palmer, Mrs. Mary S., do.
Palmer, Mrs. George, Buffalo, N. Y.
Paris, Mrs. Mary Grant, Sandwich Islands.
Park, Rev. Calvin E., Waterville, Me.
Park, Miss Harriet S., Orange, N. J.
Parker, Hon. Edward, Nashua, N. H.
Parker, Edward, do.
Parker, Rev. Leonard S., Providence, R. I.
Parker, Nathaniel, Derry, N. H.
Parker, Rev. Peter, Canton, China.
Parker, Dr., New York.
Parkhurst, C. F. W., Ashland, Mass.
Parmelee, Rev. Alvan, Middlefield Centre, N. Y.
Parmelee, Rev. David L., Bristol, Ct.
*Parmelee, Rev. Elias, Lansingburgh, N. Y.
Parmelee, Rev. Moses, Chateaugay, N. Y.
Parsons, Charles, Buffalo, N. Y.
Parsons, Rev. Isaac, East Haddam, Ct.
Parsons, Rev. Justin, Oberlin, O.
Parsons, Rev. Levi, Marcellus, N. Y.
Parsons, Lewis, Alton, Ill.
Parsons, Mrs. Lucina, Perry, N. Y.
Parsons, Philo, do.
Parsons, Miss Roxanna P., South Hadley, Mass.
Parsons, Mrs. Sarah B., East Haddam, Ct.
Parsons, Mrs. William, Auburn, N. Y.
Partridge, Clerk, Medway, Mass.
Patchin, Mrs. S. M., Bennington, Vt.
Patrick, Rev. J. H., Wendall, Mass.
Patrick, Rev. William, Canterbury, N. H.
Partridge, Charles, Norwich, Vt.
Pattengill, Rev. J. S., New Berlin, N. Y.
Patterson, J. A., Alleghany City, Pa.
Patterson, Mrs. Eliza J., do.
Patterson, Mrs. Julia A., Chicago, Ill.
Patterson, Rev. Nicholas, Wilmington, Del.
Paul, Charles, Hudson, N. Y.
Paul, Dr. J. M., Philadelphia, Pa.
Paul, James W., do.
Paul, Moses, Dover, N. H.
*Payne, James B., Lexington, Ky.
*Payson, Edward, Lexington, N. Y.
*Peabody, Rev. David, Hanover, N. H.
*Pearson, Elijah, New York.
Pearson, Rev. Ora, Barton, Vt.
Pease, Mrs. Cynthia, Blandford, Mass.
Pease, Eli, do.
Pease, Franklin W., do.
Pease, Rev. Giles, Sandwich, Mass.
Pease, Mrs. Mary C., Blandford, Mass.
Pease, Mrs. M. R., Sandwich, Mass.
Pease, William E., Blandford, Mass.
Peck, Amos, Lexington, N. Y.
Peck, Dillon R., Hudson, N. Y.
Peck, Everard H., Rochester, N. Y.
Peck, H. E., do.
Peck, Miss Harriet, New Haven, Ct.
Peck, Jeremiah, Watertown, Ct.
Peck, Norman P., Rochester, N. Y.
Peck, Silas J., Woodstock, Ct.
Peck, Mrs. Theophilus, Lexington, N. Y.
Peck, William, Woodbridge, Ct.
Peet, Rev. Stephen, Beloit, Wis.
Penfield, Allen, Crown Point, N. Y.
Penfield, Mrs. Anna, do.
Penfield, Mrs. Eximena, Catskill, N. Y.
Penfield, Samuel L., do.
Penny, Rev. Joseph, D. D., Nyack, N. Y.
Perkins, Rev. A. E., Phillipston, Mass.
Perkins, C. G., Amherst, N. H.
Perkins, Charles P., Harrisville, N. H.
Perkins, Mrs. Charles B., do.
*Perkins, Elias, New London, Ct.
Perkins, Rev. George, Norwich, Ct.
Perkins, Joseph, Warren, O.
Perkins, Rev. Jonas, Braintree, Mass.
*Perkins, Major Joseph, Norwich, Ct.
Perkins, Leonard, do.
Perkins, N. S., New London, Ct.
Perkins, S. H., Philadelphia, Pa.
Perrin, Rev. Lavalette, Goshen, Ct.
Perrine, Mrs. Ann, Union Corners, N. Y.
*Perrine, Rev. M. L. R., D. D., Auburn, N. Y.
Perry, Rev. Clark, Gorham, Me.
Perry, David L., Williamstown, Mass.
Perry, Rev. D. C., Barlow, O.
Perry, Frederick, Southbury, Ct.
Perry, Mrs. Sally, Bridgeport, Ct.
Perry, Z. C., do.
Peters, Mrs. Harriet H., Williamstown, Mass.
Peters, Mrs. Matilda, Bloomfield, N. J.
Pettee, Aaron E., Salisbury, Mass.
Pettee, William J., do.
Pettibone, Mrs. D. G., Canton, N. Y.
Pettibone, Rev. Roswell, do.
*Pettingill, John, Newburyport, Mass.
Phelps, Rev. Dudley, Groton, Mass.
Phelps, Rev. Eliakim, D. D., Philadelphia, Pa.
*Phelps, Mrs. E., do.
Phelps, George D., jr., New York.
Phelps, Mrs. Mary A., do.
Phelps, Rev. Roger, Windsor, Ct.

Phelps, Miss Sarah W., Vicksburgh, Miss.
Phillips, Edgar A., Coventry, N. Y.
Phillips, Miss Eliza A., do.
Phillips, Mrs. Elizabeth, West Coventry, N. Y.
*Phillips, G. W., Coventry, N. Y.
Phillips, Mrs. Betsey P., West Coventry, N. Y.
Phipps, Abner, J., Andover, Mass.
Phyfe, Duncan, New York,
Phyfe, John, do.
Picket, Rev. Aaron, Reading, Mass.
Pierce, Rev. J. W., East Smithfield, Pa.
*Pierce, Rev. Sylvester G., Methuen, Mass.
Pierce, Andrew, Dover, N. H.
Pierpont, Rev. H. B., West Avon, N. Y.
Pierson, Albert, Orange, N. J.
Pierson, A. L., Salem, Mass.
Pierson, Mrs. Caroline, Elizabethtown, N. J.
Pierson, Mrs. Elizabeth, Sparta, N. J.
Pierson, Henry, Orange, N. J.
Pillsbury, Oliver, Henniker, N. H.
Pinneo, Timothy S., Cincinnati, O.
Pitkin, Rev. Caleb, Hudson, O.
Pitkin, John R., New York.
Pitkin, Joseph, Tolland, Ct.
Pitkin, Mrs. Louisa W., do.
Pitt, Jesse B., Bloomfield, N. J.
Pitts, Perez R., Richmond, N. Y.
Pixley, C. B., Binghamton, N. Y.
*Platt, Ananias, Albany, N. Y.
Platt, Rev. Ebenezer, Northport, L. I.
Platt, Hervey D., New Hackensack, N. J.
Platt, Deacon Isaac, Franklin, N. Y.
*Platt, Hon. Jonas, Plattsburgh, N. Y.
Platt, Rev. Merritt S., Madison, N. Y.
Platt, Mrs. Phebe, New Hackensack, N. Y.
Platt, Susan C., Owego, N. Y.
Platt, William, do.
Plumer, A. G., Boscawen East, N. H.
Plumer, Ebenezer, Newburyport, Mass.
Plumer, Rev. William S., D. D., Richmond, Va.
Plummer, Isaac W., Glastonbury, Ct.
Poineer, Mrs. Ellen, Morristown, N. J.
Poineer, J. W., Newark, N. J.
Pollock, Rev. A. D., Richmond, Va.
*Pomeroy, Rev. Francis, East Palmyra, N. Y.
Pomeroy, George, Cooperstown, N. Y.
Pomeroy, Lemuel, Pittsfield, Mass.
Pomeroy, Rev. Thaddeus, Onondaga, Hollow, N. Y.
Pond, Rev. Billious, Springfield, Ill.
Pool, Mrs. Elizabeth, New London, Ct.
Poor, Mrs. Susan, T., Foxboro, Mass.
Porter, Addison, Philadelphia, Pa.
Porter, Rev. Alexander, West Nantmeal, Pa.
Porter, Mrs. Anna, East Bloomfield, N. Y.
Porter, Miss Ann, do.
Porter, Mrs. Caroline, Newark, N. J.
Porter, Miss Caroline W., Hadley, Mass.
*Porter, Charles Henry, Rye, N. H.
Porter, Miss Cornelia, East Bloomfield, N. Y.
Porter, D. K., Sturbridge, Mass.
*Porter, Rev. Ebenezer, D. D., Andover, Mass.
Porter, Edward Collings, New York.
Porter, Emery N., Lansdale, R. I.
Porter, Eleazer, Ware Village, Mass.
Porter, Mrs. Emily, Hatfield, Mass.
Porter, Enos, Cummington, Mass.
Porter, Rev. G. M., Green's Farms, Ct.
Porter, Mrs. Hannah, Amherst, Mass.
Porter, Dr. Jacob, Plainfield, Mass.
Porter, Judge, Niagara Falls, N. Y.
Porter, John A., New York.
Porter, Rev. Lansing, Rockford, Ill.
Porter, Mrs. M. A. S., Hadley, Ill.
Porter, Rev. Noah. jr., New Haven, Ct.
Porter, Norman, Berlin, Ct.
Porter, P. H., Newark, N. J.
Porter, Mrs. Sarah, Catskill, N. Y.
Porter, S. D., Rochester, N. Y.
Porter, Hon. William, Lee, Mass.
Porter, Dr. William, Hadley, Mass.
*Porter, William A., New York.
Porter, William Henry, Litchfield, N. H.
Porter, Mrs., Wilmington, Del.
Post, Christopher, Durham, N. Y.
Post, Ezra, do.
Post, Rev. Martin M., Logansport, Ind.
Powers, John, Hudson, N. Y.
Powers, Samuel, Hadley, Mass.
Pratt, Abijah, Durham, N. Y.
Pratt, Andrew F., Berlin, Ct.
Pratt, Chester, Salem, Mich.
Pratt, Harvey, Prattsburgh, N. Y.
Pratt, Henry, Hopewell, N. Y.
Pratt, Mrs. Louisa, Austerlitz, N. Y.
Pratt, Mrs. Maria, Buffalo, N. Y.
Pratt, Rev. Nathaniel A., Lebanon, Ga.
Pratt, Norman A., Durham, N. Y.
Pratt, Mrs. Sarah, B., New York.
Pratt, Mrs. Susan, Prattsburgh, N. Y.
Prentiss, Rev. J. H., Payson, Ill.
Prentiss, Stephen, Alleghany, N. Y.
Preston, Rev. J. B., Byron, N. Y.
Price, Miss Ann Maria, Oxford, N. Y.
Price, Rev. Ebenezer, Boscawen, N. H.
*Price, E., Lyons, N. Y.
Prime, Rev. Samuel I., New York,
Pritchard, Elizur E., Waterbury, Ct.
Proudfit, Mrs. Susannah, New York.
Prout, Mrs. Naomi, Cairo, N. Y.
Pruyn, Rev. Herman, Rome, N. Y.
*Pumpelly, James, Owego, N. Y.
Pumpelly, William., do.
Putnam, Rev. J. M., Dunbarton, N. H.
Putnam, Mrs. Mary P. G., Hopkinton, Mass.
Putnam, Mrs. Susan, North Danvers, Mass.
Putnam, Rev. S. G., Guilford, N. Y.

Quincey, Thomas D., Boston, Mass.
Quintard, Evart, Norwalk, Ct.

Rand, Deac. Richard, Middletown, Ct.
Randall, Mrs. Ichabod, do.
Randall, Ozias, Enfield, Mass.
Rankin, Rev. Edward E., Springfield, N. J.
Rankin, Audrew, Newark, N. J.
Rankin, William, Cincinnati, O.
Ranney, Oliver, T., New York.
Ransom, Mrs. Maria, Brooklyn, N. Y.
Rathbone, Benjamin, Springfield, N. Y.
Rathbone, Mrs. Esther D., Providence, R. I.
Rathbone, George S., do.
Rawson, Mrs. Lucretia, South Woodstock, Ct.
Ray, James M., Indianapolis, Ind.
Ray, Mrs. Margaret, do.
Ray, Rev. John W., Pittsburgh, Pa.
Raymond, B., Chicago, Ill.
Raymond, Rev. Samuel W., Marshall, Mich.
Raymond, S. C. D., Poughkeepsie, N. Y.
Read, Mrs. A. H., Webster, Mass.
Read, Mrs. C. H., New York.
Read, Rev. Hollis, New Preston, Ct.
Reed, Mrs. Abigail H., North Brookfield, Mass.
*Reed, Rev. Augustus B., Ware, Mass.
Reed, Epenetus, Coxsackie, N. Y.
Reed, Mrs. Rowell, do.
Reed, Rev. Leonard, Plattsburgh, N. Y.
Reed, Rufus, Hudson, N. Y.
*Reed, Mrs. Sarah, Greenville, N. Y.
Reed, Miss Susan, Mount Holyoke, Mass.
Reed, Rev. V. D., Lansingburgh, N. Y.
Reeve, Gilbert, Springfield, N. J.
Reeve, Rev. William B., Bethel, N. Y.
Reid, Rev. William S., Lynchburgh, Va.
*Reid, Mrs. Jared, Tiverton, Four Corners, R. I.
Reigert, Adam, Lancaster, Pa.
Reiley, Rev. William, Rondout, N. Y.
*Remington, Rev. David, Upper Greenburgh, N. Y.
*Rennie, Rev. John, Columbia, S. C.
Reynolds, John F., Meadville, Pa.
Reynolds, Valentine, Hartford, Ct.
Rhea, Joseph Brainerd, Blountsville, Tenn.
Rice, Amos, Homer, N. Y.
Rice, Archibald A., Princeton, N. J.
Rice, B. Blair, Homer, N. Y.
Rice, Mrs. Charlotte B., Conway, Mass.

Rice, John H., Princeton, N. J.
Rice, Miss Lois W., Conway, Mass.
Rice, Rev. Thomas O., West Killingly, Ct.
Rice, Loring A., Homer, N. Y.
Rice, Miss Sarah Helen, do.
Rice, Miss Susan Adeline, do.
Rice, Cowper Yale, do.
Rice, William Wirt, do.
Rice, Rev. T. O., West Killingly, Ct.
Rich, Mrs. Aphin, Buffalo, N. Y.
Rich, Rev. Charles, Nantucket, Mass.
Rich, Rev. Ezekiel, Troy, N. H.
Richards, Mrs. Caroline, Auburn, N. Y.
Richards, Mrs. E. B., Penn Yan, N. Y.
Richards, George, Knoxville, Ill.
Richards, Gay, New York.
*Richards, G. U., do.
Richards, Rev. E. G., Spring Garden, Pa.
Richards, Rev. George, Boston, Mass.
Richards, Henry S., Poughkeepsie, N. Y.
Richards, Rev. James, Penn Yan, N. Y.
Richards, Rev. William, Sandwich Islands.
Richards, Rev. Elias J., Philadelphia, Pa.
Richardson, Rev. John B., Pittsford, N. Y.
Richardson, Rev. Lyman, Wysox, Pa.
Richardson, Rev. William, Wilton, N. H.
Richmond, Miss Elizabeth, Livonia, N. Y.
Richmond, James, do.
Richmond, Rev. T. T., Medfield, Mass.
Ricker, James C., Brighton, Mass.
Riddle, Rev. W., Bernardstown, Mass.
Rider, Miss Mary A., Dunbarton, N. H.
Riggs, Rev. Elias, Smyrna, Asia.
Riggs, Rev. Zenas, Newfield, N. Y.
Riley, Mrs. Ann F., Livonia, N. Y.
Riley, A. W., Rochester, N. Y.
Riley, Rev. B. G., Hartwick, N. Y.
*Ripley, James, Cornish, N. H.
Ripley, Mrs. Maria H., Brooklyn, N. Y.
Robbins, Dr. Amatus, Troy, N. Y.
Robbins, Rev. Francis L., Enfield, Ct.
Robbins, Hon. Josiah, Plymouth, Mass.
Robbins, Rev. Thomas, D. D., Hartford, Ct.
Roberts, J. A., England.
Roberts, Moses, Newark, N. J.
Roberts, T., New York.
Roberts, Rev. Samuel, Huntington, N. Y.
Roberts, Rev. ——, Fair Haven, Mass.
Robertson, Thomas A., New London, Ct.
Robinson, Miss Cornelia, New Haven, Ct.
*Robinson, Gen. David, Bennington, Vt.
Robinson, Rev. Edward, D. D., LL. D., New York.
Robinson, Miss Elizabeth, New Haven, Ct.
Robinson, Mrs. Elizabeth S., Lebanon, Ct.
Robinson, J. E., New York.
Robinson, Miss M. A., do.
Robinson, Rev. Ralph, New Haven, N. Y.
Robinson, Rev. W. W., Camillus, N. Y.
Roby, Miss Charlotte, Branchport, N. Y.
Rockwell, Benjamin, Jersey City, N. Y.
Rockwell, C. M., Brooklyn, N. Y.
Rockwell, Hon. Charles W., Norwich, Ct.
Rockwell, Mrs. Lucilla, New York.
Rockwell, Rev. Samuel, New Britain, Ct.
Rockwell, Dr. William, New York.
Rock, Mrs. Maria, Brandford, Mass.
*Rodgers, Dr. John R. B., New York.
Rodgers, Rev. Ravaud K., Boundbrook, N. J.
Roe, Peter, Canterbury, N. Y.
Rogers, Mrs. Adeline, Boston, Mass.
Rogers, Rev. J., Ogdensburgh, N. Y.
Rood, Rev. Heman, Gilmanton, N. H.
Rood, Ogden N., Philadelphia, Pa.
Roosa, Rev. Egbert, Seeley Creek, N. Y.
Roosevelt, James, Poughkeepsie, N. Y.
Roosevelt, Richard Varick, Duchess co., N. Y.
Roosevelt, Rev. Washington, New York.
Root, George B., Middlebury, Vt.
Root, Mrs. Electa Homer, N. Y.
Root, Rev. Judson A., New Haven, Ct.
Root, Rev. Marvin, Wapping, Ct.
Root, Mrs. Mary, Buffalo, N. Y.
Root, Miss M. H., Guilford, Ct.
Root, Miss Wealthy, Royalton, Vt.
Ropes, William, Boston, Mass.
*Rose, Rev. Israel G., Chesterfield, Mass.
Rose, Mrs. Percy, do.
*Rowan, Rev. S. N., D. D., New York.
Rowe, Rev. E. T., Kingston, N. H.
*Rowland, Rev. Henry A., Windsor, Ct.
Rowland, R. M. S., Brooklyn, N. Y.
Rowlett, Rev. James, Wayne, N. Y.
*Roy, Rev. Robert, Freehold, N. J.
Royce, Franklin, Berlin, Ct.
*Rudd, Mrs. Eunice, Scotland, Ct.
Rudd, Rev. George R., Auburn, N. Y.
Rudd, Mrs. Francis B., do.
Rudd, John W., Becket, Mass.
Ruggles, Rev. Samuel, Sandwich Islands.
Rumsey, D. L., Silver Creek, N. Y.
*Russell, Aaron, Peoria, Ill.
Russell, Andrew, Hoosick Falls, N. Y.
*Russell, E. A., New York.
Russell, H. P., Rock Prairie, Wis.
Russell, Israel, Upper Middletown, Ct.
Russell, Rev. James.
Russell, Joseph, Milford, Ct.
Russell, M., Plymouth, N. H.
Russell, Rev. Samuel, Boylston, Mass.
Russell, W. W., Plymouth, N. H.
Ruthven, James, Bridgeport, Ct.

Sabin, Rev. Lewis, Templeton, Mass.
Sabin, Mrs. Maria P., Hadley, Mass.
Sackett, Rev. Seth, Naugatuc, Ct.
Safford, A., Fair Haven, Vt.
Safford, Stephen F., Quincy, Ill.
Sage, Isaac, Upper Middletown, Ct.
Sage, Mrs. Ruth P., Blandford, Mass.
Sage, Mrs. Sally, Ithaca, N. Y.
Sage, Mrs. Sarah C., Troy, N. Y.
Sage, William T., do.
St. John, George, Norwalk, Ct.
St. John, Mrs. Mary, Lambertsville, N. J.
St. John, Miss Harriet, do.
St. John, Miss Isabella, do.
St. John, Miss Julia Eliza, do.
Salisbury, Prof. Edward E., New Haven, t.
Salmon, E. P., Peru, O.
Salter, Benjamin, jr., New York.
Salter, Rev. William, Burlington, Iowa.
Samson, Mrs. C. L., Fairfield, Vt.
Sanborn, Elvira M., Franklin, N. H.
Sandford, Abraham, New Haven, Ct.
Sandford, Elijah, do.
Sandford, Elihu, do.
Sandford, James N., New York.
Sandford, Rev. John, Fitchburgh, Mass.
Sandford, Mrs. J. M., Catskill, N. Y.
Sandford, J. M., Ellsworth, N. Y.
Sanford, Clark, Orwell, Vt.
Sargent, Edmund, West Amesbury, Mass.
Sargent, Richard, do.
Saunders, Rev. Alanson, Geneva, O.
Saunders, Mrs. Alanson, do.
Saunders, Mrs. D., Centerfield, N. Y.
Saunders, Mrs. Ruth, New London, Ct.
Savage, B. G., Berlin, Ct.
Savage, Deac. David, Champlain, N. Y.
Savage, H. D., do.
Sawin, Rev. T. L., Saugus, Mass.
Sawyer, Mrs. E. D., Fitchburgh, Mass.
Sawyer, Rev. L. A., Columbus, O.
Sawyer, Tristram, Hillsborough Bridge, N. H.
Saxton, Rev. J. A., Greenport, L. I.
Sayre, Benjamin, Montrose, Pa.
Sayre, Daniel, Cairo, N. Y.
Sayre, Miss Eunice, Florida, N. Y.
Sayre, Mrs. Lucretia, Cairo, N. Y.
Sayre, Rev. W. W., Pine Plains, N. Y.
Scarrett, Mrs. Charlotte, Alton, Ill.
Scofield, Jesse, New York.
Schaffer, Rev. Samuel, Lexington, N. Y.
Schenck, Miss F., Fulton, N. Y.

Schermerhorn, Frederick, Cairo, N. Y.
Schermerhorn, Mrs. J. M., Homer, N. Y.
Schuyler, Mrs. C. E., Ovid, N. Y.
Scott, Miss Eliza, Bounton, N. J.
Scott, Mrs. Elizabeth, Philadelphia, Pa.
Scovill, Rev. J. T., Glenn's Falls, N. Y.
Seagur, Rev. Schuyler.
Searle, Rev. Richard T., Middleton, Mass.
Sears, Dr. John, Sharon, Ct.
Seaver, Rev. Horatio.
Seaver, Mrs. H. N.
Seaward, Deac. Seth, New Haven, Ct.
Seelye, Mrs. G. C., Geneva, N. Y.
Seelye, Mrs. H. H., do.
Seelye, Miss Julia, Cherry Valley, N. Y.
Seelye, Lewis, Rochester, N. Y.
Sedgwick, Rev. A., Spencerport, N. Y.
Sedgwick, Mrs. Harriet, do.
Selleck, Rev. C. G., Waverly, Ill.
Seon, Mrs. Ann Frances, Brooklyn, N. Y.
Sessions, Rev. Alexander J., Salem, Mass.
Sessions, Rev. J. W., West Suffield, Ct.
Sewall, Rev. Samuel, Sumner, Me.
Seward, Mrs. Lydia, West Hartford, Ct.
Seymour, Alexander, Cleaveland, O.
Seymour, Mrs. Mary, Bloomfield, N. J.
Seymour, Samuel, Hadley, Mass.
Seymour, Mrs. Sarah H., Farmington, Ct.
Sharp, Rev. E. E., Atwater, O.
Shattuck, G. W., Lowell, Mass.
Shattuck, Ira, Templeton, Mass.
Shaw, Mrs. Eliza C., North Granville, N. Y.
Shaw, Rev. John B., do.
Shaw, Mrs. Mary, Hill, N. H.
Shearer, Mrs. D. P. D., Boston, Mass.
Shearer, Rev. S. B., Jefferson, N. Y.
Sheffield, Miss Lucy Ann, Stonington, Ct.
*Sheldon, Dr. D., Litchfield, Ct.
*Sheldon, Jonathan, Albion, N. Y.
Sheldon, Miss Phebe, Buffalo, N. Y.
Shelton, George W., Derby, Ct.
Shelton, George, do.
Shepard, Rev. Samuel N., Madison, Ct.
Shepard, Miss Sarah, Penn Yan, N. Y.
Shepard, Silas, Taunton, Mass.
Shepherd, Chauncey, Springfield, Mass.
Shepherd, Jacob, Ithaca, N. Y.
Shepherd, Jane, Penn Yan, N. Y.
Shepley, Rev. D., North Yarmouth, Me.
Sherburn, Miss Harriet, Dorchester, Mass.
Sherman, Rev. C. S., New Britain, Ct.
*Sherman, Hon. R. M., LL. D., Fairfield, Ct.
Sherman, Thaddeus, New Haven, Ct.
Sherrill, Jonathan, Greenville, N. Y.
Sherwin, Rev. John C., Berlin, O.
Sherwood, J., Salisbury, N. Y.
Sherwood, Mrs. Polly, do.
Shipman, Rev. Thomas L., Jewett's City, Ct.
Shippin, William, Philadelphia, Pa.
Shorey, John, Seekonk, Mass.
Shumway, Rev. G. R. H., Newark, N. Y.
Shumway, Mrs. Emily, do.
Shumway, Mrs. Eunice, do.
Sibley, Jonathan, Grafton, N. H.
Sikes, R. B., Springfield, N. Y.
Sikes, Rev. Oren, Bedford, Mass.
Sill, Mrs. Clarissa, Middletown, Ct.
Sill, Enoch, Moreau, N. Y.
Silliman, R. D., Troy, N. Y.
*Silvester, Francis, Kinderhook, N. Y.
Simmons, Mrs. Rhoda, Windsor, Ct.
Simonds, Deac. Alvan, Boston, Mass.
Simonds, Mrs. Lucy W., do.
Simonds, Frederick, Hillsborough Bridge, N. H.
Simpson, Capt. Paul, Newburyport, Mass.
Simpson, John, Farmington, Ill.
Skerry, Mrs. Content, North Brookfield, Mass.
Skinner, Deacon Reuben, Granville, N. Y.
Slason, Alfred, Troy, N. Y.
Sleeper, Reuben, Mount Morris, N. Y.
Slauson, Rev. Hiram, Northumberland, N. Y.
*Sloan, Sturgis, Hudson, N. Y.
Slocomb, William, Marietta, O.
Sloo, Albert G., Alton, Ill.
Small, Samuel, York, Pa.
Smedley, Deac. James S., Williamstown, Mass.
Smith, Mrs. Abby D., Stonington, Ct.
Smith, Alpheus, Granville, O.
Smith, Alvan, Enfield, Mass.
Smith, Mrs. Azariah, Manlius, N. Y.
*Smith, Rev. Azor, Davenport, N. Y.
Smith, Rev. C., Manlius, N. Y.
Smith, Rev. Carlos, Massillon, O.
Smith, Rev. Ebenezer, Waterford, Vt.
Smith, Edgar M., West Haven, Ct.
Smith, Edmund M., Sunderland, Mass.
Smith, Mrs. Elijah, Hadley, Mass.
Smith, Mrs. Eliza, Newburyport, Mass.
Smith, Miss Elizabeth M., Hadley, Mass.
Smith, Mrs. Elizabeth, Sharon, Ct.
Smith, Mrs. Emily, Lyons, N. Y.
Smith, Miss Emily G., West Haven, Ct.
Smith, Emma A., Stonington, Ct.
Smith, Enos, Ashfield, Mass.
Smith, Mrs. Esther, Hadley, Mass.
Smith, Mrs. Esther, Brooklyn, Ct.
Smith, E. M., Roxbury, Ct.
Smith, Gilbert A., South Hadley, Mass.
Smith, Mrs. Harriet, Portland, Me.
Smith, Miss Harriet, Hadley, Mass.
Smith, Rev. Harvey, Masonville, N. Y.
Smith, Deac. Henry, New London, Ct.
Smith, Rev. Henry B., West Amesbury, Mass.
Smith, Henry H., Ware, Mass.
Smith, Rev. Hervey, West Hampton, Mass.
Smith, Rev. Hervey, Ware, Mass.
Smith, Hervey, Ridgefield, Ct.
Smith, Hiram, South Hadley, Mass.
Smith, Rev. Horace, Richfield, O.
Smith, Horace, South Hadley, Mass.
Smith, Dr. Horace, West Springfield, Mass.
*Smith, Rev. H., Camden, N. Y.
Smith, Miss Irene, do.
Smith, Ira, New York.
Smith, James, Philadelphia, Pa.
Smith, Jeremiah 2d., Derby, Ct.
Smith, Jesse, Lyons, N. Y.
Smith, Rev. John, Union Village, N. Y.
Smith, John, New Bedford, Mass.
Smith, Dr. L. A., Newark, N. J.
Smith, Lucina, West Haven, Ct.
Smith, Mrs. Lucy, Norwich, Ct.
*Smith, Miss Lucy, Genoa, N. Y.
Smith, Mrs. Lydia, Riga, N. Y.
Smith, Mrs. Maria, Stonington, Ct.
Smith, Rev. Marcus, Rensselaerville, N. Y.
Smith, Mrs. Prudence, do.
Smith, Mrs. Martha, West Haven, Ct.
Smith, Mary, New Bedford, Mass.
Smith, Mrs. Mary, Spencertown, N. Y.
Smith, Mrs. Mehitable, Hadley, Mass.
Smith, Oliver E., do.
Smith, Mrs. Pamela, do.
Smith, Paul, Sharon, Ct.
Smith, Rev. Samuel H., Marengo co., Ala.
Smith, Mrs. Sarah Ann, New York.
*Smith, Miss Mary Williams, do.
Smith, Mrs. Sarah T., Vernon, Ct.
Smith, Mrs. Sarah, New London, Ct.
Smith, Mrs. Sarah E. D., Kingston, N. Y.
Smith, Simeon, New London, Ct.
Smith, Rev. Stephen S., Fayetteville, N. Y.
Smith, Mrs. Susan, New London, Ct.
Smith, Mrs. Susan G., Prattsburgh, N. Y.
Smith, Mrs. Elizabeth E., Hadley, Mass.
Smith, Miss Thankful, do.
Smith, Rev. Theophilus, New Canaan, Ct.
Smith, Thomas, New York.
Smith, W. M., do.
Smith, Mrs. Wyman, Hadley, Mass.
Smyth, Rev. Anson, Milford, Mich.
Sneed, Rev. Samuel K., New Albany, Ind.
Snell, Rev. Thomas, D. D., North Brookfield, Mass.
Snell, Mrs. Tirzah, do.

Snow, Josiah, South Hadley, Mass.
Snow, Mrs. M. B., Troy, N. Y.
Snow, R. R., Troy, Wis.
Snow, Spencer, South Hadley, Mass.
Snyder, Rev. Henry, Bergen, N. Y.
Snyder, Rev. Peter, Cairo, N. Y.
Snyder, Mrs. Peter, do.
Somers, Rev. Alvan, Austerlitz, N. Y.
Southerland, Rev. D., Bath, N. H.
Southmayd, Mrs. Horace, New York.
Spalding, Reuben, Abington, Ct.
*Spalding, Hon. S., South Reading, Mass.
Sparhawk, Mrs. Catharine, Philadelphia, Pa.
Sparks, Rev. S. M., Minerville, Pa.
Sparks, Mrs. Sarah J., Jonesborough, Tenn.
Sparks, Mrs. Julia Ann, Minersville, Pa.
Spaulding, Rev. John, New York.
Spear, Rev. David, Rodman, N. Y.
Spencer, Rev. W. H., Utica, N. Y.
Spilman, Rev. T. A., Hilisdale, Ill.
Sprague, Rev. Isaac N., Brooklyn, N. Y.
Sprague, Joseph G., Salem, Mass.
Sprague, Mrs. Rosalinda, Royalton, Vt.
Sprague, W. B., Scotland, Ct.
Sprole, Mrs. Elizabeth, Washington City.
Squier, Mrs. M. P., Geneva, N. Y.
Squier, Mrs. Lucy, Lexington Heights, N. Y.
Squier, Luman, do.
Squier, Mrs. Luman, do.
Stafford, Rev. Ward, Newark, N. J.
*Stansbury, Rev. O. A., South East, N. Y.
Stanton, Mrs. Abby W., Stonington, Ct.
Stanton, Mrs. Mary I., do.
Stanton, Miss Nancy, do.
Starkweather, R., Warren, N. Y.
Starr, Alfred Adolphus, New York.
Starr, Caroline, Rochester, N. Y.
Starr, Charles, Jr., New York.
Starr, Edgar, Philander, do.
Starr, Mrs. Elizabeth H., New London, Ct.
Starr, Frederick, Rochester, N. Y.
Starr, Frederick, Jr., do.
Starr, Mrs. Lucy Ann, do.
*Starr, Peter R., New York.
Starr, Sarah, Rochester, N. Y.
Starr, William Henry, Burlington, Iowa.
Stead, Rev. B. F., Providence, R. I.
Stead, Mrs. Francis E., do.
Stead, T. J., Providence, R. I.
Stebbins, Rev. George.
Stebbins, Mrs. Sally, West Springfield, Mass.
*Stebbins, Rev. Stephen W., West Haven, Ct.
Steel, Mrs. Caroline E., East Bloomfield, N. Y.
Steel, Jason, Chelsea, Vt.
Steel, Rev. Samuel N., La Porte, Ind.
Steel, Mrs. Hannah, Windham, N. Y.
Steele, Mrs. Harriet, West Bloomfield, N. Y.
Steele, Rev. Julius.
Stephens, F. H., Detroit, Mich.
Stephens, James, Greenville, N. Y.
Stephens, Mrs. James, do.
Stephens, John W., Jefferson, N. Y.
Stephenson, Phebe, Cairo, N. Y.
Sterling, Mrs. Anna S., Watertown, N. Y.
Sterling, W. E., Perry, N. Y.
Stetson, William, Sandwich, Mass.
Stevens, Rev. C. C., Crown Point, N. Y.
Stevens, Charles Emery, Hinsdale, Mass.
*Stevens, Rev. Edwin, Canton, China.
Stevens, Mrs. E., Stoneham, Mass.
Stevens, Miss Mary W., Mount Holyoke, Mass.
Stevens, Varennes, West Suffield, Ct.
Steward, John, Jr., New York.
Steward, Alexander, do.
Stewart, Alvan, Utica, N. Y.
Steward, Edward W., Norwalk, Ct.
Stewart, H., Cherry Valley, N. Y.
Stewart, Mrs. Harriet, Penn Yan, N. Y.
Stewart, Miss Mary E., Norwalk, Ct.
Stewart, Rev. Robert, Greenville, Ill.
Stewart, R., Brooklyn, N. Y.
Stewart, Mrs. S., Norwalk, Ct.
Stewart, Mrs. Sarah A., Ridgebury, N. Y.
Stickney, Peter L. B., Newburyport, Mass.
Stickney, Miss Ruth, do.
Stillman, Ebenezer, Wethersfield, Ct.
Stillman, Rev. Timothy, Dunkirk, N. Y.
Stillman, Mrs. T., do.
Stimson, Rev. Henry B., Windham, N. Y.
Stirling, Edward, Bridgeport, Ct.
Stirling, Sherwood, do.
*Stocking, Joseph, Buffalo, N. Y.
Stocking, Mrs. Joseph, do.
Stocking, Thomas R., do.
Stockton, Rev. Benjamin B., Geneseo, N. Y.
Stockton, Mrs. Olivia B., do.
Stockwell, L., Grafton, Mass.
Stoddard, James G., Middlebury, Vt.
Stoddard, Miss Julia, Mystic Bridge, Ct.
Stoddard, Samuel B., Rochester, N. Y.
Stoddard, Mrs. Sarah, Northampton, Mass.
Stoddard, Solomon, do.
Stoddard, Prof. Solomon, Middlebury, Vt.
Stoddard, Solomon P., do.
Stone, Mrs. Alma, Charlotte, Vt.
Stone, Rev. Andrew L., Middletown, Ct.
Stone, Rev. James P., St. Johnsbury, Vt.
Stone, Lewis, Greenfield, Mass.
Stone, Luther, East Douglass, Mass.
Stone, Mrs. Maria E., Danbury, Ct.
Stone, Oliver, do.
Stone, Mrs. Phebe C., Holliston, Mass.
Stone, Rev. T. D. P., do.
Storrs, Rev. Richard S., jr., Brooklyn, N. Y.
*Storrs, Rev. S. P., Exeter, N. Y.
Stover, Henry, Newburyport, Mass.
Stover, Rev. M. I., West Fayette, N. Y.
*Stow, Rev. Jeremiah, Livonia, N. Y.
Stowe, Rev. Timothy, Bristol Center, N. Y.
*Street, Titus, New Haven, Ct.
Strong, Alvan, Stockbridge, N. Y.
Strong, Mrs. Elizabeth P., Fallsburgh, N. Y.
Strong, Benjamin, New York.
Strong, Hon. Henry, Norwich, Ct.
*Strong, Rev. Henry P., Fayetteville, N. Y.
Strong, Mrs. Harriet, do.
Strong, Julius A., Augusta, N. Y.
Strong, Rev. Lyman, Colchester, Ct.
Strong, Rev. Thomas M., D. D., Flatbush, N. Y.
Strong, William, Blooming Grove, N. Y.
Stryker, Charlotte, Orange, N. J.
Sturtevant, Charles, Catskill, N. Y.
Sunderland, Rev. B., Batavia, N. Y.
Sutherland, Miss Lucy, Geneva, N. Y.
Suydam, James, New York.
Styles, Mrs. Phineas, Warwick, Mass.
Swan, Benjamin L., New York.
Swan, Hon. G., Columbus, O.
Swan, Mrs. ——, Dorchester, Mass.
Sweetser, Luke, Amherst, Mass.
*Sweezey, Mrs. Eliza Ann, Ridgebury, N. Y.
Swift, Rev. E. Y., Northampton, Mass.
Swift, Mrs. Jennett, Bennington, Vt.
Swift, Rev. Warren, Chardon, O.
Swift, William, Middlebury, Vt.
Swift, Rev. Z., Derby, Ct.
Switz, Rev. A. J., Schaghticoke, N. Y.

Taft, Chandler, Uxbridge, Mass.
Taft, Mrs. Mercy P., Buffalo, N. Y.
Taggart, Benjamin, Coventry, N. Y.
Talbot, George A., New York.
Talbot, Rev. William K., West Nottingham, N. H.
Talcott, Mrs. Allyn, Vernon, Ct.
Talcott, Alvan, M. D., Guilford, Ct.
*Talcott, Flavel, Vernon, Ct.
Talcott, Rev. Harvey, Portland, Ct.
Talcott, James H., Vernon, Ct.
Talcott, Nathaniel, do.
Talcott, Ralph, Rockville, Ct.
Tallman, Rev. Thomas, Scotland, Ct.
Tallman, Mrs. Frances, do.
Tappan, Mrs. Cornelia, Newburyport, Mass.
Tappan, Rev. Henry P., D. D., New York.

Tappen, William, Hunter, N. Y.
Tarbox, Rev. I. N., Framingham, Mass.
Tarbox, Roswell, Granby, Mass.
Taylor, Rev. Chauncey, Chittenden, Vt.
Taylor, Rev. Ephraim, Randolph, N. Y.
Taylor, Rev. Hutchins, Juliett, Ill.
Taylor, Henry Hill, New York.
Taylor, James B., do.
Taylor, Knowles, jr., do.
Taylor, Caroline Eliza, do.
Taylor, Eliza Ann, do.
Taylor, Julia Ann, do.
Taylor, Maria Little, do.
Taylor, Mrs. Catharine, Knoxville, Ill.
Taylor, Mrs. H. B., Andover, Mass.
Taylor, Mrs. James P., Penn Yan, N. Y.
Taylor, Najah, Brooklyn, N. Y.
Taylor, Rev. Nathaniel W., D. D., New Haven, Ct.
Taylor, Rev. Oliver A., Manchester, Mass.
Taylor, Rev. O. S., Auburn, N. Y.
Taylor, Miss Phebe W., Newark, N. Y.
Taylor, Samuel, New York.
Taylor, Rev. T. A., Slatersville, R. I.
Taylor, Rev. William S., Trumansburgh, N. Y.
Teele, Rev. A. K., Naugatuc, Ct.
Tenney, A. J., Charlemont, Mass.
Tenney, Rev. Asa P., West Conway, N. H.
Tenney, Benjamin, Groton, N. H.
Tenney, Rev. Roswell, Bonne, O.
Terry, Mrs. Martha, New York.
Thacher, Rev. J. C., Mattapoisett, Mass.
Thacher, Mrs. S. M., Derby, Ct.
Thacher, Prof. Thomas A., New Haven, Ct.
Thatcher, Rev. Washington, Jordan, N. Y.
Thayer, Rev. Foster.
Thayer, Rev. W. W., Lyndon, Vt.
Thomas, Mrs. Henry, Norwich, Ct.
Thomas Rev. James H., Patchogue, L. I.
Thomas, Luther G., do.
Thomas, N. P., Ramapo, N. Y.
Thomas, S. P., Bowling Green, O.
*Thomas, W. H., Hanover, N. J.
Thomas, Mrs. Sarah D., Providence, R. I.
Thompson, Augusta C., Roxbury, Mass.
Thompson, Mrs. A. E., South Hadley Falls, Mass.
Thompson, Rev. John, Winchester, N. H.
Thompson, Samuel K., North Scituate, N. J.
Thompson, Rev. William, East Windsor, Ct.
Thorp, Miss Elizabeth, Coventryville, N. Y.
Throckmorton, William R., Philadelphia, Pa.
Thurston, A., Fitchburgh, Mass.
Thurston, Rev. Curtis, Athens, Pa.
Thurston, Mrs. Eliza H., Warner, N. H.
Tibbals, Stephen, East Durham, N. Y.
Tichenor, David, Newark, N. J.
Tichenor, Mrs. Esther H., Richmond, Va.
Tift, Asa F., Key West, Florida.
Tilden, Rev. L. L., Middlebury, Vt.
Tileston, Rev. Wales, Perry, N. Y.
Tilton, Aaron, West Boylston, Mass.
Tinker, Rev. Reuben, Westfield, N. Y.
Tobey, Rev. William, Hanover, N. J.
Todd, Mrs. M. S. B., Pittsfield, Mass.
Todd, Rev. William, Benton, N. Y.
Tomlinson, Rev. George, Bellport, N. Y.
Tomlinson, Hon. Gideon, LL. D., Greenfield, Ct.
Tomlinson, Levi, Ridgeville, O.
*Tomlinson, W. A., New York.
Tompkins, John E.
Topliff, Rev. Stephen, Oxford, Ct.
Torry, David, Honesdale, Pa.
Torrey, Jason, jr., do.
Torrey, Jason, Bethany, Pa.
Torrey, Mrs. Rebecca, Honesdale, Pa.
Torrey, Stephen, do.
Torrey, Rev. William, Sparta, N. J.
Townsend, Mrs. M., Fitchburgh, Mass.
Townsend, Rev. Thomas R., Fulton, N. Y.
Townsend, William, Lysander, N. Y.
Towsley, H. B., Canandaigua, N. Y.
Tracy, Rev. Caleb B., Boscawen, N. H.
Tracy, Mrs. Caleb B., do.
Tracy, George H., Troy, N. Y.
Tracy, Rev. Myron, Hudson, O.
Tracy, Rebecca, Webster, Mich.
Tracy, Rev. S. J., Nassau, N. Y.
Train, Nathaniel, Enfield, Mass.
Train, Mrs. Samuel, Medford, Mass.
Trask, Mrs. Abby H., Manchester, Mass.
Trask, Daniel, Enfield, Mass.
*Trask, Israel E., Springfield, Mass.
Trask, Richard, Manchester, Mass.
Treadwell, Rev. C. W., Moreau, N. Y.
Treadwell, John, New York.
Treadwell, Mrs. Mary E., do.
Trotter, Rev. Alexander, Morristown, N. J.
Trowbridge, A., Camden, N. Y.
Trowbridge, T. R., New Haven, Ct.
Trumbull, James H., Stonington, Ct.
Trumbull, Miss S. A., do.
Tucker, Mrs. Catharine, Dorchester, Mass.
Tucker, Miss Elizabeth, Wethersfield, Ct.
*Tucker, Mrs. Harriet S., Providence, R. I.
Tucker, Rev. Joshua T., Hannibal, Mo.
Tucker, Samuel B., Wethersfield, Ct.
Tufts, Mrs. Eliza, Fitchburgh, Mass.
Tupper, Rev. Martin, East Long Meadow, Mass.
Turner, Mrs. A. W., Great Barrington, Mass.
Turner, Rev. Asa, Denwark, Iowa.
Tuttle, Mrs. Clarissa, Windham, N. Y.
Tuttle, Miss Elizabeth C., Newark, N. J.
Tuttle, J. N., do.
Tuttle, Sidney, Windham, N. Y.
Tuttle, Rev. L. L., Caldwell, N. J.
Twiss, Page, Dunbarton, N. H.
Twitchell, Edward, Southington, Ct.
Twitchell, Rev. Royal, Burns, N. Y.
Tyler, Rev. Edward R., New Haven, Ct.
Tyler, Mrs. Elizabeth A., Lowville, N. Y.
Tyler, Joab, Harford, Pa.
*Tyler, Mrs. Nabby, do.
Tyler, Rev. John E., Windham, Ct.
Tyler, Mrs. Nancy W., Weymouth, Mass.
Tyler, Rev. William, Amherst, Mass.
Tympany, Miss Elvira, Greenwich, Ct.

Underwood, Rev. Almon, East Nassau, N. Y.
Utley, Rev. Samuel, New Mariboro', Mass.

Vail, Rev. E. J., Oriskany, N. Y.
Vail, Rev. Joseph, Somers, Ct.
Vail, Arsdalen, Rev. C. C., D. D., Philadelphia, Pa.
Van Alen, Lucas, I., Kinderhook, N. Y.
Vance, Rev. Joseph, Saloua, Pa.
Van Doren, John, Newtown, Pa.
*Van Dyck, A., Coxsackie, N. Y.
Van Dyck, L., Jr., Hudson, N. Y.
Van Dyck, Rev. Leonard B., Osbornville, N. Y.
Van Dyck, Mrs. L. B., do.
Van Harlingen, J. M., Philadelphia, Pa.
Van Rensselaer, William P., Albany, N. Y.
Van Rensselaer, Philip, do.
Van Rensselaer, Rev. C., D. D., Burlington, N. J.
Van Rensselaer, Henry, Ogdensburgh, N. Y.
Van Rensselaer, Alexander, Albany, N. Y.
*Van Rensselaer, Westerloo, do.
*Van Sinderen, Adrian, Brooklyn, N. Y.
*Van Sindereu, William Henry, do.
Van Valkenburgh, Rev. Daniel, Mexico, N. Y.
Van Wagenen, Miss E., Newark, N. J.
*Varick, Abraham, New York.
*Varick, John V. B., Poughkeepsie, N. Y.
*Varick, Mrs. Richard, New York.
Vermilye, Rev. Thomas E., D. D., New York.
Vermeule, Rev. Cornelius C., D. D., do.
Vernon, Mrs. A. A., Kingston, R. I.
Vernon, Edward, New York.
Vincent, Amos, Orange, N. J.
Virgen, Miss Hannah, Boston, Mass.
Voorhees, Cornelius, Odgen, N. Y.
Voorhees, Jacob N., Charlton Center, Mass.
Voorhees, Miss Phebe R., Kingsborough, N. Y.
*Voorhees, Robert, Princeton, N. J.
Voorhees, Mrs. Sarah, do.

Wade, Samuel, Alton, Ill.
Wadsworth, Mrs. Catherine, Buffalo, N. Y.
Wadsworth, Mrs. Elizabeth, Farmington, Ct.
Wainwright, Miss Adeline, New York.
Wainwright, Mrs. E., do.
Wainwright, Charles, do.
Wainwright, Miss Helen, do.
Wainwright, Miss Mary, do.
Wainwright, Rufus, Middlebury, Vt.
Wainwright, W. P., New York.
Waldo, Mrs. Martha, Prattsburgh, N. Y.
Waldo, Mrs. Mary F., do.
Waldron, H., Troy, Mich.
Walker, Rev. Aldace, West Rutland, Vt.
Walker, Aldace F., do.
Walker, Alfred, New Haven, Ct.
Walker, Rev. C., South Danvers, Mass.
Walker, Mrs. Hannah, Sturbridge, Mass.
Walker, Rev. J. B., Chicago, Ill.
Walker, Mrs. Lovett, Hopkinton, Mass.
Walker, Moses, Haverhill, Mass.
Walker, Orramel, Enfield, Mass.
Walker, Richmond, Taunton, Mass.
Walker, Samuel, New York.
Wallace, Rev Cyrus W., Manchester, N. H.
Wallace, James, Troy, N. Y.
Wallis, Professor J. F., Tuscaloosa, Ala.
Walley, S. H., jr., Roxbury, Mass.
*Walton, Rev. William C., Hartford, Ct.
Ward, Alexis, Albion, N. Y.
Ward, Rev. E. O., Dundaff, Pa.
Ward, H. S., Middletown, Ct.
Ward, Rev. James W., Abington, Mass.
Ward, Mrs. John, Enfield, Mass.
Ward, Rev. John, Stanhope, N. J.
Ward, Owen, Pleasant Valley, N. Y.
Ward, Owen J., Marlborough, N. Y.
Ward, Deac. Samuel.
Ward, Rev. T. S., Hanover, N. J.
Wardwell, Stephen S., Providence, R. I.
Ware, Mrs. Hannah, Ackworth, N. H.
Ware, Mrs. I. K., Centerfield, N. Y.
Ware, Mrs. Lydia P., West Needham, Mass.
Waring, Charles B., New Haven, Ct.
Warner, E. L., Hadley, Mass.
Warner, Mrs. Jemima, do.
Warner, Oliver, do.
Warner, William P., do.
Warren, Rev. Charles J., New Haven, Ct.
Warren, Jonas, Enfield, Mass.
Warren, Rev. Waters, Bridgeport, Ct.
*Washburn, Rev. R., Amherst, Mass.
Washburn, Rev. S., Fall River, Mass.
Washington, Dr. J. A., New York.
Waterman, Miss Lucy, Bridgeport, Ct.
*Waterbury, Rev. Daniel, Delhi, N. Y.
Waterbury, Rev. J. B., D. D., Boston, Mass.
Waterbury, Sophia Lewis, do.
*Waterman, Miss Sarah, Providence, R. I.
Watkins, Miss S. P., Mendham, N. J.
Webb, Mrs. Susan, Greenwich, Mass.
Webster, Rev. Charles, Trenton, N. J.
Webster, Mrs. Elizabeth, Hopkinton, Mass.
Webster, Mrs. Rebecca E., do.
Webster, Mrs., Albion, N. Y.
Wead, Rev. I. M., Ypsilanti, Mich.
Weed, Alsop, Troy, N. Y.
Weed, Rev. Henry R., D. D., Wheeling, Pa.
Weed, Dr. J. W., New York.
Weed, Nathaniel, do.
Weeks, John R., Newark, N. J.
Weeks, Deac. William, Norwalk, Ct.
Weir, James W., Harrisburgh, Pa.
Welch, Miss Jane K., Northampton, Mass.
Welchman, Mrs. Harriet, Nunda Valley, N. Y.
*Wells, Mrs. Frances M., Hartford, Ct.
Wells, Henry A., New York.
Wells, I. H., East Hartford, Ct.
Wells, Rev. Moses H., Pittsfield, N. H.
Wells, Mrs. N. M., Lowville, N. Y.
Wells, Samuel, Whitesborough, N. Y.
Wells, Samuel, Cairo, N. Y.
Wells, Samuel, Malden, N. Y.
West, Rev. Nathaniel, Pontiac, Mich.
West, Mrs. F., Hadley, Mass.
West, Rev. Royal, New York
Wetmore, A. R., New York.
Whaley, Rev. Samuel, Augusta, N. Y.
Wheeler, Mrs., Hadley, Mass.
Wheeler, Eleanor, Deposit, N. Y.
Wheeler, Mrs. E. W., Great Barrington, Mass.
Wheeler, Deac. William, Deposit, N. Y.
Wheelock, Mrs. Amelia A., Providence, R. I.
Wheelock, Joseph, do.
Wheelock, Rev. S. R., South Killingly, Ct.
Wheelwright, Mrs. Ann, Newburyport, Mass.
Whipple, Charles, do.
*Whipple, Mrs. Mary, do.
Whipple, Miss Olive W., Uxbridge, Mass.
Whitcomb, Mrs. M. A., Fitchburgh, Mass.
White, Rev. Charles, D. D., Crawfordsville, Ind.
White, Charles T., New York.
White, E., Thetford, Vt.
White, Rev. Elipha, D. D., John's Island, S. C.
*White, E., New York.
White, Mrs. Emma, Royalton, Vt.
White, Erskine N., New York.
White, Mrs. Esther, do.
White, Levi, East Hampton, Mass.
*White, Mrs. L. P. C., Southampton, Mass.
White, Rev. Morris E., do.
White, Nicholas, North Haverhill, Mass.
White, Norman, New York.
White, Mrs. Norman, do.
White, Mrs. R. R., Southampton, Mass.
White, Rev. Samuel, Pultney, N. Y.
White, Sedgewick, South Hadley, Mass.
White, Rev. Seneca, Marshfield, Mass.
White, Stephen, South Hadley, Mass.
White, Washington, Whitinsville, Mass.
Whitehead, Ira C., jr., Morristown, N. J.
Whitehead, Isaac N., do.
Whitehead, Miss Mary C., do.
Whitin, Mrs. Betsey, Whitinsville, Mass.
Whitin, J. C., do.
Whiting, Edmund, Norwich, Ct.
*Whitlock, W., New York.
Whitman, Mrs. Lucy, Williamstown, Mass.
Whitman, Mrs. Maria, do.
Whitman, Seymour, do.
Whitmore, Rev. Zolva, North Guilford, Ct.
Whitmore, Rev. Roswell, Stonington, Ct.
Whitmore, Mrs. Roswell, do.
Whitman, Miss Mary C., South Hadley, Mass.
Whitney, Josiah, Westminster, Mass.
Whitney, Mrs. Harriet, New London, Ct.
Whitney, Rev. John, Waltham, Mass.
Whitney, Mrs. Bethia, Marlborough, N. H.
Whiton, Rev. John, West Stockbridge, Mass.
Whiton, Mrs. Lydia, B. B., Scotland, Ct.
*Whiton, Rev. Otis C., Harrisville, N. H.
Whitaker, Jonathan, Bellona, N. Y.
Whitaker, Stephen, Cleveland, Ohio.
Whitaker, Rev. William, Plainfield, N. J.
Whitney, David J., Waltham, Mass.
Whittemore, B. F., Boston, Mass.
Whittemore, C. P., Bennington, N. H.
Whittemore, I. C., do.
Whittemore, Rev. W. H., Southbury, Ct.
Whittlesey, Mrs. Caroline B., Danbury, Ct.
Whittlesey, Charles B., Berlin, Ct.
*Whittlesey, Gen. C., Middletown, Ct.
Whittlesey, Deac. David, New Britain, Ct.
Whittlesey, E. Chappell, Berlin, Ct.
Whittlesey, G. W., do.
Whittlesey, Henry, Catskill, N. Y.
Whittlesey, H., Leeds, N. Y.
Whittlesey, Rev. Joseph, Berlin, Ct.
Whittlesey, Mrs. Maria A., do.
*Whittlesey, Rev. John B., Avon, N. Y.
Wickes, Mrs. Anna, Albany, N. Y.
Wickes, Gen. Van Wyck, Troy, N. Y.
Wickes, Mrs. Eliza, do.
Wickes, Rev. John, Troy, N. Y.

Wickes, Miss Mary, Troy, N. Y.
Wickes, Stephen, do.
Wickes, Thomas, do.
Wickham, Rev. Joseph D., Manchester, Vt.
Wiggin, Mrs. Abigail, Northwood, N. H.
Wight, David, Sturbridge, Mass.
Wilbur, Ma cus, New York.
*Wilbur, Marcus, jr., do.
Wilcox, A., Middlebury, Vt.
Wilcox, Rev. Chauncey N., Ridgefield, Ct.
Wilcox, Rev. Jarius, Chicago, Ill.
Wilcox, Samuel, Upper Middletown, Ct.
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Wilcox, Mrs. Susan A., Windsor, Ct.
Wilcox, Mrs. Susannah, Pike, Pa.
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Wilde, Rev. J., Conway, N. H.
Wilder, George G., Troy, N. Y.
*Wilder, Rev. John, Charlton, Mass.
Wilder, Rev. Moses H., Castalia, O.
Wilder, Mrs. Nancy B., do.
Wilder, Miss Martha, Keene, N. H.
Wilder, S. V. S., New York
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Wilkins, Mrs. Gouverneur M., New York.
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Wilkinson, Rev. Reed, Pomeroy, O.
Wilkinson, Robert, Poughkeepsie, N. Y.
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Williams, Mrs. Charity, Upper Middletown, Ct.
Williams, Jehiel E., Albany. N. Y.
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Williams, Eliphalet, Northampton, Mass.
Williams, Mrs. Eliza Ann, Vernon, N. Y.
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Williams, Mrs. Thomas, do.
Williams, Mrs. T. S., Ithaca, N. Y.
Williams, Rev. W., Exeter, N. H.
Williams, Gen. William, Norwich, Ct.
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Willis, Rev. E. D., Walton, N. Y.
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Williston, Mrs. T., do.
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Wilson, Mrs. Ann, Mendham, N. J.
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Wilson, James, Pittsburgh, Pa.
Wilson, Miss Julia Ann, do.
Wilson, Miss Jane, New London, Ct.
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Wolcott, Miss E. H., do.
Wolcott, F. W., do.
Wolcott, F. W., jr., do.
Wolcott, Mrs Sarah A., Fulton, N. Y.
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Wood, John, Hopewell, N. Y.
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Woodford, J. B., Southington, Ct.
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Woodhull, Ezra C., Brooklyn, N. Y.
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Woodruff, Solomon, Catskill, N. Y.
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Woods, Mrs. S. B., do.
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Woodward, Rev. George H., Stafford, Ct.
Woodward, David A., Keene, N. H.
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Woodward, Josiah, Keene, N. H.
Woodward, William Herrick, Milbury, Mass.
Woodward, Hon. John A., Albany, N. Y.
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Woodworth, Rev. Francis C., New York.
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Wright, Rev. H. C.
Wright, R. M., East Hampton, Mass.
Wright, Rev. R. N., Belvidere, Ill.
Wright, Rev. ——, Scituate, Mass.
Wright, Mrs. Susan P., West Haven, Ct.
Wright, Mrs., Pittsburgh, Pa.
Wurts, Charles S., Philadelphia, Pa.
Wyckoff, Rev. James, Sparta, N. J.
Wyman, W., South Woburn, Mass.
Wyman, Saul, Cornish Flat, N. H.

Yale, B. B., South Reading, Mass.
Yale, Rev. Calvin, Charlotte, Vt.
Yale, Mrs. L. T., do.
Yandes, James, Indianapolis, Ind.

*** Any individual who may discover, in the foregoing catalogues of Life Directors and Life Members, inaccuracies in names and residences, will confer a favor by making them known at the office of the Society, previous to April 1st, 1848, that they may be corrected in the next Report.

STATISTICS OF THE UNITED STATES.

When admitted to the Union under the constitution—Extent—Population in 1840—Number to the square mile—Ratio of increase for 30 years—Number of representatives in Congress by the census of 1830 and 1840—Ratio of representation by the census of 1830, 47,000; by the census of 1840, 70,680.

States.	Admitted.	Extent.	Population in 1840.	No. per sq. mile.	Ratio of increase for 30 years.	Rep. in Cong. 1830.	Rep. in Cong. 1840.
Maine,	1820	32,628	501,793	15.3	2.19	8	7
New Hamphire,	1738	9,491	284,574	29.9	1.33	5	4
Vermont,	1791	10,212	291,948	28.6	1.34	5	4
Massachusetts,	1788	7,500	737,699	98.3	1.56	12	10
Rhode Island,	1790	1,340	108,830	81.2	1.40	2	2
Connecticut,	1788	4,764	309,978	65.0	1.18	6	4
New York,	1788	46,085	2,428,921	52.7	2.53	40	34
New Jersey,	1787	8,320	373,306	44.8	1.49	6	5
Pennsylvania,	1787	44,000	1,724,033	39.1	2.12	28	24
Delaware,	1787	2,120	78,085	36.8	1.07	1	1
Maryland,	1788	13,950	469,232	33.6	1.23	8	6
Virginia,	1788	64,000	1,239,797	19.3	1.33	21	15
North Carolina,	1789	48,000	753,419	15.7	1.35	13	19
South Carolina,	1788	28,000	594,398	21.2	1.37	9	7
Georgia,	1788	62,000	691,392	11.1	2.34	9	8
Alabama,	1819	46,000	590,756	12.8	2.74	5	7
Mississippi,	1817	45,760	375,651	8.1	9.30	2	4
Louisiana,	1812	48,220	352,411	7.3	4.60	3	4
Tennessee,	1796	40,000	829,210	20.7	3.13	13	11
Kentucky,	1792	42,000	779,828	18.5	1.90	13	10
Ohio,	1802	39,128	1,519,467	38.8	6.58	9	21
Michigan,	1836	60,000	212,267	5.3	44.6	.	3
Indiana,	1816	37,000	685,866	18.5	27.9	7	10
Illinois,	1818	52,000	476,183	9.1	38.9	3	7
Arkansas,	1836	55,000	97,574	1.7	‡6.13	.	1
Missouri,	1821	63,000	383,702	19.0	18.4	2	5
District of Col.,	——	100	43,712	437.1	1.81	.	.
Florida,	1845	45,000	54,477	1.2	§1.56		
Wisconsin,	——	92,930	*155,000	1.6			
Iowa,	1846	†173,786	*120,000				
Texas,	1846	397,819	*300,000				

† While a territory. * Population in 1846. ‡ In twenty years. § In ten years.

Previous to the annexation of Texas, the greatest length of the United States was estimated at 3,000 miles, and its greatest breadth 1,700; and its area at 2,300,000 square miles. It had a frontier line of about 10,000 miles; a sea coast of 3,600; a lake coast of 1,200; and contained about one-twentieth of the habitable land of the globe.

The population in 1840, was 17,062,666; of which 2,487,113 were slaves. There were employed in agriculture 3,717,756; in commerce, 117,575; in manufactures or trades, 791,545; in navigating the ocean, 56,025; in navigating rivers, lakes, canals, &c., 33,067; in mining, 15,203; in the learned professions, 65,236.

According to the census of 1840, there were in the United States 173 universities and colleges, with 16,233 students; 3,242 academies and grammar schools, with 164,159 students; 47,209 common and primary schools, with 1,845,244 scholars; and 549,693 white persons over twenty years of age, unable to read and write.

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THIRD

ANNUAL REPORT

OF THE

AMERICAN PROTESTANT SOCIETY,

PRESENTED

AT THEIR ANNIVERSARY,

HELD

ON THURSDAY, MAY 14, 1846, IN THE PRESBYTERIAN CHURCH,
CORNER OF GRAND AND CROSBY STREETS, N. Y.

NEW-YORK:
PUBLISHED AT THE DEPOSITORY OF THE SOCIETY,
143 NASSAU-STREET.
1846.

THIRD ANNUAL REPORT

OF THE

AMERICAN PROTESTANT SOCIETY.

"WATCHMAN what of the night?" The first inquiries of the friends of this Society will be, What has been done, and what is the present state of things in the field of your labours? What have been or now are the grounds of encouragement for the conversion of Romanists? What the obstacles in your way? Has fear or hope predominated in this struggle against spiritual wickedness in high places? Does this Anniversary find you in advance of the last? What is the present attitude of popery in our country, and throughout the world? What the prospects of the future? Is the time of the triumph of truth and righteousness at hand?

Such inquiries are not of a trifling, or evanescent character. They involve principles, and events, and changes, in which the heart of every Christian is deeply interested. Every patriot, every friend of civil and religious liberty, must regard them as of paramount importance.

How often have nations been agitated and convulsed with questions which, compared with these, are lighter than "the small dust of the balance!"

As these are so important and momentous in their relations and bearings upon the destinies of our country, and upon the work in which we are engaged, we will give to them something like a definite answer. We do this praying and hoping that the blessed God, in whose hands are the hearts of all, will use the truth and facts presented in arousing his people "to put on the whole armour of God," and in awaking to vigilance and action every friend of his country.

First of all we answer, that our grounds of hope in this work have not been shaken by any changes around us.

Our hope of success, we humbly trust, is laid upon a foundation that can neither be shaken nor destroyed by any thing beneath these heavens. The strong ground of our confidence is not that a few or many have been converted from Romanism, or that the spirit of liberty is rife among us, or that there is so much light here that men cannot be kept in darkness. Such things may give an impulse to our energies, may be sources of encouragement;—they have been so to us. We have more interesting incidents growing out of them, than we can sketch within the compass of this Report. But should we build our hopes *on these alone*, the changes, the whirlwinds, that at times shake the very foundations of society, might sweep away such hopes for ever.

We have a *surer* foundation over which these terrific storms pass and spend their fury, and leave it, as the rushing torrent does the rock, in the bed of the stream.

The unshaken ground of our hope of final success is,

1. In the blood of atonement, shed by the Son of God on the cross. By virtue of this blood, the wall of partition between men of every nation and of every religion, is broken down. It has also broken down every wall of separation between God and man, and thrown open the door of pardon to our guilty race. The Lord Jesus Christ has blotted out the handwriting that sealed our doom, and made peace by his blood, so "that God can be just and yet justify him who believeth in Jesus."

When we think of this, we have hope of the conversion of Romanists. Stout hearts of subtle and malignant men in the service of the man of sin, can never take from this blood its subduing and converting power. Such hearts may resist the claims of God until, in the fearful language of divine inspiration, "they receive unto themselves damnation." But the power of atoning blood will remain to cleanse other hearts from sin, and fit them for the songs of heaven.

2. Another ground of our hope is in the promise of the renewing power of the Holy Ghost.

We go forth to this work, powerless. We have no power to melt away the accumulated prejudice of ages, nor to subdue the rebellious heart. Neither intellect, nor learning, nor human influence, nor experience, can effect this. Yet we go forth with the expectation that the hearts even of Romanists, and we hope also "a great company of the priests, will be obedient to the faith."

God has said that "he will pour out his Spirit upon all flesh." He declares, "when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him." He assures us "he is more willing to give the Holy Spirit to them that ask him than parents are to give good things to their children." While he claims it as his prerogative "to take away the heart of stone and to give the heart of flesh—yet he will be inquired of by the house of Israel to do it for them."

Therefore, in view of all these promises and assurances made by the "immutable God who cannot lie," we say, if God has any people in this land, and if they will pray especially for the conversion of Romanists, or of any other class of men, surely, as God is the hearer of prayer, the Holy Spirit will be shed down, and such men will be renewed by his power. This we must believe, or disbelieve in the divine inspiration of the Scriptures, and rush into open infidelity.

With regard to popery, we have a special revelation and assurance that "the Lord will consume it with the spirit of his mouth, and destroy it with the brightness of his coming." The Lord Jesus Christ is repeatedly presented to us in the word of God as having a sharp two-edged sword *in his mouth*, not on his thigh, in the style of the warrior. With this sword he is to destroy popery, and to subdue the nations before him. Is not this "the sword of the Spirit which is the word of God"? The word of God is a fire that consumes his enemies by destroying their prejudice and enmity and changing them into friends. It is a hammer that can break in pieces the entire structure of Romish superstitions that have defied the ravages of time and the progress of improvement. When this structure, like the system of pagan idolatry, shall fall to rise no more, will not its votaries, like the friends of paganism, be introduced into the glorious liberty of the children of God? Do we not expect in these gospel times, that Jesus Christ will subdue the nations by converting them to himself, rather than by sweeping them from the earth with the besom of destruction? "Where sin has abounded, will not grace much more abound"?

Perhaps an objection to this view may be made, that there are awful judgments predicted against Rome, which forbid us to hope for the conversion of papists. In reply to this we say, God has uttered awful judgments against the heathen world, and has declared that he will break their idols in pieces. But does this prove that the heathen will not be converted to the Lord Jesus Christ? Surely it does not,

the faith and hope of the Christian church respond. Is it not more in accordance with the spirit and the work of redemption, that the papal and pagan world should be conquered with "the sword of the Spirit," and the blood of the cross, than by the sword of the warrior and the blood of men? To this will not the benevolence of every Christian heart say Amen?

3. There is another suggestion we will make with reference to the conversion of Romanists.

The Roman Catholic church now claims *two hundred millions of members*. "The Complete Catholic Directory for the year 1846, published in Dublin," says, "Whilst *Protestantism* with all its divisions, subdivisions, deviations, and alterations, scarcely numbers sixty millions, or one fifth of the Christian world, *Catholicism*, every where the same, has about two hundred millions of disciples, as witnesses of her truth, and evidences of her catholicity."—page 185. The Pope, in his recent interview with the Emperor of Russia, said that he is the spiritual head of 250,000,000 of people. The entire population of the globe is usually estimated to be 800,000,000. The Roman church therefore embraces one fourth of the inhabitants of the earth. Now we inquire, can the triumph of the Gospel be universal, can all nations and languages be converted to the Lord Jesus Christ, while such vast numbers of mankind as are found in the papal church are not brought under the influence of the Gospel? Do not this perishing multitude, to whom is the call from heaven, "Come out of her," afford some ground of hope that rich displays of divine mercy will yet be made among them?

In the second place you inquire whether we do not find serious obstacles in our way.

It is even so, and we will frankly state what these obstacles are.

We find some who are called Protestants at this late hour in a state of profound sleep on this subject. In this state they can see no need of efforts in this cause. "The Romans might take away both our place and nation," before they would be aware of it. They see no danger to the country, nor to the souls of men, by the increase of popery. They have no compassion for the souls of deluded papists. Their judgment is, let them alone and do nothing for their salvation.

Grand policy is this for Rome. Satan himself could devise no better system to increase the power of the papacy, and to destroy the souls of men.

We find other men, who, aware of danger, are in that state of mind where despair predominates over hope. They think we can do nothing to stay the rising tide, nor to reach the hearts of Romanists. Such men do nothing to aid us, while they think we make a useless sacrifice of many talents and men.

Again, we find men over whom floats the Protestant banner, on which is inscribed, "The Bible and the Bible only is the religion of Protestants," who yet can see very little or no difference between the two systems of Romanism and of Protestantism. Rome avows that "the translation of the Bible into the vulgar tongue *would be productive of more evil than good.*" She puts a seal upon it, and interdicts its common use.

Protestants, on the other hand, open the word of God to the common mind, and give it free and universal circulation. They believe that neither evangelical religion, nor the civil and religious institutions of our country, can be perpetuated, if the Bible is not read by the great mass of the people.

Yet here are men called by the name of Protestants, who can discover only a slight shade of difference between these opposite systems; who think that all efforts to enlighten men, or to save them from such delusions, are uncalled for at the present time.

Now the influence of such men is against us. They are, we are grieved to say it, throwing obstacles in our way.

From another source, we come in contact with obstacles that are neither few nor small, but we are not surprised to find them. When we enter among the Romanists, prejudice of the deepest die meets us at the very threshold. Wrapped around with prejudice as with a coat of mail, there seems to be no entrance for the arrows of truth "between the joints of the harness." The conscience is buried beneath this mountain load of prejudice, and dares not rise and assert her rights. As an illustration of this, we will state a fact. An Irish Roman Catholic heard a Protestant minister preach in Harrisburgh, Pa. The minister said nothing about Romanists nor Protestants. He simply proved, from the word of God, that men are sinners, and as such, utterly condemned by the law of God, and could be saved only by faith in Jesus Christ.

To the Irishman this was a new and startling doctrine. Nothing of the kind had ever before fallen upon his ears. He retired from the house of God, greatly troubled about his sins. He saw no hope of salvation in his past works and penances, in which he had been

taught to trust. Up to that hour, he had believed that what he had done and suffered had secured his salvation. But he was now introduced into a new world of thought and of feeling. He knew not what to do. He told a Protestant family that if that preaching was true, *his soul would go to hell, and he feared it was true.*

Finally, he became so deeply convinced of his lost state as a sinner, that he was unable to attend to his daily business, and he sent for the Protestant minister. When the minister inquired whether he believed any one but Jesus Christ could save him, the man answered, trembling, "Oh! no, no!" Do you then pray to Jesus Christ to save you? said the minister. "No, I pray only to the Virgin and the Saints." Why do you? does not your conscience tell you that you should pray to Jesus Christ? "Yes: but the priest has told me that all the curses of the church will come upon me if I do not pray to the Virgin and the Saints." This man also said his conscience told him to read the word of God, but he did not dare to do so, because these curses would come upon him. Such is the *slavery of conscience* under the teachings of popery. This man was suddenly removed from the influence and knowledge of Protestants. But the most serious obstacle of all in our way, is the want of a spirit of prayer in the Protestant church for the salvation of these men. Whatever may be the strength and depth of prejudice, God can control and subdue it. If it is as strong and violent as *Jewish prejudice* in the time of the Apostles, it will melt as snow before the rising sun, where the same spirit of prayer prevails that abounded in the primitive church. The fact that it does not now appear, should be the cause of deep humiliation and earnest supplication to the God of all grace. Such a spirit of prayer would be more promising, than all other means and influences combined. Obstacles would be taken out of the way, and prejudice would be consumed by the Spirit of God.

When we entered upon this work, we were well aware that there were obstacles to its success that human hands alone could never remove. This conviction should bring us with more fervor and hope to the mercy-seat.

Again, you inquire whether fear or hope has been ascendant in this struggle against spiritual wickedness in high places.

To this we may reply, there have been fightings without and fears within. There have been clouds and tempests threatening in the sky, and there has been the spirit of unbelief, so prevalent in human

hearts. When we view only the lukewarmness and inefficiency of present efforts—when we think of the number of Protestant children and youth in Romish schools, and then anticipate the swelling tide of emigration in time to come, fears, like a stream, come rushing in upon us.

But the word of God is our sheet-anchor, and hope is the helmet of our salvation. And hope, as a mighty conqueror of doubts and fears, has been above all, and outrode the storm. When we lift the eye of faith to God, and remember that the foundations of civil and religious liberty were laid in this land amid the tears and prayers of godly men; when we call to mind that God has distinguished this nation above all others by the special visitations of his Spirit—that it is to human view the most favorable field on earth for the triumphs of the Gospel over prejudice, and error, and sin in every form, then hope rises and spreads her wings over all, and says, God has not brought us thus far to destroy us.

This hope stimulates us to use all the means in our power to save the country and the souls of men. To fold our hands and stand idle while there is so much to be done, would be a crime by which we might justly forfeit all our privileges.

In the next place you wish to know the progress of the Society, whether it is in advance of the last anniversary.

That its course has been onward, will be obvious to all, when they become acquainted with the facts in the case.

The Missionaries and Colporteurs who were in the field at the beginning of the year, have been prosecuting their work, and others have been added to their number. The facts that we have published during the year in the American Protestant Magazine, and those embodied in this Report, will be sufficient to show that these men have not labored without reaping some precious fruits. These we trust are precursors of a coming harvest. The Spirit of the Lord has manifestly been sealing the efforts made, and men who were recently in Popish darkness have, we humbly trust, been introduced into the blessed light of the Gospel.

FACTS AND INCIDENTS CONNECTED WITH THE LABORS OF MISSIONARIES AND COLPORTEURS DURING THE YEAR.

A colporteur among the Irish, reports: "In my visits I find Romanists who are willing to converse on religious subjects, and who

desire to read the Bible. I met a priest who said he was willing their people should read the Bible in their own translation.

"I told him it was well to read God's word and to understand it. As he was a priest, I asked him how that word *penance* could guide the inquiring sinner to a throne of grace to plead for pardon only through the blood of Christ. The Apostle says, 'By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.' The word of God says, 'Repent therefore and be converted, that your sins may be blotted out;' but your Douay Testament says 'do penance,' where Christ and his Apostles commanded *repentance*. And as you say penance includes repentance, does not such language darken God's word.

"To this the priest did not care to reply.

"One Romanist and his wife said they would like to have a Bible if the priest would let them keep it. Another said he had a Bible, and he *would not give it up for his priest*. I said to him, let us be thankful to God for being in a land that protects us in the use of our liberty. *The Bible*, remember, is the cause of it.

"In my labors in the State of Ohio I was very much interested. The Roman Catholic people I found to be very accessible. They were ready to converse, and were anxious to hear the word of God read and explained. Many said they had never understood it in the same light before

"Met a missionary going West. At the place where we dined the landlord was swearing most desperately. We made some remarks on the bad example of swearing, especially for youth. He said it was none of our business. We told him it was a duty we owed to God to entreat men to avoid such unprofitable known sins. He said if we did not desist he would send for an officer and have us confined. I told him I would willingly bear the consequences, and tell the world we suffer persecution in this land of light and liberty, for reproving a man who commits a known and wilful sin. The officer was not called.

"At Cleaveland, while I was giving tracts to some families who were going to Michigan, some Romanists gathered around, who were very violent. They said I ought to be shot. One of them tore a tract in pieces with his teeth, and said he wished he could tear me in the same way. He ordered me to give up the tracts to be burned. I replied you must shoot or burn me first. This is a strange state of things. You wish to take the Bible from our children and burn it,

and then prevent us from circulating tracts containing known truths, and wish us to call truth error, and darkness light.

They immediately fled. Two ministers who stood by me all the time, said, "Truly we may say, where are thine accusers? the truth will prevail."

One other instance, says this colporteur, of God's dealings with a Romanist, I wish to relate for our encouragement. In my visits I found a woman who had married a Protestant, but she was a very obstinate and bigoted Roman Catholic. From time to time I reasoned with her, but there was no visible effect. Her father was desperately enraged against Protestants. Her husband kept a Bible in the house. I entreated her to read it, but she said her father had bound her not to read the Bible. When he heard that some one had advised her to read it, he swore that if she did he would whip her, whoever should take her part. I repeated my visits, and always read to her some portion of the words of Christ, and compared the Roman and Protestant translations, that she might see that in many respects they were the same. At last she began to be inquisitive and urged me to say many things in favor of the study of God's word. I spoke of the comfort it gave to mourning sinners; how it directs us to plead with Christ alone for pardon; how it opens the way to happiness here, and through all eternity.

By degrees, she has been led to read the word of God, and is becoming an earnest Christian. She pleads with me now to admonish her husband to become a member of some church, and she will unite with him. She says how happy she would be in their mutually serving God in the way appointed in his word. Her father says he has almost given her up for lost, to use his own words. The priest made two or three attempts to reclaim her, as he called it, through the interference of her father. But she thanked God that he had used the means he saw best to bring her out of darkness into the light of Gospel day.

A very interesting case of conversion has occurred under the labors of this brother. He called upon an Irish family. The woman informed him that they never had a Bible in the family, but she desired to see one and to read it. He took one from his pocket and put it into her hands, and requested her to read a few verses. She read and expressed a strong desire to have the book. He left it in her possession. Such were his engagements that one month passed before he again called. As he entered the door, she took him

very cordially by the hand, saying, "Oh, sir, I am so glad to see you to-day. My Bible is beginning to wear out, and I was afraid it would be entirely worn out, and I should be left without a Bible. Oh! I am so glad to see you." This brother inquired how a new Bible could be worn out in the course of a month. She replied, "As soon as that woman over there heard I had the Bible, she came to borrow it; and that woman over there came to borrow it, and this woman over here; and the fact is, they are borrowing it all the time, and I don't get a chance to read it myself. Some of the leaves are worn out, and I was afraid it would be all gone."

Who are these women? asked this brother. "Oh!" said she, "they are all Roman Catholics; but they have no Bibles, yet they want to read them."

Do you go to the priest to confession? inquired the colporteur. "Oh! yes," she replied, "I always go to confession." Do you confess to the priest that you read the Bible? "Oh! no, I go to the priest to confess *my sins*. It is no sin to read the Bible. I never confess that as a sin."

But does not your priest know that you read the Bible?—"Oh! yes, he knows it, because he asked me one day at confession if I read the Bible, and I told him I did."

What did the priest say to you?—"He told me I must not read that book any more."

What reasons did he give you for this?—"He gave me a great many reasons. He said the Bible was not made for the common people to read, as they could not understand it. But the strongest reason he gave was, that the law of God and the laws of the church forbid the common people to read the word of God."

What did you say to him in reply to this?—"I asked him if the law of God forbid the common people to read the word of God, and he said yes. Then I said to him, 'Did you ever hear such a thing as this, that *the law of God forbid the common people to read the word of God?* Did you ever hear such a thing?' *That* I said to him."

Such logic, such common-sense appeals, it is not easy for the priests, with all their sophistry, to answer. This woman is now happy in the undisturbed privilege of reading the word of God. From this pure source her famishing soul is now receiving the bread of life, and each of her neighbors has been supplied with the same lively oracles of truth.

This brother closes his report of his labors as follows:

"In visiting the Romanists, among whom I have labored this spring, I find many determined to read the word of God, notwithstanding the many sore conflicts they have to endure from their relations, because they prefer it to penance, &c., &c. I can say that *seventeen* have professed their faith in Christ alone for salvation and give evidence of being born again, while *about seventy-five* confess their conviction of the impossibility of obtaining salvation by their works of penance, or by pardons granted by men for alms-deeds of any kind. These appear to be sincerely inquiring after the salvation of their souls, and are taking God's word as their guide. Many of these now lament with tears that they have been so awfully deluded as to fear to read the word of God, where true wisdom is only to be found. They now rejoice that they were induced by kindness to read, and to believe for themselves the precious truths therein recorded. One told me he had been sorely tempted with doubts and fears, but it had set him to pray as he never prayed before; that he pleaded with God, for Christ's sake alone, as he had understood it by reading God's word: 'Come unto me, all that labor and are heavy laden, and I will give you rest;' and 'believe in the Lord Jesus Christ, and thou shalt be saved.' With many such passages I have been so filled with the love of God for three weeks past that I could not conceal my feelings, but I have spoken to all whom I could get to converse with me on religious subjects. I have longed to see you and to tell you how grateful I feel to you for so kindly bearing with my abusive expressions at our first conversations; but the truths of God's word when set forth in their amiable loveliness are sufficient, by God's grace, to subdue the most stubborn and rebellious will of man.

"Another said his priest met him and told him *he would be blazing for ever* for leaving the mother church, if he did not flee back and confess and do penance immediately. He replied that he hoped in Christ alone for his salvation, and not in purchased pardons nor imposed penance that any sinful mortal like himself could promise him.

"I might speak of others—but it would be too tedious—who sincerely rejoice in their happy deliverance from the power and bondage of the man of sin. It really seems evident there is nothing wanting but perseverance in the work of reading and prayer, with humble reliance on the influence of the Spirit of God, to effect a great change among the Romanists. The work is progressing. God encourages

his messengers by going before them to convince these deluded mortals that all their penance and dependence on works of supererogation are only so many monstrous absurdities, which will rise in judgment against them unless they repent."

A colporteur who labors among the French population in the northern part of the state of New-York, reports:

"The Gospel continues making progress in this region; the number of those who confess the name of the Lord increases more and more. As teaching new converts the truth is considered the surest way to confirm and strengthen them, so I opened a school for children and adults. This I attend three times in the week, from seven in the evening for children, and from nine for adults. From fifteen to twenty children and eight adults are generally present. Here they read and learn to read the Bible. This little school has the benefit of a father of a large family. This man, when he was forty-seven years of age began to learn to read, and in six months could read the Gospel to himself pretty well. He has read it through and committed to memory a great many passages, by which he has armed himself against those who oppose it.

"Besides this school, I attend to the catechising of the children in the afternoon on Sundays. I give out passages of Scripture, which they seek out for themselves. This exercise calls together their parents and other adults, who behave most devoutly. On one of these occasions, when the subject of remark was the second commandment, that exemplary person to whom I have just alluded rose and made some observations which produced quite an effect on the audience. You will pardon me for transferring these remaks into my report. 'My friends,' said this convert, addressing his countrymen, 'we have just heard the second commandment explained, which we never heard before, the priests always hiding it from us, and making us believe that the Bible is a bad book; telling us that by reading it we may be lost, and that Protestants who use that book are for ever lost. Miserable teachers! who will themselves be lost, unless they repent and be converted. They themselves changed the glory of God into a lie, and have abandoned the true God to serve idols, which they make us to serve and adore.

"'Was it not on an occasion like this of the second commandment, that our Saviour said to the Jewish priests, 'Woe unto you, hypocrites, who having the key of knowledge, shut up the kingdom of heaven against men who desire to enter, and neither go in yourselves.'

"'You will remember that when Syndic in the church of Rome, I was a zealous persecutor; that every time the Priest wanted money, I tormented the people with my calls, and made them give money to encourage the priests. Then the priest loved me, then I was a good Christian, for I always came to bring him my pockets full of money. In my collections, I made a poor man give his last penny, and I even made a father of a numerous family give two shillings, though he declared it was all his living; never mind that, I said, but give; it is for the church, and that will advance your salvation. How blind I was then, and how blind was he for whom I extorted money from the poor! When I resided six miles from this village, the priest several times sent me word he desired to come and see me on important things. I told his messenger I should be glad of a visit from the priest, but he never paid me any. And now, when I live opposite his church, which he cannot enter without seeing some of my family, he does not so much as return our salutations. The priest is not afraid of me, *but of the gospel*, which he knows that I now read.

"'The priests have often told us, as you know, that there are false prophets in this country having bad books; they took good care not to say it was the Gospel of Jesus Christ. But they who *teach false doctrines*, are false prophets, as the Roman priests who make us worship images and saints—who deny Jesus Christ who bought us, drawing on themselves swift destruction. They teach us to seek salvation by works, and make us believe that heaven can be opened with money, and say, "No money—no baptism, no burial, no salvation."

"'But the Gospel says, we are saved by faith in Jesus Christ, and that the blood of Christ cleanseth from all sin. So we clearly see nothing can remain to be purged in the purgatory of the priests. This is the reason why they deny us the Gospel. Their catechism which they put into our hands, hath no articles agreeing with the Gospel. They speak to us of Jesus, but make us say, "Holy Virgin, pray for us." But I and my family have done with the priests, and I advise you, who begin to see the light, to go on your way to it.'"

What a fine illustration is this address, of the teachings of the Spirit and of the truth of God. Here is a man nearly fifty years of age, just emerged from the deep abyss of popish darkness, uttering evangelical sentiments with as clear perceptions of truth as would have been expected from a Christian who had been fifty years on his pilgrimage towards the kingdom of heaven.

"'This man had some perplexity about his title to his land, or something of this kind. The Romanists ascribed this to his leaving the Romish church. He was told that the priest would help him out of his difficulties if he would come back, but he manfully rejected the proposal. He said with regard to his poverty, that Job, who had been poorer than he, God had never abandoned.'"

The Mission among the Portuguese Catholics on our sea-coast has enjoyed some precious fruits during the past year. One missionary, who was trained for the Roman priesthood in Madeira, has preached the Gospel to his countrymen in their own language, in our Long Island and New England sea-ports, with much success.

His annual report will be read with much interest, and with gratitude to God for the salvation of superstitious men.

"To the Executive Committee of the American Protestant Society, M. J. Gonsalves, Missionary, sendeth this his Annual Report, greeting:

"I entered the service of the American Protestant Society on the 26th of September, year of our Lord 1844, under a sense of duty to do all in my power, with the blessing of Almighty God, to rescue my fellow-men from the thraldom of the Man of Sin. I have labored day and night, and not in vain; to the Great Head of the Church, the true God and Eternal Life, be all the glory. Since the door of usefulness was closed against me in Madeira, my native land, in the year 1843, my soul has been full of anxiety, for the salvation of my own dear countrymen, who in the providence of God have found their way to this highly favored land. These are chiefly natives of the Azores, or Western Isles, and not a few are natives of the Cape de Verds. The number of Portuguese engaged in the American whaling business, is computed at three thousand or more. The circumstances that cause so many young men to leave their parents and native land, to embark in the arduous and dangerous business of catching the monsters of the deep, are these: the Portuguese government is wont to press the young men of her colonies, for soldiers to serve in the army or navy for seven years. The raw recruits are sent in a man-of-war to Lisbon; where they receive plenty of flogging while receiving the first degrees of military science; are obliged to wear a burdensome or heavy collar on their necks, sleep on the soft side of a plank, and receive poor food to sustain nature, and less pay. Thus they linger out a miserable existence. Another cause, is the extreme poverty of a great majority of the inhabitants of the islands.

Another is the oppressive Church laws, that give luxury to the priest, and hunger or death to the people. There are nearly eight hundred American ships and barks engaged in the profitable whaling business. These all stop at some of the Islands on their outward-bound voyage; here they ship a part of their crew, which consists of from 25 to 40 men. The Portuguese are glad of the opportunity thus afforded them to get away from the yoke of bondage, and readily enlist under the "Star Spangled Banner," to obtain an honest living, with hardy hands and free hearts. After two or three years they return to the United States to settle up their voyage, and receive each from $100 to $500, according to the size of the ship, the amount of oil and bone taken, &c. Here they remain and rest several months, while their ships are refitting for another voyage. They are generally temperate and saving of their earnings, friendly, ready to converse on the subject of religion, and most of them esteem it a privilege to attend religious meetings, especially when conducted in their own language.

"Thus, dearly beloved brethren, while the Pope and the powers of darkness are closing every avenue of mercy in *our own country*, God in his wise and merciful providence has sent thousands of our unfortunate and deceived fellow-men to *your own door*. Who can tell what may yet be the results of our mutual labors, now feebly put forth in behalf of these sons of the Isles and of the Ocean? Here is a glorious work in which angels may engage and rejoice. Will not some of these Bibles and Testaments and Tracts, written in the Portuguese language and sent forth as the bread of heaven cast upon many waters, be found after many days, in many of the Islands of the sea, and like Samsons, come forth to destroy the pillars and temples of Idolatry, in the name of the Lord God of Israel? Will not some of these converts, who have through grace been born of God, translated from the kingdom of papal darkness into the glorious kingdom of God's dear Son, return again to their native hills to let their light shine, to hold up Jesus to their fellow-countrymen, as the only glorious High Priest, who has power on earth to forgive sins? We have already a small praying army of Portuguese converts. Thus the good Lord of the harvest has set his seal to our mutual labors of love. All glory to God.

"One of these converts has labored faithfully for the salvation of souls while on shore, and when at sea did not forget his duty to his Saviour, and his fellow seamen. He asked the privilege of the Cap-

tain, (Captain Cunningham, of the ship Florida,) to exhort the crew, and to pray to God in their behalf. The Captain readily invited him and his men into the cabin. Our Portuguese brother told his experience, with weeping and trembling. God was there, to own and bless the word of life. The result, says Captain McCane, of the ship Palladium, who visited the ship after the revival broke out on board, thirteen souls were rejoicing in the Lord Jesus Christ, and many still calling upon the Lord for the pardon of their sins. Another, while I was preaching in New London to a congregation of Portuguese, was so full of love to the blessed Saviour, and the souls of his fellow countrymen, that I had to give way for him to deliver his message; and such a faithful exhortation as he gave us, it is seldom our privilege to hear from the lips of mortal man.

"The year past, your missionary has travelled over two thousand miles, and preached the glorious gospel to over ten thousand persons, Americans and Portuguese. I have been well received by ministers and churches of various evangelical denominations, who sympathize with us in the work of God; to whom, in the name of the American Protestant Society, I tender my heartfelt thanks. I have labored most of the time under very embarrassing circumstances, having a great family, besides being obliged to support my aged mother, and one brother, who has been on my hands since the Lord converted his soul from papal bondage; one who was formerly a helper in the popish Cathedral in Madeira. This brother has united with the Protestant Church, and greatly desires to prepare for the ministry. The Lord help him. I feel grateful to you, my dear brethren, for the kind aid we have received, and pray that God may bless your united efforts to save this land from the horrors of popery—and souls from death.

"I am still in debt, but live in hope that the Lord may soon put the means in our hands; that we may soon be able to say, with an overflowing heart, full of gratitude—we owe no man any thing but love. With many prayers for your present and eternal happiness, I remain, dear brethren, your unworthy fellow-laborer in Christ.

"M. J. GONSALVES,
"Missionary of the Am. Prot. Society."

Since this report was written, the Corresponding Secretary has received a letter from this brother, which shows an increase of the work of the Lord under his labors. We give the following extracts from this letter.

"DEAR BROTHER:—The Lord of Hosts is with us in these parts. A number of souls are rejoicing in the mercy of our Lord and Saviour Jesus Christ, and a score or more are inquiring the way of life. A number of our seafaring brethren feel a deep interest for the salvation of the sons of the ocean. We have had a protracted meeting for some time, open for prayer and conference daily at 2 P. M., and for preaching in the evening. Many have listened with solemn attention to the preaching of the word. I have gone from house to house visiting Romanists and others, distributing tracts, preaching and praying. We were kindly received by all except one Romanist, who shut his door and left me in a rage, calling me 'a turn-coat.' But thanks be to God, this same person has sent us an invitation to call again. My wife called on this family, and met with a cordial reception. We sent him the 'Exposition of Facts,' 'Sarah Dougherty,' and a number of Tracts published by the American Protestant Society.

"We have great reason to praise the Lord for the conversion of a number of Portuguese on board of our whale ships. One of these, Manuel Antonio, who sailed a few weeks since, said he thanked God and the American Protestant Society with all his soul for the preached Gospel in the Portuguese language—for the Testaments, tracts, books, &c. And *he desired me to say to the Society for him*, that should he be spared to return from his voyage in about 18 or 20 months, he will cheerfully pay into the treasury of the Society twenty dollars for one copy of a hymn book in the Portuguese language. He said he was always fond of singing, but much more so now, since his heart has been renewed by grace to praise the Lord Jesus Christ. He is a native of the Island of Flores, and third officer of the ship. I am about to go to New Bedford and Nantucket, where the ships come in early. We have among the Portuguese a vast field of labor. The harvest is great, and only one poor worm of the dust to preach, pray, and labor, for the salvation of these souls. May the Lord help the Society, and bless abundantly the labors of all the missionaries. My soul is happy in God. My home is over Jordan. I have suffered some from rheumatism, but am able to preach. I have just returned from a meeting where about 40 requested an interest in the prayers of God's people. Pray for us. May the God of Elijah save thousands of the unfortunate Romanists. Let Protestants pray every where for the Holy Ghost to bless and save those who are deluded by the fatal snares of the Man of Sin."

Another letter has just reached us from this beloved missionary, in which he says:

"I find it a blessed work to hold up the Lord Jesus Christ, and the blessed Bible to my Portuguese countrymen and to others. Yet it is a solemn and responsible work to preach the Gospel to these Romanists.

"I am happy to inform you (the Executive Committee) that our labors last year were not in vain in the Lord. The moral power of the Gospel is every where seen in the reformation of many. The Testaments and Tracts have done much good.

"One of my countrymen, a native of Madeira, a merchant in this place (New Bedford), has found the Saviour precious to his soul, and also his partner in business. They read the Bible, pray much, and preach Christ to all who come to their store.

"Another of my countrymen, formerly a very passionate man, said to me, 'I always expected to be hung some day on account of my temper, for I could not bear an insult. I was proud and revengeful, but now, thanks be to God for the blessed Bible, and the way of salvation, I now love the law of God, and the Gospel which teaches me to love my enemies. I fall on my knees four times in a day, and pray to God for grace and patience, and he makes me just like a child. Now I can bear any insult, and I can pray for those who are disposed to insult me. Thus, my dear brother, the Lord works upon the hearts of Romanists. Our meetings are crowded." Respecting another Portuguese convert, this missionary says, "he bought a Portuguese Bible at one of the Sandwich Islands, for one dollar. Another Portuguese in this place offered him four dollars for the blessed book, urging as a reason why he should sell it, that he could get another for one dollar on his return to the Pacific, and thus he would make three dollars in the sale.

"'No, my friend,' replied the owner of the priceless treasure, 'I bought the word of God very cheap, but no money can take it from me. ALL PORTUGAL SOLD AT AUCTION, UNDER THE HAMMER, WOULD NOT BRING DOUBLOONS ENOUGH TO PURCHASE MY BIBLE. It has been more than father and mother to me when I was in distress with a heavy heart. Now I cannot part with such a good friend.'"

From another section of our country, one of our missionaries reviews, with gratitude to God, the work of the Spirit among the Romanists, under his labors. Several families he believes have

been converted to God. Besides these, he sends us the names of more than twenty who have left the Church of Rome for the Protestant faith. In various places where he has preached, a goodly number have come to hear the word of God. The case of a man and his wife, who are among the converts, we will relate particularly, as showing the way in which God is pleased to work in the conversion of souls.

This man, who was a strong papist, came on one occasion to hear the missionary preach. He returned home full of indignation against the missionary. His wife inquired of him, what he had heard that was good at the meeting. He replied that it was all good. But said he, "the missionary is not a good man, he has no respect for God." This want of respect, it seems, was in the fact that the missionary did not use a Prayer Book. The curiosity of his wife was awakened by this, and she manifested a desire to see and hear him.

Two weeks after this, he preached in that place again. This man and his wife were among his hearers. "They came," says the missionary, "to see if they could not find something to say against me. I took my text in Numbers, chap. 21 : 8, 9. I tried to show that we were all bitten by "the old serpent, the devil," and that we were obliged to look at Christ on the cross to be cured. While I was holding up Christ before them, while exhorting them to come to Christ, these truths reached their hearts.

The woman said, as the woman of Samaria, "The Lord hath told me all things that I ever had done."

When meeting closed, this man and his wife remained. The wife gave free utterance to her distressed heart, while her husband melted into tears as he heard her speak. But he was unable to speak out the deep feeling of his soul. They returned home. After they had entered the house, she asked her husband if he did not desire to live a better life. To which he replied, "I always told you, I would never change my religion." His wife answered, "If you have always lived in ignorance, and if the Lord has now showed you a better way, you have no reason for not walking in it."

On that night they could not sleep, and the whole night was spent in conversation and in prayer upon this subject. In the morning, they had decided what course to take. Since then they have given pleasing evidence of conversion to God. They seem to have made rapid progress in piety. Such are now their feelings and

views, the moment the love of Christ for sinners is named, the tears flow freely from their eyes. They try much to persuade their fellow men to come to the Lord Jesus Christ to be saved.

In our Report last year we stated that under the labors of one of our missionaries, a church had been formed consisting of upwards of fifty members, all converts from Romanism. From an excellent pastor who resides in the vicinity of this church we have recently received very gratifying testimony respecting the character of its members. Speaking of their disposition and ability to support the preaching of the Gospel, he says, "They will do a little, all they can, for the support of the missionary. They are beginning to accumulate some property, and have already made a contribution of twenty dollars for the promotion of the Gospel among the Catholics in Canada. They seem to possess the true missionary spirit of the primitive disciples. But it will be many years before they will be able to do a great deal. I think the time will come when they will support their own pastor."

Again this pastor speaks of this missionary and of his work as follows: "It appears that the work of the Lord is prospering in his hands. The number that attend upon his preaching is constantly increasing. They come from four and five miles around to hear him on the Sabbath. A spirit of inquiry is waking up among the French Romanists in all this section that is truly remarkable. Your missionary informs me that there are between twenty and thirty families that are now anxious to procure the word of God who, one year ago, would not have it in their houses for any consideration whatever. And he says further, that many families who last season would not receive him, are now anxious to have him come and hold meetings at their houses.

"He and several members of his church have recently made a missionary tour in Canada. They had an exceedingly interesting season. While there they assisted in the formation of a church at Berea, and by their prayers and exhortations greatly encouraged and strengthened the brethren in that dark and destitute region, where there are many adversaries."

Interesting details from other missionaries might be given, but we do not wish to protract this Report to an unreasonable length. One of our missionaries, once a novitiate of the order of the Jesuits, has given us some facts of an interesting nature. He is now on a mission and agency in the Western Valley, where he is awakening much interest in behalf of the papal population in our country.

The Society have recently appointed a missionary, who is a native of the city of Rome, who was ordained and officiated as priest there, but within a few years past has been hopefully converted to God and embraced the Protestant faith. He will be able to preach in the Italian, the French, and the German languages, as God in his providence shall open the way.

Another missionary has recently been appointed to labor among the German people. He is a German and Roman Catholic by birth, whose eyes have been opened to see the deplorable spiritual condition of his countrymen, and whose heart is deeply concerned for their salvation. He is detained for a season among the Protestant Germans in Pennsylvania.

OF WHAT USE IS THIS SOCIETY?

The inquiry has sometimes been made, whether there is a field for the American Protestant Society; whether the state of things in our country calls for such an organization. Such facts as we have now stated and others of a similar character may furnish an answer.

That the Society has a field by itself, and has benevolent claims upon the entire Protestant community, is obvious to those who are acquainted with its operations. That it has a place in the affections of many in our country we are assured by the most pleasing evidence. Religious bodies of various evangelical denominations have not only passed resolutions in its favor, but have warmly commended it to the prayers and patronage of their churches.

The principles of love and kindness by which the Society is governed in all efforts for the welfare of deluded men, require no defence. They commend themselves to the judgment and the affections of all men.

That the Society is called for at the present time, and that it has a proper sphere of operation may be seen by all.

1. Because it does not invade territory occupied by any other Society.

There are now about three millions of Roman Catholics in our country. These men cannot be reached by the ordinary preaching of the Gospel. They will not come to our churches, and they must be left to live and to die in ignorance and in sin, unless the word of God is carried to their houses, read to them at their own fireside, and impressed upon their minds by personal conversation.

Among these, the missionaries and colporteurs of this Society are sent. This is the proper field for such laborers. The colporteur system originated in Europe with reference to this class of men.

When we send men to labor for them, no pastor can say that we trespass upon his congregation. We do not send men to perform duties that belong to church-members within the bounds of their respective congregations, nor to do away any obligation they may feel to make personal efforts for the salvation of souls. Neither do we send men to take the place of the regular ministry, nor to draw away a single soul from hearing the Gospel preached by them. The souls for whom we labor are isolated from Protestant influence ; they are a community by themselves. Our men have penetrated regions of popish darkness, where no Protestant laborers were to be found.

If, then, we are required to send the Gospel to the Sandwich Islands, where there are only about one hundred thousand souls, and to the few thousands of Indians in our own country, and to other tribes and nations far less populous, surely we are bound to send it to a much more numerous population on our own shores. Does it accord with the spirit of pure benevolence to seek the salvation of the less instead of the greater number, or to seek to save those who are far from us, while we leave millions to perish around our own doors ? " These things ought ye to have done, and not to leave the other undone."

2. Because there is no prospect that this field will be occupied with laborers for a long time to come.

It has recently been published by the papal press in this country, that whoever will live here a few years hence, will see the millions of Romanists *who are yet to arrive from Europe.* The prospective tide of emigration, as well as the natural increase of population, may furnish us with data by which we may be assured that the work in this department of benevolent effort will increase, and will not soon be exhausted. In the territory of Wisconsin alone, the Archbishop of the United States publishes for 1846, 25,000 members of the Roman Catholic church—as many as are now embraced in the churches of the American Board of Foreign Missions, which are the fruits of more than thirty years of toil among the heathen. The same authority informs us that for the last three years the Roman church has sent *annually* 5,000 members into that territory. This is not an exaggerated statement.

But the increase of Romanists is not confined to the West.

Thousands and thousands of these men have poured in upon us from Canada, on the north, of whom we seem to be almost unconscious, while looking at the rapid increase in the west. Besides these there are constant and numerous accessions to the population in our eastern cities from this class, as the statistics abundantly prove; 30,000 Germans arrived in the city of New-York during the past year, many of whom remain. Take another view, and you see them through all our southern states, in one of which there are upwards of one hundred thousand. When will all these be supplied with evangelical laborers?

3. The Society has claims, because it is adapted to the work to be done.

Converts from Romanism, whether priests or laymen, who wish to devote life to the salvation of their countrymen, prefer being sent forth to their work by a Protestant society that embraces all evangelical denominations.

For the truth of this we have their own testimony and experience. They say it very much facilitates their labors. As the domestic missionary societies in our country are of a denominational character, they do not wish to be sent forth by them to labor among the Roman Catholic people. Missionaries of various evangelical churches have come to this Society and requested us to send them forth, as they believed they could be more useful than they would be if sent out by their own denomination. Hence this Society has in its service missionaries from the Baptist, the Methodist, the German Reformed, and the Presbyterian churches. In the work before them they are all one. No discordant notes have yet fallen upon our ears. These men are therefore prepared by their position to show that there is *as much unity in the Protestant* as in the Roman Catholic church. This has a powerful influence, and is not as highly appreciated by Protestants as it would be if they were fully acquainted with the facts in the case.

4. Experience has thus far decided the question, that the Society has an appropriate field sufficiently wide for all its efforts.

The truth is, as the committee have the best evidence to know, the Lord in his kind providence has opened the way before us faster than we have had the means and the men to cultivate the field to which we may have access. There are applications now before us from various sections of the United States for laborers among the Romanists. These come from ministers of the Gospel and others

who believe there is a prospect of much usefulness in the places designated. Many of these requests we have not yet been able to grant.

5. There is yet another aspect of this Society that distinguishes it from other societies in our country.

It is regarded as a refuge by those whose minds begin to perceive the darkness of popery, and who wish to be protected in their religious convictions. Such persons desiring to escape from spiritual bondage, and followed by the relentless hand of persecution, come to this Society, expecting to receive sympathy and aid. They do not think of going to the Bible, or Missionary, or Tract Society, but they suppose that a *Protestant* Society is adapted to meet their wants. To such individuals we have given more of our sympathy than we could give of substantial aid, for the want of means. Our hearts have been grieved, because we had it not in our power to do more for them. We have most sincerely desired a fund from whence we might draw, for their present relief. We would not use such a fund in giving at once to any who might apply for aid, but only in such cases where we have clear evidence of the conscientious conviction and suffering condition of the applicant.

It would not be wise at the present time to speak of facts within our own knowledge, with reference to such persons, but our sympathies have been so heavily taxed in view of the suffering condition of individuals, while we had not the means of relief, that we have been constrained to allude to this peculiar aspect of the Society. We think it important to do so, because such cases will probably be more frequent in time to come.

Protestants should be reminded that the moment Romanists express any doubts respecting their faith, the hands of friends are turned against them; they are neglected and persecuted, their supplies are cut off, and they are reduced to a state of starvation. *We speak what we know.* Now what is to be done? When they come to us, what shall we say? Shall we take them by the hand, and lead them away from the darkness and bondage in which they have groaned, or shall they be turned back into that darkness and slavery from which they desire to escape?

6. Again, we believe the time has come for the united action of all Protestants in this work.

In a country of such vast extent and as populous as ours, where Romanists are counted by millions, surely there is a call

for the concentrated efforts of the friends of Protestant Christianity. The work to be done is so great that no single branch of the Protestant church can labor with any prospect of accomplishing it. The Christian body should not be divided into independent parts, and cut off from the sympathy and the action of each other. "The eye must not say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you." Each must be in its place, that there may be sympathy and vigor diffused through the whole body. In this cause, Protestants should show an unbroken front to the world. This, so far from being an act of hypocrisy, would display "a banner, because of the truth." It would impress popery and the world, with the conviction of the truth *that Protestant churches have more unity of sentiment and of spirit than any other associations of men on earth.*

Such an array of Christian love and power would be more terrible to the enemies of the cross, than "an army with banners." May God hasten the day when this shall be seen in our land.

Finally, the prospects of the Society were never as promising as at the present time.

The Society has something more than "a local habitation and a name." The increased interest felt in its operations, by the churches who are aware of its work—the cordiality with which its agents have been received, and the spirit of prayer among the people of God for its success, are pledges that it is not abandoned by the Great Head of the Church. We have also cheering evidence of this in the hopeful conversion of so many souls under the labors of our missionaries during the past year.

The Society has during the year, published tracts for gratuitous circulation in the French and German languages. They have also just published a tract, "The way to be saved, or the great question answered," in the Portuguese language, together with a collection of hymns. These will not only be circulated among the 4000 or 5000 Portuguese on our sea-coast, but can be sent to the Portuguese on the Western Islands and in the Pacific. They will spread far and wide among the *forty millions of our race who now speak the Portuguese language, and who are now in the service of "the man of sin."* The Portuguese alone furnish a vast field of labor.

The circulation of the American Protestant Magazine has greatly increased. The number of subscribers is greater than was anticipated in the beginning of the year. As it is only by the diffusion of

intelligence that the churches and the community at large can be interested in the work to which we are devoted, and can be impressed with its vital importance, we earnestly request all the friends of the Society to aid us in multiplying the number of readers of this magazine.

In the review of the events connected with this Society, we gratefully recognize the providential and the gracious hand of God. We can distinctly see this in more instances than we can name. To his providence and grace, let every heart bring an offering of praise.

Unworthy as we are, we humbly hope to see more of the works of God, more signal tokens of his approbation. For this we most fervently beseech the prayers of all who love our Lord Jesus Christ, who would rejoice to see millions who are now in spiritual bondage among us, enjoy that liberty wherewith Christ makes his people free.

What is the present attitude of popery in our country and throughout the world?

A volume, instead of a hasty glance in a report like this, would be required to answer this inquiry. We can but briefly say that in Germany, Ronge and his fellow-helpers have thrown off their allegiance to the Pope, and have thus broken the yoke from the necks of thousands of their countrymen. Whether they will again be entangled in the same, or in any other yoke of bondage, time only can disclose. In Bavaria, in 1838, the government required all Protestant soldiers to kneel before the consecrated host. Remonstrances from time to time have in vain been presented against this law, which violates liberty of conscience. But on the 13th of December last, the king by a decree annulled the law, and thus gave the best evidence of the progress of religious liberty in Bavaria.

In Italy, there is a restlessness that prophecies of change and of revolution. Even in the Vatican, prelates and cardinals and the dying pope, have visions of threatening tempests, of disaster and of trouble, from whence there is no escape. In France, the word of God circulated by evangelists and colporteurs, is dividing the kingdom of the beast against itself, and hastening the fall of that mighty kingdom by the triumphs of the cross. In Switzerland, the conflict between the Jesuits and the people has waxed warmer. This has been so severe during the past year, that the land of Zwingle, as in the 16th century, has been stained with human blood. In Madeira, where converts to the Protestant faith have increased for several years, the spirit of persecution is now instinct with life.

These converts are to-day suffering every privation, and are groaning in dungeons.

While such movements have been going on during the year, and are now in progress, we should remember that the beast, though wounded, is not dead, that popery, weak and trembling in some sections of the world, is strong and confident in other parts. In England she is full of hope. She has received important accessions from the English Church. As that church is now in a transition state, the defections to Rome now taking place, we cannot predict their extent. The public prayers offered in various parts of Europe, in Roman Cathedrals, for the conversion of England, the *Novena* (nine days' service), and *the Indulgences* proclaimed recently at Rome by the pope, for the same object, and the tone of the papal press, all these declare the confidence of Rome. Whatever the results may be, she expects success. All her hopes of life seem now to be suspended on the result of efforts in England and in the United States. The Propaganda, with its immense resources in the hands of Jesuits, is in full and vigorous operation.

Our own country especially now engages the attention and fires the ambition of the hierarchy of Rome. The Jesuits, expelled from France, have come in unusual numbers to our shores. They are among us in the shape of beggars, of shipwrecked mariners, in female dress, assuming various forms, exploring our country, sounding the character of our people, for the purpose of effecting their schemes of mischief. The Emperor of Austria also sends them as missionaries to the United States.

It is with the papal power a time of boundless activity. The spirit of propagandism was never more rife. All kinds of agencies are in motion, and are laid under contribution to promote the designs of the papacy. It is sometimes said by Protestants that popery is dead at the heart, i. e. at Rome. If so, there is enough of life and vigor in the extremities, to awaken the attention of all the friends of spiritual Christianity.

This brings us to our last inquiries. *What are the prospects of the future? Is the time of the triumph of truth and righteousness at hand?*

Looking upon the future under the full blaze of prophecy, we say the years of popery will soon be numbered and finished. Of this we are as certain as of the divine inspiration of the Scriptures. We

designate not the day, nor the year; but sure as the revolutions of the earth on its axis, it will come. But before the final catastrophe, popery may gather strength and extend her influence. On no part of God's footstool will more wily and energetic efforts be made for this object than in our own beloved country. As we have fostered her growth, instead of enlightening the minds of her deluded votaries, she may be permitted to grow and become strong among us.

The only hope of counteracting the papal growth and influence is by the prayerful and well directed efforts of all Christians in our country. They must unite and seek the eternal salvation of these men. Politicians may not believe this, but Christians must believe it, and show their faith by their works, or the time of the triumph of truth over error and superstition will be far in the future.

In behalf of the Executive Committee,

HERMAN NORTON,

Corresponding Secretary.

CONSTITUTION

OF THE

AMERICAN PROTESTANT SOCIETY.

WHEREAS the influence of Romanism is rapidly extending over this Republic, endangering the freedom and the institutions of our country, by withholding the "Word of God" from large masses of mind, leaving them in ignorance and under the influence of superstition: And whereas we desire to secure the permanency of our free institutions, and through them the liberty of conscience, to maintain and perpetuate "pure religion and undefiled," and also to rescue from error and from sin those who are in spiritual darkness, we adopt the following

CONSTITUTION.

ARTICLE I.

As this Society is of a national character, it shall be called "THE AMERICAN PROTESTANT SOCIETY."

ARTICLE II.

The object of this Society is to diffuse throughout the United States the principles of the Protestant religion, for the purpose of enlightening the minds both of Protestants and of Romanists respecting the doctrines and the duties revealed in the Word of God, and to diffuse correct information concerning the distinctions between Protestantism and Romanism.

ARTICLE III.

Believing coercion in religious opinions, and the spirit of denunciation, to be inconsistent with the spirit of Christianity, the means to be employed to secure the objects of the Society, are Light and Love; in the use of these means, the Society will aim to enlighten Protestants concerning the nature, operation, and influence of Romanism, as well to guard against its encroachments upon our civil and religious institutions, as to awaken Christian feeling and Christian action for the salvation of Romanists, by the employment of the Press, Lecturing Agents, Missionaries, and Colporteurs, to circulate Bibles, Tracts, and Books upon the subject—looking unto God for success in this work.

ARTICLE IV.

As it is a prominent object of this Society to diffuse correct information on the subject of Protestantism and Romanism, the Society will moreover appoint a Committee of literary gentlemen, who will receive donations of books, and money for the purchase of books, in order that a Library may be collected, that shall embrace the standard works on these subjects that have been published by Protestant and by Roman Catholic writers; which Library shall be kept in connexion with the Depository of the Society, and be under the control of its Executive Committee, for the use of Protestant Ministers of all denominations, and of literary gentlemen, who may desire to resort to it for the purposes of reference.

ARTICLE V.

The Officers of the Society will be a President, Vice Presidents, Recording Secretary, a Corresponding and Foreign Secretaries, and a Treasurer.

ARTICLE VI.

The Society will annually elect an Executive Committee, to consist of at least twelve gentlemen, residing in New-York, five of whom shall be a quorum for the transaction of business. The Officers of the Society are *ex officio* members of the Executive Committee. The Committee shall have power to fill their own vacancies, and enact their own by-laws.

ARTICLE VII.

The Executive Committee shall appoint the editor of *The American Protestant;* also Committees on Agencies, on the Printing Department, and on the various business of the Society.

ARTICLE VIII.

Any Society or Association formed on the same principles, in any part of the United States, may become auxiliary to this Society.

ARTICLE IX.

Any person who contributes three dollars annually may be a Member of this Society; a contribution of twenty-five dollars will constitute a Life Member, and fifty dollars a Life Director; the Life Members and Life Directors shall be entitled to vote on all questions before the Society.

ARTICLE X.

The annual meeting of the Society shall be held on Thursday during the anniversary week in May of each year, when the officers shall be elected, and the constitution may be altered by a vote of two-thirds of the members present.

Prof. Conant's Defence of his Hebrew
Correspondence respecting Fairchild.
Mr. Lawrence's Letters to Mr. Rives.
Collegiate Education at the West.
D'Hauteville Case &c.
Merriek's Appeal to A. B. C. F. M.
Abolitionists' Protest &c.
Medical Miss. Society — China. —
Report of Temperance Union — 1847.
Report of Mass. Home Miss. Society 184
Report of Am. Home Miss. Society. 1847.
Report of Am. Protestant Society 1846.

Grammar.